



Arkansas Methodist



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

Volume L.

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Number 25

PUNGENT PARAGRAPHS

Any fool can make people laugh at his profanity, but it takes a wise man to be truly witty. During the past year the problem has not been to secure securities, but how to make securities secure.

Profanity reveals a lack of sense or of vocabulary; because, if a man had good sense and good words, he certainly would use them.

If there is one columnist above another who might successfully qualify for active membership in the Ananias Club, it is Arthur Brisbane when he mentions Prohibition.

In this country we may not always be able to determine by the thermometer when summer is come; but when we read in the papers that the Chinese armies are again in motion, we may be sure that summer is here.

The man who uses profanity and vulgarity when speaking to an audience of decent men and women, exercises poor judgment; because he lowers himself in the estimation of some, while if he refrained, he would lose the good opinion of none.

A public speaker thinks he is pleasing his audience when people laugh at his vulgarity and profanity; but he should remember that they would be tremendously amused if he merely mumbled and made faces; they laugh at his folly or his predicament.

DEPRESSION SOMETIMES HELPS

DR. McCAIN, president of Agnes Scott College, is quoted as saying: "The depression brought less spending money for youth, and less opportunities to youth to gratify reckless desires. As a consequence youth for the past three years has been more serious, more sober-minded. At many colleges it has been found that the depression has brought higher grades, better and more constant study and an evident desire to make full use of college training."

Few of us are spiritual enough to say "Sweet are the uses of adversity," but many can testify that it often has a tonic and cleansing effect and enables men to estimate values more justly. We are undoubtedly finding it true that prosperity tests character more severely than does adversity.

"THE POLITICAL MAZE"

UNDER the above caption, there appears in the March issue of The Manufacturer and Industrial News Bureau, a striking editorial, from which the following paragraphs are taken: "It is not exaggeration to say that the political situation, at present, is more tangled and involved than at any time in two decades. The political parties, in the old sense, are dead—torn by internal bickerings. Instead of party unity, there has developed a spirit of every man for himself until the average voter would have to look at a ballot to tell the difference between most Democrats and most Republicans. . . . The political seers, looking forward to the battle of 1932, confess that they see nothing but chaos. As for issues, we have a thousand. The tariff high taxes, trade, farm relief, unemployment, each may be counted upon to enlist the interest of a certain part of the public. But of them all, two stand out, clear and well defined—Prohibition and Power, which with Politics, might be said to make up the 'Three P's' of modern government. Both parties have shown a strange, but understandable, tendency to treat Prohibition as gently as possible. The liquor issue is not, unfortunately, a matter of economics or statesmanship—it is that worst of all possible governmental problems a moral issue, rousing strong passions in wets and dries alike."

The editorial goes on to say that Power is an

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* ANOTHER ANY MORE; BUT JUDGE *
* THIS RATHER, THAT NO MAN PUT A *
* STUMBLING-BLOCK OR AN OCCASION *
* TO FALL IN HIS BROTHER'S WAY.— *
* Romans 14-13. *

issue that will attract little attention in many states, consequently it should not become an issue dividing the national parties, but should be fought out in each state where it is raised rather than in the nation as whole.

It is our opinion that Prohibition will be the one great dividing issue, and the politicians and voters might as well get ready for it. In the South the politician who would take the wet side is not wise. The Southern people are thoroughly committed to the Prohibition cause. If national Prohibition should be abandoned, the Southern States would remain dry by their own laws, and it is far better for the politicians to keep it a national issue, because if they allow the 18th Amendment to be repealed, they will be compelled to meet the issue in their own states, and it is much easier to keep it settled under the 18th Amendment than in any other way. Consequently Southern politicians who are wise will stand for national Prohibition and thus prevent its becoming a state issue. Then, too, Southerners would do well to oppose a referendum by popular vote, because the South believes in States being represented as States, and if a popular vote is taken, the populous states would outvote the South. For the same reason Southern statesmen should oppose the plan to have the election of President by popular vote rather than by electoral votes by states. Under such a plan the South would be overwhelmingly outvoted on many issues. Our politicians should think on these things.

BOOSTING BOOZE

THE Association Against the Prohibition Amendment has recently published its estimate of the amount of money spent annually for booze. Its guess is \$2,848,000,000. This total is so absurd that it has drawn caustic and humorous comment even from metropolitan dailies. The Boston Globe says: "If the compilation of the Association is accurate the typical American must be practically preserved in alcohol. But what earthly reason is there for supposing this figure is within miles of the truth?" The Christian Science Monitor says: "The Association now has given the dries occasion for a long and loud guffaw; although, perhaps, a quiet smile will be just as effective." The Burlington Free Press says: "Americans may be drinking \$1,000,000,000 or \$10,000,000,000 worth annually, but there is no bureau of statistics gathering the figures and no organization in existence financing such a bureau. The Association Against the Prohibition Amendment has no more knowledge of how much Americans are spending for liquor than it has about the number of bald-headed men who eat carrots every Thursday." Anti-Saloon League officials say: "The Association's figures are not based on any tangible facts, but are a synthetic figure composed of one part guess-work and five parts desire to discredit Prohibition. The absurdity of their statement is apparent from their use of the figures purporting to show per capita consumption of liquor when there are no facts available anywhere as a basis for these figures. Their own statement that 'most of the liquor now consumed is made at home or purchased from a neighborhood bootlegger' shows clearly that they are merely guessing, because obviously there is

no record and can be none of the extent of this source of liquor supply."

DUMB DOGMATIC DOUBTERS

THE TRUTH SEEKER, organ of the American Association for the Advancement of Atheism, commenting on the report of the Association, calls conservative Christians "Dumb Fundamentalists." The editor of Zion's Herald thinks that the title admirably describes the Association itself. He says: "These benighted atheists still believe in Herbert Spencer's First Principles 'from cover to cover,' and quote Huxley with pathetic finality. In their cock-sureness they outdo the 'dumb fundamentalists' against whom they so loudly inveigh. We have never read a fundamentalist tract on religion half so dogmatic as the editorials in The Truth Seeker. Possibly our atheist friends are obliged to become pontifical in order to bolster up their own weak faith. The habit of assertion, and still more assertion, as a substitute for calm reasoning, likewise characterizes these atheistic fundamentalists. . . . Yes, these atheists are certainly fundamentalists of the worst sort. They have all the earmarks—excessive dogmatism, uncontrolled emotionalism, the habit of exaggeration, and the mood of the Middle Ages. It is simply a case of arrested intellectual development. . . . These 'truth seekers' ought to improve their technique and abandon for awhile at least empty ridicule, cheap emotionalism, dogmatism, and exaggeration as methods of promoting their cause, and get down to careful reasoning. Most of all they need to be brought up to date as to the beliefs and practices of progressive Christianity."

A SUCCESSFUL MAN

IN a recent issue of The Progressive Farmer, the editor, Mr. Clarence Poe, devotes almost a page to the life of a fine old farmer friend, who had just died. Of this man, Robert W. Scott, the editor says: "He was a man who acquired only a modest amount of money, who never held an important public office, who was never conspicuous in the ordinary sort of farmers' organizations, who never sought prominence or gain for himself—and yet had so impressed himself upon all who knew him that his passing was the subject of editorials in all the leading papers and his funeral brought to his country home men of state and national reputation."

Briefly, the following are the characteristics of this modest, but great man: 1. He was a soil-builder. He regarded himself as a "tenant of the Almighty," responsible to Him for the care of that portion of the earth temporarily intrusted to his keeping. He conserved and restored the land. On one occasion he said: "I am now making my best crops on land that had gullies ten feet deep." 2. He won recognition as a fine farmer without dependence on so-called "money crops." He diversified and lived "at home." 3. He had a genuine love for country life, folks and things. He found his reward not in money but in certain spiritual satisfactions growing out of his relations to his surroundings. 4. He had ten children, and some years before his death he divided his 1,200 acres into ten tracts and gave one to each child, receiving a small rental which was really an annuity, and loaned them what was necessary to make improvements. In this way he kept his children around him and satisfied them with rural life. 5. He gave \$5,000 for the beautifying and upkeep of the old cemetery at his home church. 6. His philosophy was: "We need to raise the standard of farming and teach our young men that money alone is not the thing to seek, but health, happiness and contentment." Nothing is said directly about his religious life. (Continued on page 3, Col. 3.)

ARKANSAS METHODIST

METHODIST EVENTS.

L. Rock Conf. League Assembly, Conway, June 22-26.
Searcy Dist. Conf., at Pangburn, June 23.
Conway Dist. Conf., at Quitman, June 23-24.

Personal and Other Items

REV. B. L. WILFORD preached the sermon for the Swifton Consolidated School on May 24. He is now in a revival at the Bridge Schoolhouse near Swifton. A number have been converted and the meeting continues.

BEGINNING last Sunday, Brother A. M. Hutton, evangelistic singer, is this week in a meeting with Rev. C. E. Gray, our pastor at Harrisburg. This is the nineteenth meeting in which Brother Hutton has assisted Brother Gray.

DR. W. O. WILSON, professor of Mathematics in Hendrix College, and Mrs. Wilson, assistant librarian, left last week for Los Angeles, where Dr. Wilson will take work in the Summer School of the University of California. At the close of the school they will tour the West.

REV. O. C. BIRDWELL announces that he will have the help of Presiding Elder J. A. Henderson and Rev. C. O. Hall of Luxora in a meeting at Henderson Church beginning Sunday, June 21, and continuing at least two weeks. As Brother Henderson is a real revival preacher and Brother Hall is a great song leader, Brother Birdwell expects a great meeting.

REV. J. L. TUCKER, pastor of our churches at Hazen and DeVall's Bluff, is in the Army and Navy Hospital at Hot Springs for treatment of disorders of long standing and for a minor operation. He hopes to be out within two weeks, but would be pleased to hear from friends. He may be addressed at Ward 2 of the A. & N. Hospital. He reports that Mr. A. W. Guest, superintendent of the Sunday School of Rogers Chapel (north of Hazen) is also in the hospital for treatment.

THE editor of this paper has been invited to become a member of the Board of Strategy of the National Conference of Organizations Supporting the 18th Amendment, and has accepted the appointment. Among others who have been named on this Board are: Bishop Thomas Nicholson, former U. S. Senator R. L. Owen, Dr. Daniel A. Poling, Col. Raymond Robins, Mr. Fred B. Smith, and Hon. O. L. Stewart. Other Anti-Saloon League and W. C. T. U. leaders are on the board.

THOSE who are claiming that the 18th Amendment is the cause of our abounding crime, may profitably read the following item in a report of a committee of the American Bar Association: "We are a lawless people. Crime exists among us to an extent unknown in Great Britain, Scandinavia, Holland, Belgium, France, and Germany. And our lawlessness is not an acute, but a chronic disease. It is an old ulcer of which no doctor can say how or when, if ever, it will be healed." And we might remind ourselves that in the olden days, when we had the legalized liquor traffic, it was a perpetual law-breaker, and it is probable that much of the present lawlessness grows out of the bad habit formed under saloon influences.

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CIRCULATION REPORT

DURING the past week the following subscriptions have been received from preachers: Swifton-Alicia, B. L. Wilford, 17; Fisher St., Jonesboro, J. E. Lark, 100 per cent, 31; Dardanelle Sta., J. A. Womack, 2; Widener, Porter, 1; Searcy, First Church, W. P. Whaley, 1; Siloam Springs, W. A. Lindsey, by Mrs. B. L. Miller, 2; College Hill, Texarkana, F. N. Brewer, 1; Capitol View, C. D. Meux, 2; Newark, I. L. 1; Holly Grove, J. W. Moore, 1; Eureka Springs, Connor Morehead, 1; Prairie Grove, E. E. Stevenson, 1. The work of these pastors is appreciated. Many are reporting that they will send in good lists soon. Let the good work go on.

THE REFERENDUM PETITIONS

OWING to a clerical error the petitions for the referendum on the 90-Day Divorce Act were numbered wrong. Opponents of the referendum are trying to invalidate it on account of this error, but as the petitions contained the full text of the Act, it is not believed that this purely clerical error for which the petitioners were not responsible, will be permitted to throw the petitions out. If the Secretary of State should refuse to recognize the petitions as valid on the ground of this error, an appeal will be promptly taken to the Supreme Court, and we confidently believe that the petitions will be declared valid. As our forms are being made up the matter is being considered by the Attorney General.

CONFERENCE OF SUNDAY SCHOOL SUPERINTENDENTS

ACCORDING to announcement on page 13, a General Conference of Sunday School Superintendents will be held on Mt. Sequoyah, July 11-13. This should bring many superintendents from every Sunday School in Arkansas to the Western Assembly. Pastors should encourage their superintendents to go and take their families and stay several days. It will be the best opportunity they will have for an inexpensive and profitable outing. By going through the mountains one way and returning another way, they may see the wonderful scenery of our state. See Arkansas this year and spend Arkansas money in Arkansas. Let superintendents make this a great occasion.

HE NEVER FAILS

REV. J. E. LARK, pastor of our Fisher Street Church, Jonesboro, has just sent his check for a 100 per cent list for his church. In this he is running true to form. For some ten years, no matter where he has been, Brother Lark has every year had a 100 per cent list of subscribers for his church. He has had charges where certain prejudices made it difficult to get his quota, but he would get it nevertheless. He has made up his mind that it can be done, and goes out and does it. If every pastor would do what Brother Lark does, the financial difficulties of the paper would be past, and the circulation would reach 20,000. That would mean that practically all of our people would be reading the church paper; and that would mean a better informed and more active membership.

With his list and check, Brother Lark comments, as follows: "At last I am ready to make my Arkansas Methodist report. Am sure by this time you think me indolent or indifferent. But I have tried not to be. Securing enough subscribers to put me on the 100 per cent list was a rather difficult job, not by reason of any antagonism

to the paper, but because of the unprecedented financial conditions. It took time and patience and persistence to convince the people that they could afford the 'luxury' of a church paper. But I am happy to know that I have at last put it over."

It is scarcely necessary to say that Brother Lark is one of our most useful and successful pastors. He builds churches, pays debts, organizes, and has revivals. In other words, he tries to do all of the things that a good pastor is expected to do, and he has never had easy charges, but his people always have a "lark."

CONVENTION OF ARKANSAS EDITORS

LAST year on account of our General Conference and the fact that the Arkansas Press Association met early, I was unable to meet with the editors as had been my habit for many years; hence I planned to attend, and on Thursday morning of last week found myself with that fine body of men and women as they met at Amrita Grotto, 22 miles northeast of Fort Smith. The Grotto is a country club of the Masonic bodies of Fort Smith. There are two large buildings of rough native stone, and in these we were housed and fed, the housing being comfortable and convenient and the feeding sumptuous. About 100 guests were entertained by the Fort Smith Chamber of Commerce and the Fort Smith Times-Record and Southwest American. The location is a picturesque spot on the side of the mountain several hundred feet above Clear Creek and overlooking the creek and the Frisco Railroad. The surroundings are lovely and the improvements made by man in harmony with nature; consequently the environment contributed to good spirits and rest.

