

ARKANSAS METHODIST

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

VOL. XLIII.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 3, 1924.

No. 14.

A TAX ON TOBACCO.

Our Legislature is considering a special tax on cigarettes and other forms of tobacco to be used to supplement the school revenue. This is one of the best forms of taxation and should be adopted. As a tax it is voluntary, because no one is compelled to use tobacco, and it is not burdensome because those who can afford to buy tobacco are able to pay the tax also. Let us have this form of raising revenue.

THE MISSION OF METHODISM.

Has Methodism a distinct mission in the world today? It is not our business to create an ecclesiasticism. We are not called to build cathedrals. We are under no obligation to establish ethical societies. We are under no divine urge to organize social clubs. It is not necessary that we should number great multitudes who can pronounce a shibboleth.

There are other organizations that stand for one or more of these things, and, if any or all of these objectives are ours, and we have no other, let us disband and advise our members to attach themselves to other denominations.

Methodism was primarily a movement to spread Scriptural holiness throughout the world. Methodism was originally a protest against formalism, a voice crying in the wilderness of worldliness to make holiness of life under the influence of the Holy Spirit the objective.

Methodism began in a study of the Word and in preaching the Gospel of a universal atonement for a lost world. If Methodism is true to its origin we must today be diligent students of Scripture and fervent preachers of Jesus Christ.

There was a period, when, on account of changing conditions, we became careless of the study of the Book in our homes, and our Sunday Schools did not measure up to the requirements of Biblical instruction. Then our preaching was vapid and aimless, and revivals occasional and unfruitful.

Today, under wise and helpful leadership, our Sunday Schools are awakening fresh interest in Bible study and the use of evangelical methods in reaching every child and every adult. This new zeal results in searching the Scriptures in the home and using it in every department of life. The effects are manifest in stronger and more direct preaching and in conversions in the Sunday School and in places of business.

Scriptural holiness involves sound conversion and the continued cleansing of the heart by the Holy Spirit. This requires evangelism—preaching in demonstration of the Spirit and teaching with the help of the Spirit.

Methodism believes in evangelism and must use the methods of evangelism in pulpit and in school. Methodism is life on fire with holy enthusiasm. Methodism means a life hidden in Christ and exemplifying the spirit of Christ in all undertakings.

As Christ intended that his followers should constitute the Church, organization follows, and the erection of houses where his Gospel might be preached, and the improvement of ethics, and the uplift of society. These are partly instrumentalities and partly fruits of the manifestation of the spirit of Christ.

Our Centenary Movement was not primarily a campaign for money, it was a movement to go forward under the "great commission." We were attempting to secure money merely to finance the work of the Kingdom. As our motives were high and holy, God honored us with the greatest revival in our history. We organized and studied God's Word to discover the obligations of stewardship. We read the command to go and disciple the nations, and, preaching and praying, we evangelized at home and abroad.

We have sent out new missionaries and strengthened all of our institutions. Now let us use every instrumentality and method for further evangelizing. During the next three weeks there should be the largest possible evangelistic effort. Let there be much agonizing prayer, much personal work, much pointed preaching. Give the Holy Spirit right of way and under his guidance let us be true to our divine mission. Is there any good reason why any member of a Methodist household should remain unsaved? How glorious would Easter Sunday be if the risen Christ should come into every Methodist home and find his place in every heart in those homes!

If every pastor in Arkansas will preach as if he had only a month in which to preach, and every

O LORD, I HAVE HEARD THY SPEECH, AND WAS AFRAID; O LORD, REVIVE THY WORK IN THE MIDST OF THE YEARS, IN THE MIDST OF THE YEARS MAKE KNOWN; IN WRATH REMEMBER MERCY.—Hab. 3:2.

Methodist parent will lead the children as if there would never be another opportunity, and every Sunday School teacher will co-operate as if the eternal destiny of his pupils depended upon him, there will be such a glorious revival and ingathering as we have never known. Let us do our part this month to spread Scriptural holiness throughout Arkansas and help to spread it to the ends of the earth.

AMERICA FOR AMERICANS.

Our forefathers, the original Americans, created in our institutions a civilization which is giving to the citizens of the United States larger opportunities for life, liberty, and happiness than any equal number of people have had since the foundation of the world.

During the last fifty years millions of people of races that had nothing to do with establishing our institutions have found refuge in our land and are enjoying a degree of prosperity which their compatriots in the older countries do not have and are not likely ever to have. We have no prejudice against these refugees, who seek the advantages of our institutions; but we vigorously protest against the disposition on the part of many of them to change American laws and customs and to maintain their foreign customs and prejudices. No great body of foreigners has any right to enter a country that gives them unusual opportunity for life and liberty, and try to subvert the institutions that have made that country what it is. No country that has self-respect and courage will submit to such a transformation.

Unconsciously we permitted vast hordes of aliens to enter, naively supposing that their residence in our country and contact with our people would Americanize them. Within the last ten years we have been rudely awakened out of our dream of assimilating the vast mass that has forced its way in. True Americans now realize that to permit multiplied millions to come would mean the destruction of the institutions that have made us what we are. If these foreign hordes should assimilate us, they would even destroy the institutions that have made our country a refuge for them. With the admission of millions of unassimilables who segregate themselves and refuse to allow themselves to become true Americans, we would soon Balkanize our country and its value even to these refugees would cease.

We owe it to ourselves and to the world to preserve unimpaired the institutions which have made our envied position possible. We should, therefore, secure the passage of such laws as will reduce to a negligible quantity the entrance of foreigners other than visitors. A bill, known as the Johnson Bill, is now before Congress. It ought to become a law. Certain foreign countries are protesting against it. The character of their protests should be strong arguments for the enactment of the law.

In an able editorial *The Saturday Evening Post* of March 29 urges favorable consideration of the Johnson Bill. We quote it in part: "If the Johnson Bill is discriminatory, so much the better. If there is one thing that we need more than another it is a little discrimination in our immigration policy. Today we are the only nation in the world that does not discriminate—that does not place the good of its own country and its own nationals above that of any other. Foreign nations that want unrestricted immigration have had a good deal of help from three classes of Americans inside the citadel—those sentimentalists who would give away not only their own birthright but that of every one else; those hard-boiled and hoggish manufacturers who in reaching out for cheap labor and quick dollars are steadily forwarding the cause of confiscation and Bolshevism; and finally those hyphenates who ran away from Europe to enjoy the opportunities which they are trying to destroy and to escape the conditions that they will surely reproduce in America if they have their short-sighted way. With all these foreign nations telling America how proud and sensitive they are, it would seem that the time had come for Ameri-

cans to assert a little pride in their own country. That time will soon be gone if we let the hyphenates vote and alien interests influence our immigration policy. We do not know what basis of fact there is for the report that certain commercial interests have been threatened with cancellation of contracts; but should America yield to any threat from any source to cancel contracts if she formulates such legislation as she believes is for the best interests of her people, she will have sunk to the level of a streetwalker among the nations. One may readily concede that the nationals of another country are as good in some respects, even better in others, than Americans. Their civilization may be as advanced as ours, their culture finer. But those are not matters of first concern to us when we are considering the future of America. We must ask ourselves to what extent we want immigration and then what races will most readily be assimilated and most surely perpetuate our ideals and institutions. No matter how admirable the nationals of other countries may be in their own environment, no matter how superior even in some respects, unless they want to become Americans, and are fitted racially to become Americans, they are not for us."

If you agree with us, write to your Senators and Congressmen, and urge them to support the Johnson Bill. If you fail to act now, and Congress refuses to enact such a law, future generations may rise up in judgment against us. Let us