The program was full and varied, and although many speakers scheduled were absent, there were enough to occupy the time fully. Mr. Ed. McCorkle of Hope presided and Mr. Clio Harper functioned at the secretary's table and both rendered valuable service. The inspirational address by the talented editor of the Southwest Times-Record was strong and helpful. Mr. J. S. Parks, publisher of the Fort Smith papers and president of the Southern Newspaper Publishers Association, made several short and suggestive talks. Mr. O. S. Bruck, representing a Dallas advertising agency, led in discussing Advertising, and his talks and answers were interesting and informing. Mr. Clayton Rand, editor of the Gulfport (Miss.) Guide, delivered a brilliant address on "Putting Profits Into Printing," and although he rebuked profanity, he slipped into a few irreverent expressions, as, unfortunately, did several of the other speakers. Some men forget that they are addressing a body made up largely of cultured men and women who belong to churches at home and who do not approve of irreverence, nor humor at the expense of sacred things. These editors are as fine a body of men and women as can be found in the state. They conduct clean papers, and believe in obeying the laws of the land and of good society. There was not the slightest evidence of the use of intoxicants.

The meeting as a whole was one of the best in the history of the Association, and the entertainment and the environment were perfectly satisfactory. The problems of the newspaper were ably discussed, and goodfellowship prevailed.

According to custom, Mr. Alfred Hawn, first vice-president and editor of the Record, Huntsville, was advanced to the position of president,

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Contributions

THE HAZARD

"And God's Great City Let the Victor In."

I love the man who dares to face defeat
And risks a conflict with heroic heart;
I love the man who grasps his sword his part
Where Right and Wrong in bloody battle meet.
When bugles blown by cowards sound retreat,
I love the man who grasps his sword again
And sets himself to lead his fellow-men
Far and through the battle's din and heat.
For he who joins the issue on life's field
Must fully know the hazard of the fray,
And dare to venture ere he hope to win;
Must choose the risk and then refuse to yield

Until the sunset lights shall close the day
And God's great city lets the victor in.

—Ozora S. Davis.

SOME FOLKS

SOME FOLKS vote for the elimination of the church by absenteeism!

SOME FOLKS have a grievous case of "I" trouble—but great souls say, "Not I but Christ!"

SOME FOLKS quite understand that Christian schools must cost money, but they realize that ruined faith and character cost more!

SOME FOLKS hate liquor and more because of its record of crime misery and debauchery—what wise person wants back the inquisition, feudalism, slavery and the liquor traffic?

SOME FOLKS would like to know how to double their preacher's power. Try doubling his congregation!

SOME FOLKS want to turn over the heathen and the orphans, the old preachers and the charity patients to the Denomination—but if they do, then at the same time they should turn over, also, their tithes and offerings!

SOME FOLKS' ailments bother their pastors rather than their doctors. Their ears are dull at the services; their eyes dim to the good in others; their tongues get loose and rattle; their knees get too feeble to kneel; and they have heart failure just when noble tasks challenge. How they need the balm of Gilead!

SOME FOLKS need to put into the dull routine of every day—the glory of love, the incense of prayer, the upward vision and the Heavenward reach!

SOME FOLKS ought to climb on to the band wagon for the church paper; for what the band wagon is to a circus, that the church paper is to the Kingdom!

SOME FOLKS should support Home Missions more, for if the Gospel does not demonstrate that it can Christianize the foreigners in our midst, how can it transform the heathen who are the children of twenty centuries of paganism?

SOME FOLKS grade ten per cent in Bible reading, twenty per cent in praying, and about thirty per cent in loving and serving, and then wonder why God does not bless them one hundred per cent!

A RARE OLD BOOK

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

I. The Book Itself

While working in a local hospital a few months ago I happened upon a book that belonged to a woman to whom I had ministered, along with all the others in the ward. She had passed away and there was no one to whom to leave the book; so the other patients in the ward agreed that I might take it along, since I had really tried to be helpful to its former owner.

On looking over the volume I found it to be "The Experience and Travels of Mr. Freeborn Garrettson, Minister of the Methodist Episcopal Church, In North America." Printed by Joseph Cruikshank, No. 91 High Street, Philadelphia, Penn., in the year 1791. It is 140 years old.

Having some previous knowledge of the author, coupled with the age of his autobiography, I became intensely interested in the reading of my new found treasure. I have read it through and re-read it and marked parts of it, although a glass is necessary (Continued on page 4.)

and it is predicted that he will be a good one. Practically all of the old officials were re-elected. The executive committee was advised to arrange for the next meeting at Helena. Indebted to many for an enjoyable outing and for much helpful information, I express the belief that the Arkansas Press Association is one of the most interesting and progressive organizations in the state.—A. C. M.

COTTON PLANT REVISITED

AS it had been many years since I had visited Cotton Plant, I gladly accepted the invitation of Rev. Guy Murphy, the pastor, and spent Saturday night and Sunday morning as the parsonage guest. On Sunday I was permitted to address the Sunday School and preach at the eleven o'clock hour. This is Brother Murphy's first year at Cotton Plant, and, while he has found the difficult financial conditions which prevail elsewhere, he is delighted with his people and cannot say enough in praise of their kindness and courtesy. He and Mrs. Murphy are following the advice so freely given to the farmers, to "live at home," and as a consequence the fine Sunday dinner was largely out of their own garden.

There are 260 members, but 52 are non-resident. In addition are 31 who have an organization in the country at Ebenezer. The chairman of the official board is Mr. J. W. Hill, who was a famous baseball player at Hendrix College during my first presidency. Mrs. W. G. Jones is president of the good W. M. S., while Mr. S. B. Wilson is superintendent of the excellent Sunday School that is planning to follow the unified program as rapidly as possible. The sponsor of the Hi-League is Miss Esther Wilson.

The church building is a substantial brick, with rooms for Sunday School, and ample grounds. It carries no debt. The cozy parsonage, on the other side of the block, has five rooms, sleeping porch, and bathroom. The lot is well shaded and there is garden space. Cotton Plant is noted for its fine shade trees and beautiful lawns.

The town, at the south end of Woodruff County, with a population of some 1,500, is a fine business point. It is surrounded by some of the best agricultural lands in the state, and, although crops are somewhat retarded on account of cold weather, the prospects are good. Cotton is the principal crop, but by raising tomatoes and sweet potatoes, farmers are beginning to diversify. There are gins and a sawmill and veneer factory. Business houses are substantial and well stocked. There is an active Chamber of Commerce, of which Mayor W. G. Jones is the secretary. It is probable that the old courthouse will be used for a community house. The Presbyterians have a beautiful brick church and the Baptists a tasteful frame house. Neither has a pastor at present.

The school is in a consolidated district and some of the children are brought in by bus. The schoolhouse is a two-story brick, and several smaller buildings and a gymnasium provide ample facilities. The superintendent is Mr. O. E. McCullough, a Hendrix College graduate, and the principal is Mr. H. F. Wood, a graduate of State Teachers College. The senior class numbered 44 this year. The community was considerably excited over the news that, on Friday at the national meet at Chicago, Doyné Hunnicutt, president of the graduating class, had won first place for the running broad jump with a record of almost 24 feet.

Supplemented by Rosenwald funds, local funds had last year provided a new and commodious school for the negroes where they have all modern advantages. Around Cotton Plant are many unusually prosperous and progressive negro farmers.

While financial returns to date have been small, still Brother Murphy is hopeful and confidently expects a good year. Under his faithful and energetic leadership a satisfactory report may be expected. It seems quite probable that a 100 per cent list will be made for the paper.—A. C. M.

BOOK REVIEWS

A System of Christian Evidence; by Leander S. Keyser, A. M., D. D.; published by the Lutheran Literary Board, Burlington, Iowa; price \$2.25.

This is the fifth edition of this work and in some particulars it presents a more finished appearance. It was primarily intended for a college or similar text and has been thoroughly tested and has proved to be practical. The material is arranged in a clear, orderly and logical form which makes it especially well suited to the needs of students and teachers, and recommends it to the general reader who is interested in strengthening his knowledge on the all important subject of Christian evidence. In view of the increasing skepticism found in much present-day literature, it would be well for every preacher and teacher to have the arguments of this author at command.

Unitive Protestantism; by John T. McNeill; published by the Abingdon Press, New York; price \$3.00.

Protestant union has been much before the Christian public for several years, and is of deepest interest to all. Professor McNeill is a careful student of the subject and gives the historic background needed for a thorough understanding of the subject. All who wish a more thorough knowledge of this subject should read this book carefully. The author says: "The true motivation of the union movement, if it is to make a significant change in modern religion and in the modern world, must be in the desire to deepen

and enlarge the experience of communion with all its social implications. Otherwise its importance will be merely in the field of externals—and the greatest opportunity in the history of Protestantism will be lost." And again: "The movement forms at once the test and the hope of Protestantism." And: "A unitive Protestantism, liberated and invigorated in the modern intellectual atmosphere, will find at its disposal resources adequate to the emergency."

After Pentecost, What? edited by William P. King; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

Dr. King has made an excellent choice of discourses to present in this volume. They go far toward pointing the way for the Church to reach greater heights of spiritual blessing from the special study and thought put on the subject of Pentecost. This volume contains discourses from O. E. Goddard, G. Ray Jordan, W. F. Watkins, Samuel M. Cavert, Elmer T. Clark, Julius Earl Crawford, Halford E. Luccock, and R. A. Doan. This is a distinct contribution to the literature of our Church. All who read these discourses will be encouraged and inspired.

One Thousand New Illustrations; by Rev. Aquilla Webb, D. D., LL. D.; published by Richard R. Smith, Inc., New York; price \$2.50.

Dr. Webb has a genius for selecting and applying illustrations of real homiletic value. This book of a thousand choice illustrations is well organized and valuable, not only as a source book of forceful illustrations, but as a thorough training in the art of selecting and applying them. It is a most useful library volume.

A SUCCESSFUL MAN.

(Continued from page 1.)

but one infers that he must have been a religious man.

"Mr. Poe concludes his sketch with this observation: 'I sometimes have an idea that we shall have in America in the future two civilizations. One will be a city civilization concerned with material things—money, property, bank accounts, etc. The other will be a rural civilization built on the foundation principle that 'a man's life consisteth not of the things which he possesseth,' but is concerned rather with the issues of life—'health, happiness, and contentment.' Because this was his own ideal, I record it as my belief that my old friend, Robert W. Scott—loving country life and country things and country folks—was one of the most successful men I have ever known."

Such a life is worthy of admiration because it is in marked contrast both with the prevalent discontent in the country and the madness for money and jazz activities in the cities.

essary to bring out some of the words dimmed by age.

The experiences of Mr. Garrettson are so remarkable that this old volume might advisedly be called, though antique, "A Modern Acts of the Apostles." It reads more like this interesting, stirring book of the Bible than any other book that it has been my privilege to read.

This book is small, 3½ by 5¼ inches, having only 252 pages, bound in sheepskin, brown with age and use.

The finger prints on many of the leaves would make an interesting study for some modern expert criminologist, but for the fact that the persons whose fingers made those prints have very likely long since left this mundane sphere. These specialists operate in this realm only.

Mr. John Wesley in England, a great author and publisher, wrote 4 different letters to Mr. Garrettson requesting him to send him the manuscript of the book for publication in England. Mr. Garrettson had some scruples about granting Mr. Wesley's request, but finally acceded and started the completed manuscript to him with this expression, "Having at length prepared the piece, sent it from New York in a vessel which I understand was cast away, so that he did not receive it." A final letter was sent by Mr. Wesley on the miscarriage of the manuscript. In this letter he informed Mr. Garrettson that if the book did not come soon to hand, it would not be in time for him to see it, which was in fact the case; for while Mr. Garrettson was sitting in his room in Albany, New York, finishing a letter to accompany a second manuscript, a newspaper was delivered to him announcing the death of Mr. Wesley in England, so that it was not necessary to send him the book. Mr. Garrettson made some changes in the book and had it published in Philadelphia. Thus it becomes an American instead of an English publication.

The writer became possessed with a deep desire to write in several chapters a review of the book to permit this servant of God to speak again to the thousands who can never read his book. "He being dead yet speaketh."

The type, style, orthography and phraseology are in keeping with the age in which it was published. The "S's" are like "F's" all through the volume, making it more difficult to read. The word Jesus is "Jefus", blessed is "bleffed", assisted is "affifted", gospel is "gofpel", salvation is "falvation", Saviour is "Faviour". The word jail as we have it, is spelt "jaol". A commitment to jail was a "mittimus to jaol".

Mr. Garrettson "read and relined his hymns" and "gave out" his texts; the preacher today announces his hymns and reads his texts. Mr. Garrettson "addressed a throne of Grace" in his morning devotion, a season of prayer is in order now. The first word on the next page is printed on a line below on the preceding page, to serve as a guide to the reader while turning the leaf.

Another peculiarity about the book is the fact that the author never gave the full names of any of the thousands of people whom he met, with whom he worked and by whom he was entertained. He simply used the initials as C. B., Mr. L's. Mr. F. A. I. and Mr. T. R. He made exceptions to this rule when he wrote

of Mr. Wesley, Mr. Asbury and a few other noted men. I noticed he never called anybody "Reverend" or "Doctor". While I am not so interested in the titles, I really wish he had given us the names of his many co-laborers and parishioners as he met them all up and down the eastern coast. I love to read the names and see the pictures of these old worthies. This gives them an opportunity to live again in the minds and hearts of the people. There are many striking features about the wonderful, old preachers, most of these must be left to succeeding chapters.

In the Garrettson's day there were no mail trains, no air planes, no telegraph wires, no telephones, and means of communication were very slow. When Mr. Wesley ordained Dr. Coke in England and directed him to come to America and ordain Francis Asbury, Superintendent, (not Bishop, such an officer in the Church was foreign to any thought that ever entered Mr. Wesley's mind), Dr. Coke, the newly ordained superintendent of Methodism in America, came as directed, but it was necessary to reach the preachers all up and down the coast with notice of the meeting; so, Freeborn Garrettson was given that task. He rode throughout the bounds of Methodism and called the preachers together for the "Christmas Conference" where Methodism was organized and became a church with Francis Asbury as the first Bishop.

Another notable fact I glean is that Mr. Garrettson, like Dr. O. E. Goddard and Dr. Forney Hutchinson, both of Arkansas, and Dr. E. Stanley Jones, of India, was too great a man to become Bishop.

After he had traveled for some time as missionary in Nova Scotia, Bishop Asbury offered him the superintendency of that area of the new Church, but he refused and continued his ministry in the colonies until they became states after the Revolutionary War, through which he labored under many difficulties, though the English preacher had deserted the field.

Next chapter will be on the Childhood and Conversion of Mr. Garrettson.

THE ECUMENICAL METHODIST CONFERENCE, ATLANTA, GA., OCT. 16-25, 1931.

By A. J. Weeks, D. D.

It has been forty years since the Ecumenical Methodist Conference has been held in the United States. In October, 1891, the body met in Washington. There were about 500 delegates present and the meeting continued fourteen days. On October 17 President Harrison visited the Conference and delivered an address. Rev. William Arthur had been selected to deliver the opening sermon. He was present, but his voice was not equal to the task so the sermon was read by Dr. Stephenson, president of the Wesleyan Conference.

Next October this World Conference of Methodism will again meet in the United States. About the same number of official delegates will be entitled to sit in the body—the exact number is 550, but while they will represent a smaller number of Methodist bodies they will represent a constituency almost twice as large as that of forty years ago. Again the opening sermon will be delivered by the president of the Wesleyan Conference, Rev. C. Ryder Smith, D. D., and an effort is being

made to secure the attendance of the President of the United States for an address. The committee is trying to secure the attendance of the Prime Minister of Canada on the same day.

It is fitting that this meeting should be held in Georgia, the only state whose soil was pressed by the feet of the Wesleys. On February 6 1736 General Oglethorpe landed with a second company of 300 immigrants for his Georgia Colony, among them certain Moravians and John and Charles Wesley. The ship on which they came was almost four months in crossing, and the record of their employment during the weary voyage will convince anyone who reads it that their strictness was never surpassed. Practically every waking hour was given to religious activities and devotions. Charles Wesley was secretary to Oglethorpe.

John Wesley came in response to the missionary urge in his own heart. He expected to preach to the colonists and had an idea there would be opportunity to preach to the Indians as well. He found himself in a strange and uncomfortable environment. It was a long call from the streets of London to the marshes of Savannah; from Oxford University and St. Paul's Cathedral to the new settlement on the edge of a wilderness where a few score pioneer families had established their humble homes. There was no opportunity to preach to the Indians and his strictness and high-church notions caused irritation and created opposition among the colonists. He could not immediately adjust himself to an environment so unlike anything he had ever known. In time he was able, as few men have ever been, to relate himself to any group or class he undertook to serve, but this he had not learned at the time of his sojourn in Georgia. He was devoted and unselfish, but for him conditions were impossible.

After almost two years at Savannah he decided to go back to England, but went hoping to return to America. His journal contains this entry: "I took my leave of America (though, if it please God, not forever)." He considered his mission to Georgia a failure. Some of his critics have been unfair in recounting his experiences there, but George Whitefield, who was on the ground a few months after Wesley's departure, speaks in the highest terms of his work. He declared: "The good that Mr. John Wesley has done

in America is inexpressible. His name is very precious among the people and he has laid a foundation that I hope neither men nor devils will ever be able to shake. Oh that I may be able to follow him as he followed Christ!"

One can but wonder what a difference it would have made in modern religious and political history if Wesley had returned to the new world. Suppose he had come back. If Methodism had been born at all its base line would have been laid in the new world rather than in the old. This country was not mature enough to be the birthplace of an orderly dynamic religious movement such as the world needed and such as Methodism grew to be. But in the providence of God Wesley did not return and the religious movement of which he was the leader took root in a compact nation in the best prepared soil in the world. It added strength to the foundations of Anglo-Saxon civilization and made a needed contribution to Anglo-Saxon stability and solidarity. When the Ecumenical Conference met in London ten years ago Mr. Lloyd George, the British Prime Minister, sent a message of greeting which was read to the body. In this he said: "The English-speaking races owe a special debt of gratitude to John Wesley, the greatest spiritual leader and religious organizer they ever produced. The influence of his life work extended beyond the community he founded and constitutes today one of the greatest moral forces in the world."

Now almost two hundred years after Wesley sailed away from the new world with the hope that he would see the land again, his spiritual children are coming from far places over the wide world—coming to Georgia. There are more Methodists living in Georgia today than were in the whole world at the time of Wesley's death.

The program of the Conference is being brought to completion. The committee will hold its next meeting in Cincinnati, July 14. The program will no doubt be finished at that meeting.

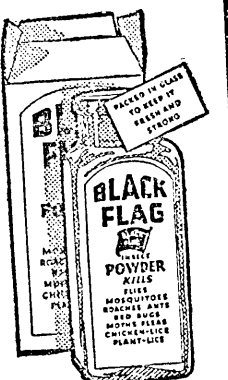
The Conference begins Friday evening, October 16, and closes Sunday afternoon the 25th. On Wednesday, October 21, the Conference will be in Savannah visiting the scenes of Wesley's American labors.

While publication of the program cannot be made now, the public may be assured that every effort is being

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made to have a Conference worthy of world Methodism. Form the opening sermon Friday night to the closing service Sunday afternoon when two addresses on "The Outlook" will be delivered every hour will be an hour of high privilege.

Each week-night great public meetings will be held. At one of these meetings "Science and Religion" will be the topic with one of the best known scientists in the world and one of the most distinguished educators and writers in America as the speakers. On another evening the topic will be "Citizenship" with a distinguished leader in American public life and a world traveler and world citizen the speakers. It is expected that at each of these meetings Gypsy Smith will deliver a brief closing address.

It is now fifty years since the first Ecumenical Conference was held in Wesley's Chapel, City Road, London. Great changes have occurred in the world and in Methodism in these fifty years. The Methodist bodies of the world, with so much in common, so much that is distinctive, facing a world in such dire need, living in an hour so eventful, ought to set up some sort of agency through which they could speak with one voice to a world in confusion and unitedly help a world in distress. A World Conference is well enough, but more than that is needed.

The fact that the Ecumenical Conference will not meet in America again for twenty years adds to the interest all Methodists feel in the forthcoming Conference at Atlanta.

PRESIDING ELDER DIVULGES GREAT SECRET

Mr. G. M. Bowers, one of the outstanding laymen of the North Alabama Conference, recently received from Rev. J. Wilson Crichlow, presiding elder of the Conway (Arkansas) District, a letter which divulges a great and important secret. It is the secret of how to collect 100 per cent on the Conference Collections. Brother Bowers has turned this letter over to the Advocate and it contains so much sound sense that we are giving it to our people in full, as follows:

"In regard to the Conference Claims I have found from experience that people detest getting them up the last of the year, but enjoy paying them earlier. To illustrate. When I was appointed to Rogers, a charge that had paid its claims in full only once in eight years, and that was due to the fact that they were entertaining Annual Conference, though the charge had paid only five per cent of its assessment the year before, I announced to the congregation that we would be the first charge in the conference to pay in full, and we were—two months before conference the first year, six months before Conference (Easter) the next year, and eleven months before Conference (Christmas) the next year. So I allowed my next change to pay eleven months in advance during a full quadrennium, except the year we paid twelve months in advance, paying at Conference for the year that had not started. So I knew from experience that the people enjoy paying early—they like to do the unusual.

"On coming to the Conway district last year I found that the greatest number of charges paying the claims in full any year was eight, while the average for ten years was four out of twenty-two. I gave them a chance to

pay early. By District Conference, at the close of the fifth month, ten charges had paid in full, nine others had paid to date and our total was 56 per cent of the total, while the rest of the conference had only 54 per cent at the close of the year. You can easily see that with a start like that no one could stop us.

"Of course, this required work, especially as a third of my charges were served by supplies. But where the preachers did not know how to collect, I went with them and got it myself, and on my poorest circuit I collected it all with the help of two laymen and without the assistance of the pastor who was an old man, probably too feeble to do the work.

"It cost a little money, too, but not much. I held my first Quarterly Conference at a charge that had not paid its claims in 17 years, when I was serving it as my first charge. I told them that I wanted them to pay in full by Christmas, which was ten days off. The preacher said that they would pay some time during the year, but I was not interested. At last after trying everything else, I figured what each church should do and promised an offering to each church that would pay out by Christmas. I left checks for \$44.50, but they paid \$255 on an assessment of \$250, or exactly three times what they paid the year before, and the check was in the Conference treasurer's hands two days before Christmas. Other charges began to say that if Quitman could pay out they could too. And they did.

"I also sent out monthly reports, showing the standing of the charges, and by Easter was sending special delivery letters and telegrams.

"So I will say that an early start, making it team work for the entire district, seeing that the assessments are made "according to ability to pay," and making Christmas and Easter seasons of giving will help no little in making one hundred per cent."—J. Wilson Crichlow, Conway, Ark.—Alabama Christian Advocate.

SHOP TALK

If our readers could have been in Washington on Tuesday they would have had the unique opportunity of a glimpse "behind the scenes" of American religious journalism; for on those days the Editorial Council of the Religious Press was in session at the Hotel Washington in the capital city. Approximately fifty editors and managers of Christian weeklies and monthlies of many different denominations were in attendance at the meeting and freely entered into discussions of policies, problems, plans, and methods of work in this highly specialized journalistic field. Boston was represented by the editors of The Christian Leader, The Congregationalist, and Zion's Herald.

It was evident from the carefully prepared papers and the informal discussions that the editors of religious journals in this age of unrest and change have to deal with a far different world from that which the fathers faced. In philosophy, theology, ethics, psychology, social science—in fact, in every department of research, radical transformations are taking place. The political, economic, and industrial world is in turmoil. Everything has been speeded up. The radio, the automobile, moving pictures are with us to affect mightily our culture and civilization. It is the age of severe criticism, of the "debunking" process. Many of

the sanctions and standards of bygone days have lost their compelling force. The center of authority in religion and morals is shifting.

In the midst of all this turmoil the editor of the religious journal must try to fulfill the duties of his office by endeavoring to point the way, disseminate the good news, defend the gospel, expose fallacies, inspire Christians, impart information, indicate the path of duty for the church, and build up the household of faith. He must be both watchman and proclaimer in a day of dizzy transition.

Much time was spent at the meeting in Washington upon question of plans and policies. One of the problems presented was that of methods of gathering and reporting the news about persons, churches, meetings and movements; another subject for discussion had to do with the selection of contributed material, and general editorial policy. How can a paper be produced that will appeal at the same time to both ministers and laymen? How can our constituency become better informed about the work and importance of religious journalism? How can editors and managers secure better co-operation from their governing boards, from the laymen and the ministers? All these questions stimulated debate and brought out numerous constructive suggestions.

The "circulation problem" came in for attention at almost every session. Without exception, every editor reported a loss in the number of subscribers during the past year due to unemployment and hard times. These losses ranged all the way from ten to thirty-three and one-third per cent. of the entire circulation list. One paper has thus far this year extended credit for a period of from four to six months to more than 700 of its subscribers who simply "could not pay" on account of the drought or unemployment.

With respect to advertising, it was pointed out that the religious periodical is precluded from accepting certain advertisements of doubtful or semi-doubtful character that might be welcomed by the secular press. Then, too, because of small circulation religious weeklies cannot command the attention of large advertisers. Nevertheless one speaker reported that not a few forward-looking advertisers today are moving away from the "quantity" to the "quality" basis in their surveys of possible constituencies for the investment of publicity money. If this movement continues, religious news-

papers are bound to profit by the change in policy.

Editors have their troubles. It is said that "nobody loves an editor." At Washington some of the sessions took on the character of experience meetings. Poets and poetry were discussed with many a sigh. Piles of manuscripts, many of them well-nigh worthless; long contributions, and endless sermons were visualized before the meeting. Instances were cited of angry letters to the editor, of organizations that freely usurp the prerogatives of the editor and vote that such and such an address "be published in the—". One speaker told of the troubles he had had with readers who knew just how to run a paper, how to increase circulation, how to secure large amounts of advertising. Another editor—one of the most successful of the group—addressing himself to these subjects, modestly declared that after seventeen years' experience he knew "nothing about it," and suggested that one of his confreres who had been elected to office a year ago tell the Council how to run a church paper.—Zion's Herald.

THE POLITICAL SLOGAN OF DANGEROUS NULLIFIERS!

The political slogan of the most dangerous nullifiers of the 18th Amendment is "Prohibition to the rear. Discuss Only Economic Questions." In the last presidential campaign many of these same politicians insisted that prohibition was a political issue, and furiously criticized religious bodies, and individual preachers who insisted it was a moral issue upon which they had a right to declare themselves.

Now these same politicians insist that it is a moral question and ought to be kept out of political platforms, and political discussions. It is another effort to divorce politics from morals, and thereby stifle the voice of the church and the ministry. If economic measures are to be discussed in the 1932 campaign, how is prohibition, a very great economic question, to be ignored? If either of the old parties is in a position where it cannot carry the 1932 campaign without being dominated by nullifiers, then the people who adopted the 18th Amendment by the largest vote any amendment ever received, will not put that party in power.—B. H. Greathouse.

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CONFUSED, BUT NOT FUTILE

Our liberals and our anti-theists are fond not only of criticizing the Church but of abusing it. They delight in using the word "futile" in a condescending way to describe the Church's activities at the present time. Dean Weigle of Yale, in an article in the Federal Council Bulletin for April, has some pertinent words. He says:

"The foes of Christ have never been more open in their antagonism than today. It is not merely that men are drawn away by pride and lust, by love of comfort, by spiritual dullness and inertia; there are those who deliberately reject Him. His way of life is derided as a code for weaklings and slaves; His revelation of God is ridiculed as a mere phantasy of the imagination. Personal liberty, free expression, is the cry of a jazz age which is fast losing all standards of goodness and beauty and truth. The new paganism cannot last. . . .

"But the present is not the first time that there has been open and widespread opposition to the Christian churches. . . .

"I believe that we are upon the threshold of a great revival of religious faith. The world is beginning to sense its spiritual hunger. Just as the closing years of the eighteenth century, with their barren deism and open infidelity, were followed by the Evangelical Awakening, the Great Revival, the Methodist Movement and the fervors of Pietism, we may expect that the denials and excesses of present unbelief will lead to a new spiritual awakening."

The Church may be confused and bewildered, but it is not futile. It is facing all the opposition and is pushing on, carrying its message of cheer and inspiration to millions who are trying to live the good life. It is not shutting its eyes to the problems which the new age has developed, but open-eyed it is studying them seriously and earnestly. Better far to be in the field fighting the foe, though with indifferent success.

The Church will win. It will solve its problems. It will rediscover its Gospel and restate it in terms which will arouse and challenge the age. There is only one salvation and that is in Jesus Christ. The Church is the one organization that is created for the sole purpose of proclaiming that salvation and applying the principles of Christ to the problems of life.—California Christian Advocate.

BREEDER OF LIGHT HARNESS HORSES OPPOSES GAMBLING BILL

Dear Sir: I have been reading your editorial comments on the proposed effort to legalize gambling in Mobile and Montgomery, also read Dr. Mackay's very sensible article, and approve practically all that has been said.

As you notice from our letterhead, we are breeders of trotting and pacing horses and develop them for speed, and race them at the Northern fairs and late in the season in the South.

We love high-class horses and enjoy the speed contests but have no interest in the gambling feature, having never bet one cent on a race since I have been interested in developing and racing light harness horses. At other points in our State are located breeders of race horses, such as Piedmont Farms, Huntsville, Ala., owned by W. F. Garth; the Mc-

Curdys, of Lowndesboro, Fies Bros., of your city, and many others dotted about our state and practically none of these gentlemen are interested in the speculative end of the sport. The racing of trotting and pacing horses and the development and production of same does not depend on public gambling for its subsistence, and we do not feel that the real promoters of high-class horses are behind this bill.

The racing of trotting and pacing horses has long been a pleasure and recreation for men who love high-class horses, for their beauty, gameness, action and speed, and all round versatility for use under saddle and general service, and such races have always been one of the most enjoyable attractions of our fairs, raced only for the premiums and prizes offered by the fair associations. Very few, if any, have any public betting in connection with them. We as well as many other horsemen of Alabama regret very much that we do not have the opportunity to race at the Alabama State Fair at Montgomery, as the promoters of this fair do not seem favorable to hang up purses for this class of horses, although much money is tied up in this state in the herding and developing of same and a program of harness races would be very popular if properly carried on. But to have this, it is not neces-

sary to legalize gambling and I am glad Dr. Mackay mentioned in his article that there was no law against horse racing, and it was a very honorable sport, as often many promoters of these gambling outfits want to leave the impression that there is a law against racing simply because race track betting was not legalized.

We have a half-mile track on the farm and development of horses for speed occupies a very important part of our business, but thus far we have, been able to carry it on without betting either at home or when making a campaign through the fair circuit.

I have an acquaintance and friend that I think is occupying one of the best pulpits in Montgomery, Dr. Jno. W. Inzer, of the Baptist Church, who spent the day with me a few years ago and enjoyed a ride on the track behind a good trotter, a type of horse he had loved in the days when they were used on the road. While I consider the Doctor one of the broadest men of his profession, yet when he was made to realize that a man could develop and even race horses without being a gambler, he never failed to let me know how much he enjoyed these speed contests when given an opportunity to see them.

I have never been able to see how gambling could benefit anything! nothing is created by it, and too often the promoters are concerned

more about fleecing the innocent than just an effort to take a chance themselves. A little wager between honorable gentlemen might be no harm, but the average man does not stop at that, and if carried further is dangerous and certainly bad business and personally I have never allowed myself to indulge any and yet feel that I can enjoy a real speed contest among horses as well as any man.

In conversation with my Representative a few weeks ago I assured him that I did not feel that the bill to legalize pool selling would be any benefit to the breeders of our class of horses and would probably bring first-class racing into disrepute and thereby do harm. I found him of the same opinion and don't feel that this bill will get much support from this gentleman.

I sometimes feel that reformers and especially some churchmen in their effort to fight some evils, have not been as well informed and as careful in methods used or statements made as they should be and at any time that our ministers attempt to stoop to the same tactics indulged in by those promoting such things as gambling and the sale of liquor much harm is done both the church and the cause.

I have always thought the church should fight the liquor traffic with all its might, yet I think much care

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must be taken that we shall keep the fight on a high plane and thereby command the respect of many who might differ with us slightly in ideas regarding control of same.

There is nothing that can be said in behalf of the use of intoxicants, yet there seems a very great effort to promote the use and sale of it, and while I believe the majority are against the open sale of liquor, yet I feel that in our efforts to carry on the fight we should make every effort to keep this campaign clean and free from mud slinging and am delighted to know that the policy of the Advocate has been such.—Yours very sincerely, J. P. Russell, Alabama Christian Advocate.

WHAT IS EXPECTED OF COLLEGE GRADUATES

The opinions of personnel men representing several of the largest organizations in the United States on what they expect of the college graduates they employ have been uncovered recently through a questionnaire sent out by Syracuse University. Some of the conclusions of employers are as follows:

Too many college seniors expect to be sold a job after graduation, rather than attempting to sell themselves to prospective employers.

Employers are seeking the individual for his personal qualities rather than for the training he has received during four years of college.

Universities which develop character, personality and qualities of leadership in their students are doing a far more important job than those which specialize exclusively in academic training.

The old uncertainty in the minds of employers as to the relative value of a liberal arts or a business training still remains, judging from the fact that replies to the Syracuse questionnaire were almost equally divided between a general cultural course and the more specialized type of study. Several expressed the desire to see more arts courses given with the business and technical subjects.

When it came to listing the qualifications most desirable in college seniors, there was a startling unanimity of opinion. Character, scholarship, personality, initiative, ambition, adaptability, extra-curricular activities, amount of self support, appearance, hobbies, self-confidence, patience, size of family and evidence of systematic thoroughness—those are the qualities which usually determine whether a senior being interviewed will be offered a job. Not all listed the same requirements, but character and personality appear high in list of each employer. Some were even willing to overlook a mediocre scholarship record if the senior's personal qualifications were favorable.—Bulletin.

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For Youth

CHRIST AND WORLD FRIENDSHIP

By Miss Helen Peddicord

(One of the prizes offered by the Zelah Van Loan World Friendship Award was won by Miss Peddicord, who is a graduate of North Little Rock High School, a member of Washington Avenue Methodist Church, and employee of the Bank of Commerce of North Little Rock. Below is her essay.)

Since the very beginning of Time nations have warred with other nations. Not only that, they have fought among themselves, within their own boundaries, causing much bloodshed. Where man has ever existed there has been strife at various times, followed by pestilence and all that come after wars.

As we glance rather hurriedly through the histories that the youth of America studies today we see accounts of conflicts and enmities of people down through the ages. Coming to the time when this great country of ours had its beginning we turn page after page in the book of its origin and progress and read in detail about the various struggles in which it has participated. Let us consider the most recent of them all: the Great World War.

Since the signing of the Armistice in 1918, much has been done to form a peace pact, an agreement whereby nations may settle minor difficulties without bloodshed. The Kellogg-Briand Pact, for whose formation our government was largely responsible, provides for the abolition of war as an instrument of national policy. In other words, we have pledged to join with fifty-six other nations of the world to settle our international difficulties by law and not by war. We very much need to cultivate a state of mind to match the words of our anti-war treaties.

Dr. S. Parkes Cadman recently stated that bloodshed and brotherhood were diametrically opposed. "Armed conflict and New Testament Christianity cannot be synchronized. The one must perish if the other is to survive."

More and more it is brought to our attention that Christ and the Churches have a vital part to play in the overthrow of war and the establishing of enduring world peace and friendship. Nations as individuals are subject to the moral code and all problems arising among men should be solved in accordance with the mind of Christ as disclosed in the Golden Rule. The most certain insurance against war and conflict is the training of the thought of man in the way of peace.

The one great solution, then, of our many problems is world friendship—a friendly bond between nations from the far East to the West.

There is one way, and only one way, that we can find our unity in personal, group and racial relationships, and establish this friendship, and that is through Christ.

The gospel, as Christ intended it, is to unite, to heal, to produce a brotherhood and to make the World one. That gospel has often been so changed that, in fact, it has been

used to divide, to wound, to produce innumerable sects. All the time there has been at the heart of our gospel the fact that the Spirit founds life in love, therefore brings unity and produces brotherhood.

The Cross is the reconciling method between God and man, between man and man, group and group, nation and nation.

A little girl was trying to fit together the states of the United States in a puzzle game. She was distracted, for it was difficult to fit in the irregular boundary lines. As she was about to give up in despair she noted that on the other side was the face of George Washington.

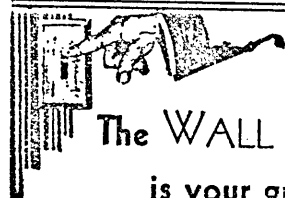
It occurred to her that she could fit that face together, for she loved the father of her country. After she had carefully fitted his face together she turned it over and lo, all the states now fitted.

We have been distracted, experiencing bloody conflicts, that leave devastated paths in their wake, to say nothing of the bitter feelings of the losers for the victors. There is only one place where we can be unified and have world friendship—around the Christ Person. When we realize our oneness here, we will have that desired friendship.

Of course, there are people in distant lands who do not know as much of Christ as we do and therefore would be at a loss as to what world friendship through Him means. In order for them to understand they must be taught. It is up to us to be the teacher, but before we can do that we must make our own entire nation Christian and not rest satisfied until every nation has been made captive and come under the Christian rule of God.

Let us then look to Christ before we can establish world friendship that will be a lasting friendship. If nations of widely divergent opinions, tastes and beliefs would live each day according to the prayer a bishop once voiced, we would reach that much sought goal—World Friendship.

"In Thy light may we see Thee
The true light.
With Thy love, love Thee.
Let there be but one will between us
And that, Thy will;
And one heart between us
And that Thine Own."



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For Children

MARY LOU'S PRAYER

Mary Lou had always slept in her crib in mother and daddy's room, but now that she was eight years old she was to have a room all by herself.

It was the very dearest little room, all pink and white. She had been so interested and excited watching mother getting it ready for her, though it seemed to her she could never wait until it was done.

At last mother told her everything was ready and she was to sleep there that very night.

"O-oh, mother," she cried, "how perfectly lovely! I shall go to bed very early, though I am so happy I do not believe I shall shut my eyes once all night. I shall just keep looking at all these be-au-ti-ful things."

Mother laughed a little and then kissed her tenderly. Mary Lou had been her baby, now with a room of her own she would be a big girl. At least Mary Lou would think that she was.

It seemed a long afternoon to Mary Lou, but supper-time came at last, then before long it was bedtime.

It was such fun undressing in the new room, running down the hall to the bathroom to brush her teeth, and getting Sylvia Rose ready for bed—for of course she was to share the new room. Then Mary Lou fixed the shades to suit herself, and after that mother heard her prayer, kissed her good-night, and went away.

Then all at once it seemed different—she was alone and going to be all night. A queer little lump came in the little girl's throat as she thought of that. Still she could hear daddy and mother moving about down stairs and talking, and presently she fell asleep.

But in the middle of the night something woke her suddenly. She put out her hand to reach mother's as she was used to doing, but mother was not there.

It was still and lonely and every few minutes Mary Lou heard strange little noises. What could they be?

She hugged Sylvia Rose close to her, but that was not like taking hold of mother's hand.

"I wish we were back in mother's room," she whispered under her breath, "cause I'm 'most sure I'm

(Continued on Page 9.)

Death

follows flies' foot-steps!



Spray

FLIT

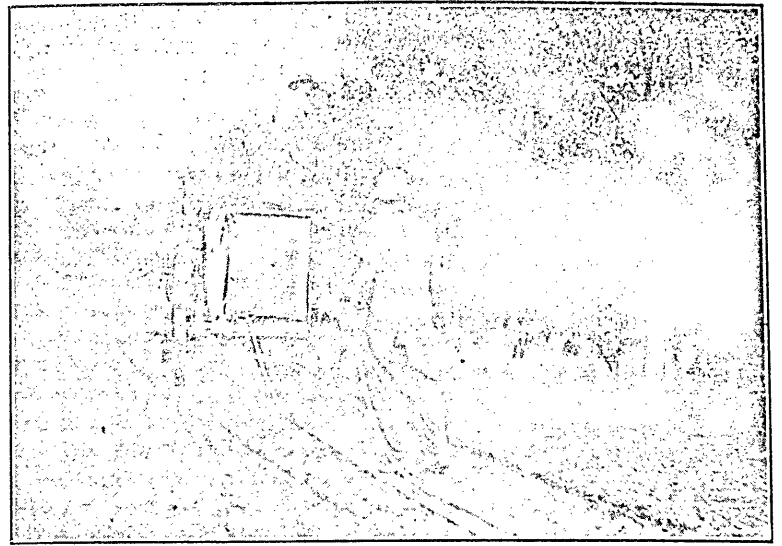
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MER—NOW!



Spraying Apple Trees Near Fayetteville.

A Profitable Farming Section

Washington County, of which Fayetteville is the judicial seat, has a population of 39,255 progressive people. Its assessed valuation is \$13,600,000. It is one of the most productive counties in the state, of fruits, vegetables, berries, poultry and dairy products. The climate permits a continuous production of these valuable farm products nine months of the year.

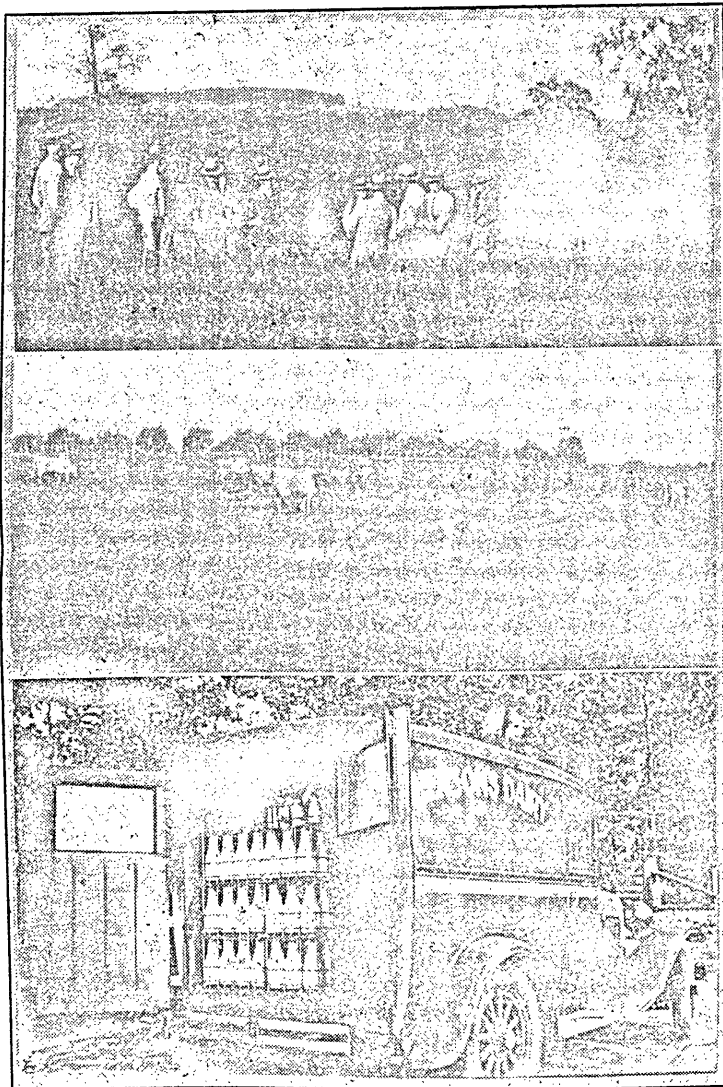
Fayetteville is the center of a 20-mile radius which produces the largest volume of fruits, berries and vegetables in the United States, it is claimed. In addition to car loadings, this production furnishes material for 39 local canning factories.

The territory adjacent and surrounding Fayetteville produces 26,400 dozen eggs daily, and Washington County has over 9,000 dairy cattle. There are 30,000 cattle declared to be free from tuberculosis by the U. S. Department of Animal Husbandry. There are 1,000,000 apple trees; 3,000 acres of strawberries, and 2,217,547 grape vines. The Welch Grape Juice Company has a large plant located in Springdale, only a few miles from Fayetteville and in Washington County. There are also located in Washington County, several large nurseries; several large apple evaporating plants, a large vinegar plant and numerous canneries.

A splendid market for poultry and dairy products is provided by a large cheese factory, and a \$100,000.00 creamery and poultry dressing plant. The latter plant is owned and operated by the Jerpe Dairy Products Company, an Arkansas Corporation, of which G. C. Swanson is President and Manager. The plant has a labor pay roll of \$40,000.00 annually, and a capacity of a million and a half pounds of butter. It is the only institution of its kind in the state.

Many farmers of the section have greatly benefited by the assistance and co-operation afforded them by the Washington County Demonstration Agent, Mr. O. L. McMurray and Mr. D. J. Burleson, State Extension Agronomist. Bulletins are issued by the Extension Service of the College of Agriculture, University of Arkansas and the U. S. Department of Agriculture co-operating, which are available to farmers. These bulletins offer authoritative information on the preparation of the soil, protection against insects, selection of seeds and the cultivation of crops grown in this state.

Live stock contributes greatly to the income of farmers in this section, although this is a minor factor when compared with the fruits, poultry and dairy products. The seven principal annual cash crops of Washington County run, approximately, as follows: Canned Goods, \$950,000; Poultry, \$900,000; Strawberries, \$650,000; Dairy Products, \$850,000; Apples, \$100,000; Live Stock, \$400,000; and Grapes, \$75,000. Both Irish and Sweet Potatoes are grown profitably. Corn, Lespedeza, Cow Peas, Soy Beans, Hairy Vetch, Bermuda, Orchard Grass, Oats, and Barley do well.



Inspecting an Orchard Grass Pasture on farm of M. Y. Henson, near Fayetteville, by D. J. Burleson, State Extension Agronomist; O. L. McMurray, County Demonstration Agent, Washington County, and W. S. Campbell, Sec.-Mgr. Fayetteville Chamber of Commerce, and several other public-spirited citizens, on May 16. Note the height of the grass. Some cow feed—eh!

A Good System of Pastures

The M. Y. Henson Dairy Farm, located about 4 miles northeast of Fayetteville, is perhaps one of the most profitable dairy farms in this section. Its success is credited to its system of pastures. The farm consists of 65 acres, 50 of which are used for pasture, and is divided into seven fields. 40 head of cattle are kept, and of these 30 are milkers.

Mr. Henson does not wait until the land is run down or worn out before turning it to pasture. A large portion of his pasture acreage has never been cultivated except for pasture. When the land was cleared, the stumps were removed. The land was then well plowed and harrowed. In some of the fields no seed was planted to start with, Orchard Grass and Lespedeza coming up voluntarily. Cattle were held off the fields until such time as the grass and clover had attained a height and stage that it would afford the most food—something near cutting stage. By so doing, the cattle are able to obtain ample food to fill them in a short time, after which, they lie down and rest, thus enabling the cow to produce more and a better grade of milk. Also the pasturage per acre is much greater, whereas, had it been pastured earlier much less food would have been produced.

In the fall, some of these pastures are planted to either wheat, rye or oats for winter grazing. After spring arrives and this crop has been eaten well down, the land is then fertilized and replanted to other forage crops. By following this method, Mr. Henson is able to afford good pastures throughout the entire year. The milk thus produced runs high in butter fat, the percentage being from 4 to 5 per cent. Mr. Henson says: "I work to build pastures while many others wait for them to build themselves." This system is recommended by authorities as being, perhaps, "the one" successful system, and any dairy farmer would doubtless profit by studying and adopting this plan.



Picking Tomatoes in a Field Near Fayetteville.

(Continued from page 7.)
afraid. I want to be with my mother but I'm afraid to go down the hall to her room, and I'm afraid to stay here. I don't know which I'm 'fraidest of. What shall we do, Sylvia Rose?" sobbed poor little Mary Lou.

"It is dreadful to be alone. You've got me, Sylvia Rose, you've got me, but I haven't any one. I've always had my mother before, and I want her now."

And then in the very middle of a big sob she remembered something they sang in Sunday School:

"God is near thee, night and day, God will hear thee—therefore pray."

Just the thought of the words seemed to help. She gathered Sylvia Rose closer yet and whispered it over and over and over.

"God is near thee, night and day, God will hear thee—therefore pray."

And the next thing she knew the sun was shining brightly and mother stood by the bedside smiling.

"Time to get up, little girl," she said.—Zion's Herald.

JIM PLAYS SQUARE

Jim and Jerry were having such a good time out on the back porch playing with their toys! Uncle Harry had given a mechanical man to each boy. Again and again the two boys had wound up the springs and delightedly watched the queer antics of their wonderful new toys.

Suddenly mother appeared in the doorway. "Jerry," she said, "supper is almost ready. Run across the street and call your sister; and Jim, put the playthings away."

With a longing look at his toy, Jerry rose and went to call his sister.

Jim decided he would wind up the two mechanical men once more and watch them unwind before he put them away. Click! click! click! he wound the spring and started Jerry's man spinning. Then he picked up his own. And click! click! whir-r-r! went the spring in his man. Something was wrong. He was sure his wonderful plaything was ruined. And as if that were not bad enough, he knew everybody would have something to say about his carelessness. He was always getting scolded for being careless, and he never meant to be so at all.

Then a thought struck him. "My man and Jerry's are just alike," he told himself. "If I put the broken one with Jerry's things, he will not know there is anything wrong with it and will try to wind it up in the morning and when it won't wind he'll think he has broken it. He always takes such good care of his things he won't get scolded. Besides," he added as his conscience began to prick him, "I'll let him play with mine a lot of the time."

So he ran to the upper hall where each boy had a shelf for his playthings and put the unbroken toy on the shelf with his things. The broken one he placed among Jerry's.

Then he washed his face and hands and went to supper, but somehow he could not enjoy eating. All the evening he was unhappy.

When he went to bed that night he could not sleep. At last he slipped quietly from his bed and crept into the hall. He knew just exactly where the two mechanical men were. He quickly exchanged them and hurried back to bed feeling so much happier. Even if his splendid new toy was broken, even if he should get a scolding for his roughness in winding it up, that was better than knowing he had taken a mean advantage of his

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

Communications should be received Saturday for the following week. Address 1018 Scott Street.

OPEN LETTER TO LITTLE ROCK CONFERENCE

Dear Friend and Co-worker;

The end of the second quarter is near at hand and I am writing to remind you that there is urgent need for a united effort from the entire membership to bring the report up to our reasonable expectation.

Every treasurer will do her best, I know to collect the dues and pledges up to date so that we can send in the amount in full to the Council treasurer. They are depending on us. It is much easier to get these dues as we go along than it is to wait until fall when everything rushes in upon us.

Supplies

Supply superintendents will please send their reports to Mrs. L. E. N. Hundley, Stuttgart, new superintendent of supplies. Speaking for supplies—let me remind you again that there will be a real demand for fruits and jellies in our institutions this fall and I trust as we can our own supplies this summer we will remember to set aside something for this purpose.

Mt. Sequoyah

The program for the Leadership School seems exceptionally good this year and those wishing to secure additional credits in Mission study or other courses offered will do well to arrange to spend a time on the Mountain—it is our Assembly and it merits our support. Rates are reasonable and no doubt there will be special railroad rates for the season.

Remember I am counting upon each one of you to measure up to the high standards which have made our Conference an outstanding one in Southern Methodism.

With love and a prayer for each of you, I am, Sincerely yours, Lillian McDermott, President L. R. Conference W. M. S.

little brother. In an instant he was fast asleep.

Next morning after breakfast when he went out on the porch Uncle Harry was showing Jerry a new trick the mechanical man would do. "Run and get yours, Jim," said Uncle Harry "and I will show you something too."

There was nothing else to do, so Jim brought his and silently handed the broken toy to Uncle Harry, after trying to wind the spring. "That is the trouble with these mechanical things—those springs will slip every now and then, no matter how careful one is. Jim, bring me a screw-driver. I know what is wrong with this fellow, and we will have him fixed in a jiffy."

Jim could scarcely believe his ears, but he ran and brought the screw driver. For a few minutes Uncle Harry unscrewed and tapped and screwed again. Then click! click! click! he wound. Jim waited, hardly breathing. Would it work? It did. It seemed as good as ever. Jim felt very happy. He was glad his wonderful new toy was fixed, but he was ten times more glad that he had done the square thing.—Annie Harris Crawford, in Maritime Baptist.

ZONE MEETING AT CAPITOL VIEW

The second quarterly meeting of Zone No. 2 of Little Rock District was held at the Capitol View Church Tuesday, May the 19, with about 70 present. Mrs. Cumnock, the Zone chairman presided.

Services were opened by singing "The Church's One Foundation." Greetings were extended by Mrs. Reed of Capitol View, and the response was given by Mrs. Long of Bauxite, prayer was offered by Bro. Meux.

Mrs. Bates of Highland made an interesting talk on "Missionaries around the World." Mrs. Reaves presented the subject "World Peace", in her usual interesting manner.

Count was taken of the number present from the different auxiliaries, and the visitors were introduced.

Mrs. Thomas then gave the talk, she had given at the Texarkana meeting on "Woman's Status in the Church". It was a very interesting history of woman's struggle for rights in the Church.

The devotional was presented by Mrs. Lannon of Capitol View. The subject was "Prayer, and its Possibilities". Scripture reading from James 5: 13-20, Hebrews 7:25.

Dismissal prayer was offered by Bro. Miller.

The time from 12:00 to 1:15 was given over to a social time and doing full justice to a bounteous lunch.

The devotional for the forenoon was given by Mrs. Cook of Forest Park. Scripture reading Hebrew 11: 1-10. Prayer by Mrs. Murphy.

Mrs. Wilkerson, of Pulaski Heights was full of enthusiasm for her subject "The Voice", and presented it in an interesting manner.

Mrs. Cumnock of Twenty-eighth St. gave a report of the Texarkana Meeting, and made us all wish we could have been there. An invitation to come to Twenty-eighth Street was given and accepted for the Zone Meeting the last of September.

Thanks for the day's hospitality was given by Mrs. Clifton of Twenty-eighth Street, and dismissal prayer was offered by Mrs. Steed.

ZONE MEETING AT DE VALLS BLUFF

Zone No. 1 of Little Rock District held its second meeting of the year on May 28 at DeValls Bluff.

There was a splendid representation from all the Auxiliaries, with the exception of Lonoke and Mt. Tabor. These Auxiliaries were missed.

There were sixty one present of whom four were pastors, and their presence was greatly appreciated.

The inspirational and interesting program was well received.

In the absence of Mrs. W. C. Ellis of Lonoke, Zone president, Mrs. Clark, Dist. Secy., presided.

Mrs. Misenhimer, Pres. of DeValls Bluff Auxiliary, extended a hearty welcome to all visitors, and Mrs. Gentry of Des Arc, responded in such a friendly manner that we were assured our greeting had been accepted.

Bro. Tucker pastor of Hazen-DeValls Churches, led a splendid devotional; theme, "Our Nearness to God". Secret prayer was given as the only means of attaining it.

Mrs. Jennings, of Carlisle, gave an interesting talk on "Missionary Societies Around The World", giving us a fine bit of information regard-

(Continued on page 10.)

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ing this great work, at home and abroad.

Mrs. Wilkerson, of Little Rock, spoke on "To know Is to Grow" and impressed us with the thought, that the printed page is the best way in helping one to discover the important facts about life, and called attention to our Church Paper, *The Arkansas Methodist*, filled with the choicest material for mental, moral and spiritual growth; also the *Missionary Voice*, the best and cleanest magazine published, and which should be in the home of every Christian man and woman.

We were delighted to number among our guests, Mrs. James Thomas, our former Dist. Secy. Her contribution to the program was indeed interesting and instructive. She spoke on "Woman's Status In The Church."

Bro. Sadler of England closed the morning session with prayer.

The Noon hour was filled with pot-luck luncheon and a general good time.

At 1:30 the meeting was opened and Mrs. Neal of Hazen led the devotional.

Mrs. Kate Reid, of Des Arc, closed the devotional with a fitting vocal solo, "Beautiful Garden Of Prayer", Mrs. Dr. Porter, of Hazen, accompanist.

Mrs. Robert Beasley, of Des Arc, made a fine talk on "Our Children's Work", both at home and abroad.

Mrs. Reaves, of Little Rock, gave a talk on "World Peace".

We were very glad to have with us at this time, Mrs. Mary O'Rourke, nee Carrick, (our Mary) who favored us with a beautiful vocal solo; Miss Mary Wilkin, at the piano.

Mrs. Harold Sadler, of England, read a splendid paper on her trip to the Texarkana Conference.

It was a great pleasure to meet among our visitors, Brother and Sister Irvin, of Carlisle, who years ago were stationed at DeValls Bluff. Mrs. Irvin gave an interesting account of her efforts to organize the first Missionary Society here. At

that time, twenty six years ago, the Ladies Aid, was the Church organization.

Mrs. Clark, on behalf of the visiting Auxiliaries, thanked DeValls Bluff, for their hospitality and cordial welcome, and Mrs. Gentry, of Des Arc, as Pres. of her Auxiliary, invited Zone No. 1 to be their guests in September, which was accepted.

Bro. Beasley pronounced the benediction.—Mrs. Jessie E. Woolery, Zone Secretary.

SPARKMAN AUXILIARY

In the beautifully decorated home of Mrs. Marvin Taylor, June 1, the Josephine Douglas Circle of Arkadelphia was entertained. Many guests were present. After a delightful evening of fellowship, ice cream and cake were served by the following hostesses: Mrs. Dr. Taylor, Mrs. J. A. Leamons, Mrs. C. C. Fohrell, Mrs. Halow Enoch, and Mrs. Neil Woods.

June the 8th the Auxiliary met in a business session. Devotional: "Jesus Kingdom Ideal" Matt 4: 17-22 and 24-14, Mrs. Sinquefield; Prayer, Mrs. Sinquefield. "Changes in our Educational Work in China," Mrs. Leamons.

All officers present gave reports of their work.

Our Children's World Club and Circle, during the month of May held four meetings. The attendance of the Juniors was poor, but the primaries continued to grow. We have on roll 7 babies, 20 primaries, and 12 juniors. Our lessons have been on "Peace". We have enjoyed our study very much.

On May 21, twenty children of the World Club and Circle enjoyed a very delightful picnic. Fay Flory and Francis Simms of the Boys and Girls World Club had charge of the games and contests. Many interesting games and contests were held.

The following are Committees on the Daily Vacation School of Missions, to be held July 1st to the 14th. Home Co-operation Committee—Mrs. Marion Taylor and Mrs. John Robey.

Building and Equipment Committee—Mrs. Cade and Mrs. V. E. Jackson.

Publicity Circle—Mrs. Richardson and Mrs. Hays.

Supplies and Program—Mrs. Leamons and Fohrell.

Finances Circle—Mrs. Enoch, Mrs. Elder, and Mrs. Caples.

Teaching—Mrs. W. Woods, Mrs. Homer Mullins, Miss Roebuck, and Robey, and Mr. Erbie Tilman. Mrs. Eugene E. Tilman, Superintendent.

Mrs. Fohrell is doing a great piece of work among the children of Sparkman.—Dawn Leonard, Supt. of Publicity.

SEARCY DISTRICT MISSIONARY CONFERENCE

On May 29th, the Searcy District held an all day meeting at the First Church, Heber Springs. The newly elected secretary, Mrs. J. W. Spicer, presided.

The main theme of the program was on the development of the Spiritual Life of the Church.

Rev. W. C. House, P. E. conducted the devotional exercises and they very inspirational.

Mrs. H. H. Blevins, wife of the Pastor-host gave a gracious welcome. Mrs. H. C. Argo of Cotton Plant, responded, assuring them of our great pleasure in sharing their hospitality, of drinking of their health-giving

water and viewing their beautiful scenery.

Several pastors were present and were introduced to the Conference.

Six Conference officers were introduced, Mesdames B. E. Snetzer, I. N. Barnett, R. A. Dowdy, W. P. Jones, F. A. Lark, and H. Hanesworth.

A splendid talk on Children's work was given by Mrs. Snetzer. A most convincing talk on The Missionary Voice by Mrs. Hanesworth, Mrs. J. L. Shouse of Marshall told us of our Missionary, Miss Edith Martin.

Mrs. Dowdy in her usual pleasing manner gave a most inspiring talk on Spiritual Life.

Lunch was served in the Sunday School assembly room. This was much enjoyed. Everything was so good.

After lunch, thirty minutes of instruction was given the various officers of the Societies.

Mrs. Hanesworth had charge of the Presidents and Vice Presidents. Mrs. Argo instructed the Recording Secretaries. Mrs. Snetzer, the Corresponding Secretaries. Mrs. Jones, Treasurers. Mrs. Dowdy, Publicity Superintendents.

At the convening of the afternoon session the Juniors conducted the devotional, after which a beautiful Pageant, "The Challenge of the Cross", was given by the young ladies of the Baptist Church.

Mrs. Barnett gave a splendid address on Christian Social Relations. Mrs. Lark spoke on the New Plan for Young Women. Mrs. Jones, Conference Treasurer, told of the new Financial Plan.

A short business session was held and many societies answered to roll call, the total number present was one hundred.

It was decided to make our past District Secretary, Mrs. Lula Hill of Cotton Plant, a life member.

Mrs. Guy Murphy of Cotton Plant was made Chairman of Prayer League.

The courtesy committee, Mesdames Lark, Murphy and House presented resolutions expressing appreciation for the most pleasant and profitable day, the resolutions were unanimously adopted.

Benediction by the Pastor-host Rev. H. H. Blevins.

The visitors were piloted over the city and surrounding hills to view the beautiful scenery.

It was a delightful and profitable day.—Mrs. A. G. Jones, Secretary.

ZONE MEETING AT BLEVENS

On Monday, June 1, Zone No. 1 held their second quarterly meeting at Blevens. Washington, Blevens and Emmett were well represented. We were sorry Hope Auxiliary was unable to attend.

Subject, Prayer. The devotional program was conducted by Mrs. E. A. Timberlake of Washington.

We were led in prayer by Mrs. Lane of Nashville.

The keynote in our lesson program that we work with God, was beautifully expressed in a reading by Evelyn Timberlake of Washington.

Bible lesson, Matt. xxvi:36-46, Mrs. Lake of Nashville, Ark., our District secretary, and we were very much impressed by her heart to heart talk.

Insufficiency in forming our prayers, Mrs. O. D. Beck, Washington.

The Outlook of Prayer, Mrs. F. G. Haltom, Emmett, Ark.

Victory in the Hour of Crisis

Through Prayer, Mrs. H. W. Timberlake, Blevens.

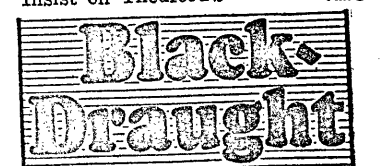
A Prayer of Thanks, Mrs. Carrie Stephens of Blevens.

Crossing the Bar, Mrs. E. R. Timberlake, Washington, immediately after which we sang "Abide With Me" and used it as prayer. After which the business meeting was turned over to Mrs. Herbert Stephens of Blevens, Zone chairman. A definite time for our Zone meeting was discussed and by unanimous vote we decided the second month and the second Thursday in that month in each quarter would be regular meeting day.

The next meeting will be held at Emmett, August 13, at four o'clock afternoon. After the devotional, there will be a picnic and each member is requested to be present and bring lunch. Visitors are welcome. —Mrs. D. S. Jordan, Zone Sec.

COATED TONGUE, BAD TASTE

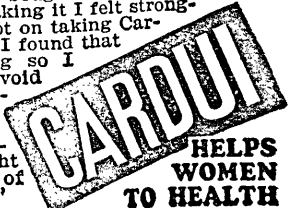
"I suffered from heartburn and indigestion. My tongue would get coated, and I would have a bad taste in my mouth. I had gas pains, and if I belched it would be right bitter. My mother told me to try Black-Draught, which I did. After I had taken a few doses, I felt much better. The gas pains would stop, my mouth would feel clean, and my food would taste much better. I know that Black-Draught helped me."—Hubert Bailey, Gainesboro, Georgia.



Sold by druggists, in 25¢ packages.

USED TO SUFFER EACH MONTH

"I used to have severe headaches each month," writes Mrs. Henry Heape, of 248 Lincoln St., Savannah, Ga. "I suffered a great deal. The pain in my head seemed to run down the back of my neck. I felt like I was drawing back. I would get very nauseated and have chills. I would have to go to bed. My mother and my mother-in-law both had taken Cardui, and I knew it was good. I bought a bottle, and after I began taking it I felt strong-er. I kept on taking Cardui, for I found that by doing so I could avoid the headaches. I have taken about eight bottles of Cardui."



FRECKLES



Vanish In Few Nights It seldom takes more than an ounce of Othine-double strength to clear the skin of ugly brown freckles. Othine is also a perfect bleach cream. Be sure to ask for Othine-double strength—sold at all drug stores under money back guarantee to remove all freckles and give you a lovely, milk-white complexion. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

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Department of Christian Education

REV. CLEM N. BAKER Secretary of Education, Little Rock Conference
 REV. G. G. DAVIDSON Secretary of Education, North Arkansas Conference
 REV. S. T. BAUGH Extension Secretary, Little Rock Conference
 REV. G. F. SANFORD Extension Secretary, North Arkansas Conference

ANNOUNCEMENT

The Department of the Local Church, General Board of Christian Education, has arranged to supply pastor and members of Local Church Boards of Christian Education with a loose leaf binder which will hold the booklets prepared by the General Board on Christian Education in the local church. These binders will make the information contained in these booklets available in convenient form for ready reference by the busy pastor and members of Local Church Boards of Christian Education.

These booklets contain valuable information concerning Christian Education in the local church, being interpretations of the new legislation. The binders may be secured from the Service Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

The price of the binder loaded with ten booklets is fifty cents postpaid. Send money with your order to the above address.

SUPERINTENDENTS, ATTENTION!

For several years there have been requests for a general conference of Sunday School superintendents. Such a conference will be held at Mount Sequoyah, Arkansas, this summer, beginning Saturday evening, July 11, and running through Monday, July 13. These days fall between the two terms of the Mount Sequoyah Leadership School, thus affording an opportunity for those who desire to do so, to attend one or the other of these terms and also to participate in the Superintendents' Conference. Because of the responsibility resting on the chairman of the Local Church Board of Christian Education, it is urged that all chairmen of Local Boards attend this gathering also.

The conference will be conducted on a very informal basis. Only actual problems of general administration will be considered, some of these being: "What is the task of the modern Church school, particularly in the light of the new legislation affecting the total educational work in the local Church?" "What is the meaning of the term 'Church school'?" "What type of superintendent do we need for the enlarged work of the Church school?" "How can the pastor and superintendent co-operate in the most effective way?" "What relationship does the general superintendent sustain to the divisional superintendents?"

You are interested in these problems. You want help and guidance. Therefore, make your plans now to attend this Superintendents' Conference. Write Rev. Sam M. Yancey, Superintendent of the Western Methodist Assembly, Fayetteville, Arkansas, for information concerning entertainment and rates. There is a splendid modern automobile camp on the mountain. Rooms may be obtained in the men's dormitory, in the Epworth League building, or in the many cottages on the grounds. Meals at reasonable rates may be obtained at the cafeteria. Spend your vacation with profit! For further information write Rev. O. W. Moer-

ner, Director of School Administration, 810 Broadway, Nashville, Tenn., or your Conference Executive Secretary and Extension Secretary.—G. G. Davidson, Clem Baker.

THE ARKANSAS PASTORS' SCHOOL

"The best Pastors' School we have had in ten years." That is what we predicted. And that is the comment we hear on all sides as the school came to a close at Hendrix College last Friday at noon. 205 certificates were awarded. This lacked only six being double the number awarded last year. The spirit of the school was the best we have ever seen. Here are some of the contributing factors:

1. The Presiding Elders put their whole-hearted influence behind the school and through the loyalty of their laymen made it financially possible for a large number to attend who could not possibly have done so otherwise.

2. Our Bishop Dobbs let it be known by his presence and outspoken endorsement that he considered attendance upon this school a necessary part of any preacher's yearly program.

3. Our pastors, regardless of sacrifices necessary, came to the school this year joyously and with a mind to learn. This was the most earnest, serious, and religious school we have ever had.

4. Our Arkansas Methodist kept the school constantly before our people by publishing every item submitted to it in the interest of the school.

5. Our instructors had all taught in the Arkansas Pastors' School in other sessions and had won the confidence of our preachers so that there was no doubt about the value of any course offered.

6. While we have always had attractive men for the public lectures, our list this year was doubtless the most attractive we have ever offered.

7. The fine spirit of Hendrix and the wonderful meals served by Mrs. Hulen always have a drawing influence upon those who have been there before.

At the close of the session, ringing resolutions were adopted wholeheartedly endorsing the Arkansas Pastors' School and calling upon the Board of Managers to make next year's session even greater.—Clem Baker.

OUR YOUNG PEOPLE ARE HEAD-ED FOR CONWAY NEXT WEEK

Before another issue of the Arkansas Methodist appears there will be great doings among the young people of the Little Rock Conference. Next Monday morning, from El Dorado to Texarkana and Mena and all points between, they will be packing up their tennis racquets, their bathing suits, their towels, soap and sheets, their notebooks and a few other duds, and starting off for the greatest week of all the year. Parsons of Texarkana writes that the young people of his District are coming through in chartered busses. Others will be coming in carloads, many


will come by train, some will hitch-hike, and some may walk. but they are coming.

Many have sent in their registration cards, many others are coming and will register when they arrive (and that is O. K.). Leagues are sending their delegates, Sunday School classes and departments are sending delegates, Young People's Missionary Societies are sending delegates. The preachers thought they had a great crowd at the Pastors' School, and a good time. But they ought to see their young people when they assemble in Tabor Hall for their annual banquet next Monday night. They will make the preacher crowd look like a funeral. Well, if some preacher does not be-

lieve this, just come along with your young folks. They will give you a hearty welcome and will show you.—Clem Baker.

REV. D. H. COLQUETTE HONORED BY PASTORS' SCHOOL

In recognition of his great interest in all humanity that has been left crippled beside the highways of life and the beautiful service that he is constantly rendering to all those in our jails, hospitals, poor houses, and



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 and inflamed from sun,
 wind and dust, you can
 allay the irritation with
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First Methodist Assembly Programs to Begin June 29 This Year. For Further Information, Address—

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ATTEND FAYETTEVILLE BUSINESS COLLEGE

Summer School, June 1

Located in the State's most beautiful city. You'll enjoy your residence here. Our college is of high standing; equipped with modern office appliances. Graduates in demand. Write for bulletin.

H. O. DAVIS, President, Fayetteville, Arkansas

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As owner, I have for sale some very desirable residences and some beautiful residential lots. Will make you right price and good terms. Write—

A. L. TRENT, Fayetteville, Arkansas

ARKANSAS METHODIST

Page Twelve

other eleemosynary institutions, the Pastors' School by unanimous vote conferred the degree of "Good Samaritan" upon the Rev. D. H. Colquette of Little Rock. This is an honor as well deserved as it is unique. The same degree should be conferred upon Rev. J. F. Taylor.—Clem Baker.

COLLEGE DAY OBSERVANCE NEXT SUNDAY

Letters and materials have gone out to all pastors in the two Annual Conferences, calling attention again to the fact that next Sunday is set aside by Methodist people as "College Day" in Arkansas. We are sure that our good preachers will not neglect this fine opportunity for presenting our great institutions to our people. Let's make this a red letter day.—Clem Baker.

SUNDAY SCHOOL DAY OFFERINGS, LITTLE ROCK CONFERENCE, COMPLETE TO JUNE 13

Arkadelphia District	
Previously reported	\$162.41
1st Church, Hot Springs	70.00
Arkadelphia	40.00
Malvern	60.00
	\$332.41

Camden District	
Previously reported	\$223.64
Little Rock District	
Previously reported	\$659.40
Mt. Carmel	8.00
Lonoke	20.00
	\$687.40

Monticello District	
Previously reported	\$109.72
Warren	50.00
Crossett	50.00
Rock Springs	11.61
	\$221.33

EMORY UNIVERSITY SCHOOL OF THEOLOGY, ATLANTA
Magnificent plant, distinguished faculty, ideal location, attractive scholarships. Summer Courses. For information, address DEAN FRANKLIN N. PARKER, Emory University, Georgia.

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If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it. Experience of several generations testifies that

CARDUI
Helps Women to Health



Pine Bluff District	
Previously reported	\$369.10
Altheimer	25.00
Swan Lake	3.27
	\$397.37

Prescott District	
Previously reported	\$272.63
Hope	75.00
Murfreesboro	20.00
	\$367.63

Texarkana District	
Previously reported	\$233.96
Ashdown Circuit	6.00
1st Church, Texarkana	200.00
Pleasant Hill	7.20
Harmony	4.08
Fouke	1.00
Richmond	3.46
	\$455.70
Total to date	\$2,685.48

Standing by Districts	
Little Rock	\$687.40
Texarkana	455.70
Pine Bluff	397.37
Prescott	367.63
Arkadelphia	332.41
Camden	223.64
Monticello	221.33

Additional Paid in Full and on Honor Roll

1st Church, Hot Springs, J. D. Hammons.
Wilmar Ct., M. K. Rogers.
1st Church, Texarkana, F. A. Budin.
—C. E. Hayes, Treas.

NORTH ARKANSAS CONFERENCE SUNDAY SCHOOL DAY REPORT FOR WEEK ENDING JUNE 13

Batesville District	
Previously reported	\$339.01
Mt. Carmel	2.00
Pleasant Plains	2.00
	\$343.01

Booneville District	
Previously reported	\$107.97
Conway District	
Previously reported	\$257.32
Mt. Carmel	3.60
Washington Avenue	5.00
	\$265.92

Fayetteville District	
Previously reported	\$136.50
Springdale	31.71
	\$168.21

Fort Smith District	
Previously reported	\$218.80
Lavaca	6.00
Hays Chapel	5.00
Dodson Avenue	75.00
South Fort Smith	2.00
Mountain View	5.00
	\$311.80

Helena District	
Previously reported	\$249.26
Wynne	40.00
Widener	10.00
	\$299.26

Jonesboro District	
Previously reported	\$ 95.00
Trinity	1.75
	\$ 96.75

Paragould District	
Previously reported	\$ 76.00
Paragould East Side	20.00
Woods Chapel	4.60
	\$100.60

Searcy District	
Previously reported	\$205.34

Standing by Districts	
Batesville District	\$343.01
Fort Smith District	311.80
Helena District	299.26
Conway District	205.34
Searcy District	205.34
Fayetteville District	168.21
Booneville District	107.97
Jonesboro District	96.75
Paragould District	100.60
Total	\$1,898.86

Watch the Arkansas Methodist for your standing.—G. G. Davidson, Conference Secretary.

Church News

CONWAY DISTRICT CONFERENCE

The Spiritual Life Service of the Conway District Conference will be held Monday evening, June 22, at eight o'clock. Rev. H. Lynn Wade will be the preacher. Every member and delegate should be in this service. The theme for Tuesday morning is "Stewardship." Rev. F. R. Hamilton will preach the sermon. Tuesday afternoon will be devoted to Christian Education. Rev. Sam B. Wiggins will preach Tuesday night. Wednesday is Layman's Day. The laymen of the District, led by Hon. John G. Moore, District Lay Leader, and the women of the Missionary Society, led by Mrs. Ira A. Brumley, District secretary, will have charge of the program. Come, expecting a great Conference.—J. Wilson Crichlow, P. E.

MEETING OF GENERAL BOARD OF TEMPERANCE AND SOCIAL SERVICE

The annual meeting of the General Board of Temperance and Social Service of the Methodist Episcopal Church, South, is to be held at Lake Junaluska, North Carolina, June 30-July 5. The business meetings will be held in the sun parlor of the Terrace Hotel beginning at 8 p. m. on the evening of June 30 and adjourning from time to time until the work of the Board is completed.

The Conference of the Board, held in connection with the Annual Business Meetings, will be addressed in the evenings at 8 p. m. as follows: Wednesday Evening an address by Mrs. W. A. Newell, of the Woman's Missionary Society.

Thursday evening an address on Prohibition by Bishop James Cannon, Jr., President of the Board of Temperance and Social Service.

Friday Evening an address on "Arkansas' New Divorce Law," by Dr. A. C. Millar, Editor of the Arkansas Methodist.

Other addresses to be announced later.

On Monday, June 29, a round trip excursion ticket of one fare plus one dollar will be sold South of the Potomac and Ohio Rivers and East of the Mississippi River. See your agent about this or write Dr. Ralph Nollner, Lake Junaluska, N. C. Also hotels will have special rates.—James Cannon, Jr., President; Eugene L. Crawford, General Secretary.

BOONEVILLE DISTRICT CONFERENCE

The Booneville District Conference met at Hartford in the extreme western end of the District, on May 28, for a session of two days. On the previous evening, Rev. H. L. Wade, of the Fort Smith District, preached. Brother Dodson, serving his fourth year, was in the chair, and had every item of business well in hand. Rev. J. A. Womack of Dardanelle was elected Secretary. The work of the Conference was handled through committees and business was dispatched rapidly. Only a few "connectionals" were present; Brothers Wade, Colquette, Crichlow, and Dr. J. M. Williams of Galloway College and Conference Lay Leader. Brother Blevins of Corning, a former pastor, was a visitor.

All the regular pastors and all supply pastors but one, were pres-

ent, also a goodly number of laymen.

Reports were not good, but the Brethren are still hopeful.

The preaching, in addition to the sermon by Brother Wade, was done by W. F. Blevins, W. T. Thompson, and the writer. In general, I think it was all enjoyed.

The entertainment and fellowship were exceptional. Hartford did her part well.

Two men were granted license to preach, viz; George Andrew Patton and Lindsay Aaron Smith.

Waldron was chosen for the next District Conference.

T. E. Wilson of Dardanelle was elected Lay Leader, and the following were elected delegates to the Annual Conference: T. E. Wilson, Mrs. Edward Forrest, Mrs. W. T. Bacon, B. A. McConnell, Mrs. S. O. Patty, Mrs. C. C. Graves, Mrs. Earl Cravins, and Mrs. George Moore.



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IT IS A BURNING SHAME



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THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address HENRY P. MAGILL, Sec'y and Mgr. 1509 Insurance Exchange, Chicago, Ill. REV. J. H. SHUMAKER, General Agent Southern Church Department 222 Broadway, Nashville, Tenn.

Alternates: A. B. Raney, O. M. Bevens, J. W. Hull and Mrs. Bates Sturdy.—J. A. Womack, Secretary.

NORTH ARKANSAS CONFERENCE BENEVOLENCES

Another 100 per center! Washington Avenue Church, North Little Rock, is the fifth pastoral charge to pay in full this year and the first to overpay its apportionment. Rev. G. A. Freeman is in his third year as pastor of this very live little church. Each of these three years has been an "over the top" record on the "Conference Claims." Miss Esther Robinson is the church treasurer and does a mighty good job of it.

Larger churches must always remember that the quotas of the smaller churches are often really larger in proportion to membership than they are carrying.

Here goes my hat high in the air for Washington Avenue Church, Brother Freeman, and all the congregation—God bless them in all things this year.

The Conway District, Rev. J. Wilson Crichlow, presiding elder, now leads the Conference in number of "Paid Out" charges.

Times have not been easy in North Arkansas, yet Valley Springs, Searcy District, with Rev. George McGhehey as pastor, has already surpassed last year's total. Mr. K. M. Wallis has been a great help as church treasurer in bringing to pass this fine gain. Sure to pay in full if there is anything in signs.

Rev. Fred A. Lark of Augusta, Searcy District, sends in the second largest Golden Cross remittance from his District. You may be certain that Brother Lark will look well after the Conference Benevolences, as his past records have proved. He is ably assisted in his pastorate by Sister Lark.

Two checks were received this week from Piggott, Paragould District; one from Mr. J. R. Parrish, church treasurer, and the other from Miss Leah Williams, Golden Cross director. Rev. J. F. Glover is in his third year as pastor, and will doubtless keep up his fine record in all-

HERE'S WHAT THEY SAY ABOUT US!

Extracts from some of the hundreds of letters we receive:

From Pike County—"I read every copy of The Arkansas Farmer and want to say I enjoy it. I hope to ever be a subscriber as everyone ought to prefer their home state's paper to any other and try to help make it more interesting and useful."

From Jefferson County—"I am a regular subscriber to your paper and can truthfully say the longer I read your paper the better I like it. It is our farm paper, an Arkansas paper for Arkansas people."

From Pope County—"I read with much interest the different departments of your good paper. I often wonder just what would we farm folks do without such publications."

From Lawrence County—"I have been a reader of The Arkansas Farmer for almost a year and expect to read it the rest of my life."

From Scott County—"We are subscribing to your wonderful paper. We like it fine and read it from cover to cover."

From Union County—"I'll drop you a few lines to tell you how thankful I am for your farm paper."

From White County—"To begin with I think your paper is getting better with each issue, as for your farm talks, they are simple and easily understood."

From Desha County—"I like Mr. Andrews' straight-forward way—no beating around the bush in terms that the majority of small farmers can't understand."

From Yell County—"I like The Arkansas Farmer because it is our state farm paper and gives conditions and facts with which we have to deal. Being our state farm paper we have a pride in it we cannot have in outside state papers."

From all over Arkansas come hundreds of letters of appreciation from our readers telling of the help and benefits they derive from the state farm paper of Arkansas. Send in your subscription today. It's only 50 cents a year or \$1.00 for three years. Become a reader of The Arkansas Farmer and you will have the same appreciation these folks do for a good farm paper.

THE ARKANSAS FARMER
Little Rock, Ark.

round efficiency. Piggott is in advance of this time last year.

Rev. Warren Johnston, of Wilson, Jonesboro District, remitted his church's Golden Cross offering since my last notes. Wilson is also ahead of this date in 1930.—George McGlumphy, Treasurer.

LITTLE ROCK DISTRICT BROTHERHOOD

The Little Rock District Ministers' Brotherhood met at First Church, June 15, with Presiding Elder J. A. Henderson in the chair.

Dr. James Thomas, presiding elder of the Pine Bluff District, conducted the devotional, reading from the 91st Psalm, and making interesting comment.

Rev. J. W. Crichlow, presiding elder of Conway District, Brothers I. N. Cade, W. B. Harper, Leonard Bowden, and Lewis Averitt, local preachers, were introduced.

It was agreed that the next Brotherhood would be Monday, Sept. 14.

Reports from the preachers were had in regard to Sunday School Day offering, General Claims, and delegates to District Conference.

A motion carried to send a letter of sympathy to Rev. H. D. Sadler, whose wife is recovering from an automobile accident, and to Rev. J. L. Tucker, who is in the Army and Navy Hospital at Hot Springs National Park for an operation.

Dr. J. G. Benson led in prayer, followed by prayer by Brother W. W. Nelson.

Brother Henderson gave us a forceful exhortation, urging us to go forward in the work of the Kingdom.

Dr. Paul W. Quillian led in prayer.

Brother Henderson called attention to the District Conference Committees, published in the **Arkansas Methodist**.

Rev. S. T. Baugh, Conference Rural worker, made an interesting report of his work.

Dr. W. C. Martin reported the serious illness of Mrs. F. V. Holmes, a consecrated member of First Church.

It was announced that the Committee on Rural Evangelism in the District would meet after adjournment.

We were dismissed by prayer by Brother J. W. Crichlow.—C. D. Meux, Sec.

A WORD FROM WICKERSHAM

For some reason or other, as though there had been concerted effort bills have recently been introduced in fourteen state legislatures seeking to legalize gambling at horse races. This has created quite a bit of opposition to this vice. A Mr. Farwell, President of the Chicago Law and Order League, wrote Mr. Wickersham, Chairman of the National Commission on Law Observance and Enforcement, concerning this species of gambling, and we are appending hereto a part of Mr. Wickersham's reply. Coming from so high and worthy a source it should be highly valued. Mr. Wickersham's statement is as follows:

"In my opinion legalized gambling, whether on race track or elsewhere, is subversive of the fundamental principles of sound social organization. The vice of gambling is that it teaches men to reply upon chance rather than industry or thrift for their advancement in life, and it undermines all those homely virtues which lie at the roots of a sound social order. This is generally recognized, but under the pressure of interests concerned, every now and

again, states are led to sanction gambling in particular places, on race tracks and elsewhere. If the general attitude of our people towards gambling is sound—and I believe it to be—in regarding it as a great evil, the act of a Legislature in licensing it in any particular place is highly immoral. For that reason I am strongly opposed to any such legislation. I think it is a betrayal of the interests of the people that any Legislature should enact it."—Alabama Christian Advocate.

WHEN RACING INTERESTS ARE ENTRENCHED IN A STATE

In vetoing a pari-mutuel racing bill passed by the Legislature of Florida, Gov. Doyle E. Carlton said he acted in part on the advice of the attorney general and assistant attorney general of Kentucky, a state where track betting is legal. They had written him that the pari-mutuel system was demoralizing in its effect on the entire state, because the people who operated it "were in politics and attempting to run the government."

When efforts were being made to force a racing bill through the last Arkansas legislature, the Gazette said:

Once let race track interests get established in Arkansas under the authority of law and a powerful and sinister force would for the future play a large part in our politics and our government. Not only would race track gambling have a large part in every race for governor but the same power would be felt in every Legislature. That power would be exerted for or against other legislation with the single selfish purpose of saving race track gambling—at any cost to the best interests of the state.

Now comes the testimony of Attorney General Cammack and Assistant Attorney General Holifield of Kentucky. The race track interests of that state, these two officials warned Florida's governor, are "in politics and attempting to run the government."—Arkansas Gazette.

THE GREAT CONSPIRACY

The present propaganda against the Eighteenth Amendment is a conspiracy of the brewers and billionnaires against the working classes. The conspiracy has been directed against the Constitution and every effort has been put forth seeking to secure the repeal of enforcement enactments in the several states. Every effort has been made to impress Congress with the statement often repeated that the country is mostly wet. The Association Against the Prohibition Amendment has not counted the expenditure of a million dollars in a single year a foolish expenditure. More than thirty breweries and brewers were among the contributors to this fund for 1928. Most if not all of these breweries and brewers have been caught in open violations of the law, and their defiance of law is an outrage upon the dignity of the nation. Individuals and institutions in this anti-American organization are said to control forty billions of dollars. These institutions would reap such a harvest from the laboring man that they express a willingness to pay the government in annual taxes as much as a billion and a quarter of money if they can secure the return of conditions that prevailed before the passage of the Eighteenth Amendment. Those heading up this organization have conducted a continuous campaign against

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the protestant churches of the country; since they claim that the churches must be punished for the part they have played in their fight against the saloon. Their design has also been to cut off as nearly as possible the appropriations to the Federal Enforcement department so that enforcement should be weakened or made effective.—Oklahoma Methodist.

ALL THINGS TO ALL MEN

We are concerned at times over the tendency of Christians to differ as little as possible from the worldlings about them. Even ministers are increasingly discarding a distinctive garb that would mark them as different from the business man or the professional man. We are exceedingly shy of appearing as hypocrites in speech, manner or dress.

The mayor of a western city recently defended the wide open city on the ground that Americans do not

want to be thought of as hypocrites. He said that since gambling was a natural instinct it should not be suppressed, and claimed that what his city was doing was only what was doing in most of our American homes in a somewhat secretive manner. And the movie house audience applauded the sentiment!

Evidently, the exploiters of the public are succeeding in their propaganda to convince the people that they alone are seeking their highest welfare. Those who oppose the obscene and suggestive movie, who question the morality of the slot machine and other gambling devices, who favor prohibition and desire to see the laws of our land obeyed, who believe in certain moral values as essential to the highest development of the race, are branded as hypocrites. And rather than receive such a brand some Christians are becoming "all things to all men" and when in Rome do as Romans do.—Methodist Protestant Recorder.

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Organized 1903

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HISTORY OF BOONEVILLE DISTRICT SCHOOL.

The recent dedication of the new high school building at Booneville recalled the history of another high school at Booneville, once famous as an institution of learning in Arkansas.

Some of the high lights in the history of the old Fort Smith District High School are remembered by Dr. J. S. Fuller of Magazine, who was one of the speakers at the dedication of the new school.

The district high school was established in 1875 by the Methodist Episcopal Church, South. Its president was M. P. Venable, a graduate of the University of Virginia. His assistant was Miss Etta Ayers of Cane Hill, and Mrs. Laura Miles Venable was employed to teach "music and art."

There was no school building at first; so the students occupied the Methodist church, but in the fall of 1876 a large, two-story building was in readiness for the school. It was built on a lot given by W. D. Sadler.

Oscar L. Miles, a brother of Mrs. Venable, became assistant to President Venable at this time. He was a graduate of Emory and Henry College of Virginia. The old blue-back speller was discarded and new methods of instruction were introduced.

After a successful year, Professor Venable resigned to become principal of the schools of Catlettsburg, Ky., and Professor McLaughlin of Georgia succeeded him at Booneville, with Professor Miles as assistant.

After one year, however, Professor McLaughlin resigned, and Professor Venable returned. Then began the greatest epoch in the school's history. The president was assisted by Professor Miles (who meanwhile, had married Professor McLaughlin's daughter, Mamie); Mrs. G. W. Evans, mother of Judge Jephtha Evans; Mrs. Venable, and Miss Armstrong.

Many families moved to Booneville to take advantage of the educational opportunities offered by the excellent school. In 1880 two wings were added to the building, making six rooms in all. The lower floor was used as a chapel and for the primary grades, and the second floor was occupied by the advanced pupils.

New pianos and much equipment were bought, and books for the library were donated by friends of the institution. The "literary society" met every Friday night and lectures were given frequently, the public being invited. It was then, too, that the famous (or infamous) Night Hawks were organized, and older residents of Booneville still remember their escapades.

From 1880 to 1887 the school forged ahead until it was recognized as being among the best institutions of learning in the state. Students came from Missouri, the Indian Territory, Texas, Tennessee, and all parts of Arkansas. Almost every home in Booneville was opened to student boarders. The enrollment ranged from 200 to 275, a large school for that time. Booneville itself was a village of only a few hundred inhabitants.

For many years the school board was composed of the following men: President, the Rev. G. W. Evans; vice president, Jacob Buttram; secretary, the Rev. F. M. Moore; and treasurer, M. Rhyne. The trustees were John H. Knowles, T. A. Cochran, D. B. Castleberry, and W. D. Sadler.

Judge Jephtha Evans was the school's first graduate. He received

his A. B. degree in 1881. His grade in his Greek examination was 98, and his average was well above 90.

In 1887, Professor Venable resigned to become principal of the Paris (Ark.) Academy, and after a few years, the Booneville school was closed.

Among the graduates of the school were: J. B. Stevenson, minister; Lilly Evans Simmons Scott, educator; Ted and Harry Jacks, lawyers; Frank Wingham, lawyer; A. L. Brewster, judge; W. W. Brewster, farmer; Ollie S. Rieff, state auditor's office; L. L. Rieff, physician; J. H. Ayers, physician; R. S. Foster, physician; J. N. Moon, minister; R. A. Sadler, circuit clerk's office; Charles R. Sadler, lawyer, judge; Ellen Crane Stanfield, Lissie Sadler Davis, Ruth Lee Eads, Ella Scott Bradley, Callie Barlow Bangs, Ella Evans Ellington, Eva Warren Murphey, Georgia Shambley Harvey, and Nannie Shambley Donathon homemakers, and Steven Bangs, merchant.

Others who attended the school were: De Rosa C. Cabell, general in the United States army; James Cochran, lawyer, judge; J. H. Carmichael, dean of the Arkansas Law School; Fagan Bourland, mayor of Fort Smith; James Lee, physician and surgeon; W. R. Cherry, capitalist and banker; Thomas Summers, civil engineer; Mattie Keith Edwards, banker, farmer; George Minnier, educator; James Parker, educator; Charles Harvey, banker, W. P. Sadler, lawyer, clerk of the Supreme Court; De Rosa Carroll, merchant banker, farmer; Robert Fowler, physician and surgeon; W. W. Cotton, lawyer and judge; J. H. Evans, lawyer and judge; Harvey Kramer, Catholic priest; J.

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Sunday School

Lesson for June 21

THE SIN OF CAUSING OTHERS TO
STUMBLE
(Temperance Lesson)

GOLDEN TEXT—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. LESSON TEXT—Romans 14:13-23. PRIMARY TOPIC—Helping Others (Health Emphasis).

JUNIOR TOPIC—My Responsibility for Others (Health Emphasis). INTERMEDIATE AND SENIOR TOPIC—Abstaining for the Sake of Others. YOUNG PEOPLE AND ADULT TOPIC—The Liquor Traffic a Stumbling-block.

This lesson sets forth fraternal duties in matters of conscience. The background for these obligations is found in the fact that there were some in the church at Rome who were very conscientious with reference to eating flesh. Others were without these scruples. They ate what was set before them without question. Then there were some who had particular regard for fast days and holy days, as the Sabbath, etc. There were still others who had made no distinction, regarding every day alike. It is readily seen in this light how differences and disputes would arise. The sure preventive of strife under such circumstances is Christian love and forbearance. The biblical unit embracing this discussion covers chapters 14:1 to 15:13. It will be seen that it is taken from the practical portion of the Epistle. These practical exhortations are based upon the great truths of saving grace set forth in the doctrinal portion of Romans.

I. Neither Party Is to Sit in Judgment Upon the Other (Rom. 14:1-13).

This instruction applies to things indifferent in themselves. It would be a mistake to apply these principles to such actions as are inherently wrong. Concerning things which are morally indifferent, passing judgment on another is wrong because:

1. Each man is responsible to God alone (v. 4). Each man belongs to God.

2. Each man must decide for himself what is right for him to do (vv. 5, 6). Touching matters indifferent in themselves, an action which is right for one may be sinful for another.

3. Each man lives not to himself, but unto the Lord (vv. 7-9). The one joined to Jesus Christ is to be governed by the Spirit of Christ.

4. Each man must give an account of himself to God (vv. 10-13).

a. Each one must stand before the judgment seat of Christ (v. 10).

b. Account must be rendered unto God (v. 12). Nothing can be concealed from him, for he is omniscient.

II. A Stumbling Block Should Not Be Placed in the Way of Another (Rom. 14:14-23).

A properly enlightened Christian may have perfect liberty to act in a given way as far as he himself is concerned, but the exercise of his liberty may become an occasion of stumbling to another. The urgent reasons for abridgment of liberties are:

1. We may destroy the weak brother for whom Christ died (v. 15). If it was worth while for Christ to die for a man surely it is worth while that the Christian should deny himself some privilege for his brother's sake.

2. We should not allow our good to be evil spoken of (vv. 16-18). Liberty in Christ is a precious thing which only love knows how to use. That one is in the Kingdom of God and, therefore, ruled by the Holy Spirit is proved by daily living the love life which is characterized as follows:

a. Righteousness, honesty and integrity in all things.

b. Living in peace with each other.

c. Joy in the Holy Ghost. The Holy Ghost is represented as the "oil of gladness" (Heb. 1:9).

3. We should follow after things that make for peace and edify one another (v. 19). To ignore the conscientious scruples of a weak brother is to destroy the work of God—to pull down the gracious work which God is doing in him.

4. We should exercise our faith in God and abstain from things which offend the weak brother (vv. 21-23).

III. We Should Please Our Neighbor and Not Ourselves (Rom. 15:1-13).

The infirmities of the weak are real burdens which are to be borne by the strong.

1. Because of Christ's example (vv. 1-3). He is our supreme pattern. His supreme thought and purpose was to help and save others.

2. Because of the Scripture testimony (vv. 4-13). The Old Testament Scriptures abound with examples of self-denying sacrifices for the good of others, having their culmination of meaning in the action of Christ.

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IS IT RIGHT?

Is it right for me to take an expensive vacation and charge my lack of funds to "hard times"?

Is it right for me to let the church suffer because I spend too much money on my vacation?

Is it right for me to buy the usual amount of gasoline for pleasure riding and cut my payments to the church budget?

Is it right for me to neglect my church pledge while I "catch up" on other obligations?

Is it right for me to declare "hard times" and "depression" while my income is unchanged?

Is it right for me to begin "cutting expenses" by decreasing my gifts to the Lord's work?

Is it right for me to "take out" on giving for the Sundays I am absent from the church? Do two wrongs make a right?

Is it right for me not to tithe?

Is it right for me to say I tithe without placing the tithe in the Lord's storehouse, the church?

Is it right for me to do less than my best for the Lord?

Is it right for me? Is it right for my church? Am I right?—Ex.

IN OUR OLD SALOON DAYS WHEN OUR GOVERNMENT LEGALIZED THE LIQUOR TRAFFIC

(Article read before the W. C. T. U. of the District of Columbia and before the Business Women's Council of Washington, D. C., by Georgia Robertson.)

It is not the name saloon, or the brass rail, or the easy-swinging screen-doors that made the saloon what it was—a place so vile that even the ardent wets say, "It must not come back." If only no alcoholic beverages had been sold in those saloons they would not have become breeding places for drunkenness, fights, shootings, and practically all crimes.

It was the alcohol in the beer, wine, and distilled liquors sold there that caused the drunkenness, poverty, crime, and heart-breaking misery. If the same kind of beer, wine, and distilled liquors had been sold anywhere else—in groceries, drug stores, restaurants, hotels, or only in government stores through mail order—and had it been drunk in vacant lots, or deserted buildings, or in the homes of the people, drunkenness, quarrelling, fighting, murder, abuse of wife and children, sexual immorality, and other crimes would just as surely have resulted from its use.

Violation of liquor laws did not begin with the passage of the Eighteenth Amendment and the Volstead Act. Liquor dealers and their customers constantly violated both the week-day and the Sunday closing hours for saloons. They also violated the law against selling to minors and drunkards. Their slogan was "Dimes spent treating boys will bring us dollars later." They located saloons outside the prescribed areas and defied the law to dislodge them.

The Liquor Dealer's Journal complained of the number of bootleggers and speakeasies that reduced their sales. The Government even then had officers hunting out illicit stills that were evading the liquor tax, not only in the mountainous regions, but in our cities as well.

Neither did deaths from alcoholic liquors begin with the passage of the Eighteenth Amendment. "The liquor deaths in the United States during

the saloon regime averaged 60,000 a year, or 1250 a week." Even the purest "good grain alcohol" is a rank poison to the human system.

At the request of the liquor dealers themselves the Government classed all liquors containing one-half of one per cent, or more, as intoxicating; and no one seems in those days to have questioned its accuracy. Hip flasks were too common to cause comment.

There was "a well beaten path between the liquor dealer's place of business and the houses of ill fame." "He bribed judges and threatened district attorneys." He had a grip hand on political nominations and elections. State legislators and even United States Senators and Congressmen felt the power of his threats.

It was because the liquor dealer himself was a constant violator of the laws of both God and man that our people arose in their might and outlawed him. This was not "put over" on him by any one but himself. It was the reaction upon him of his own deeds.

Bring back liquor—even wine and beer—and you will bring back liquor dealers and his drunken, crime-committing customers with all the evils of the old saloon!

Instead of talking glibly about the evils of Prohibition, talk about the evils of the Government-licensed, Government-protected liquor traffic of saloon days. Seventeen million youth have come to voting age since the Eighteenth Amendment was adopted. They know nothing of those evils; they hear only of the evils of prohibition!

Can you think of any plan whatever for the return of liquor, the enactment of which into law you would be willing to be solely and personally responsible for, and that you would also be willing to take the risk for the chance acclaim of its success, or to bear all the blame for the increased misery and suffering its failure might inflict on humanity? If you are not willing to submit your plans for the modification or repeal of the Eighteenth Amendment and the Volstead Act to this "acid test", then, in the name of humanity and country, stop interfering with the enforcement of prohibition by criticizing it!

Be consistent, and when advocating wiping out prohibition laws in order to make people stop drinking and stop wanting to drink, ask also that theft of your automobiles and other property be prevented by wiping out also the laws and penalties against theft and burglary.

HISTORY OF THE CHURCH'S EDUCATIONAL ENTERPRISES IN AMERICA GO BACK TO 1875

Ebenezer Academy and Cokesbury College were the first schools established under Methodist auspices in America.

The exact date of the founding of Ebenezer Academy in Brunswick County, Virginia, has not been established. One authority thinks it was started in 1784 and existed until 1880. Cokesbury College at Abingdon, Maryland, was founded in 1785 and burned down in 1795 and was not rebuilt.

In the years that followed, many other schools were started by Methodists or taken over by them. Some of these merged with other institutions or ceased to exist. Others survived and form the group of

schools sponsored by the Methodist Episcopal Church.

The oldest school in the Methodist group is Dickinson College. It was founded as a Presbyterian college in 1783. Wilbraham Academy is the oldest school established by Methodists (in 1816), and having a continued existence under Methodist auspices. Wesleyan University, the first college, was founded in 1831 and this year celebrates its centennial.

From that day, Methodism continued to found institutions of higher learning. DePauw University, known at first as Indiana Asbury University, began in 1837 and Ohio Wesleyan in 1842, while civilization west of the Alleghenies was young. Iowa had a Methodist College four years before it became a state, and thirteen years before it had a state university. Baker University, to which Abraham Lincoln subscribed \$100, was three years old when Kansas was admitted to the Union. The University of Denver, founded by John Evans, who previously had been the moving spirit in the establishment of Northwestern University, was an educational outpost in the mountain region twelve years before Colorado became a state. Willamette University, founded in 1844, fifteen years in advance of the admission of Oregon, was the first institution of higher learning west of the Rocky Mountains.

The College of the Pacific, founded in 1851, two years after the discovery of gold, and eighteen years before the establishment of the State University, had the first college of liberal arts and the first medical school in California.—Bulletin of Board of Education of the Methodist Episcopal Church.

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When we cripple the railroads through the wrong sort of legislation and make it impossible for them to function, we are crippling ourselves. The same, of course, holds true of other utilities whose financial affairs are actually in the hands of the people who have invested their savings in utility securities.—Nebraska City News-Press.

OBITUARY

Pate.—Alton Pate, son of Rector R. Pate, was born Sept. 16, 1918, at Center Point, Ark. His mother passed away when he was quite small. It then became necessary for someone to help the father with the babe, so Bro. A. J. Pate and wife, grandparents of Alton, took him to their home, where he lived happily with them till the time came for him to submit to an appendicitis operation at the M. M. Hospital in Texarkana, on May 18, from which he was unable to recover. His body was brought overland to the Mount Pleasant Cemetery, near Center Point, Ark., where it was laid to rest by the side of his dear mother, in the presence of a large crowd of relatives and friends, his classmates acting as pallbearers and flower girls. The funeral service was conducted by this writer, assisted by Rev. Brooks Stell of Delight, Ark.—A. J. Bearden.

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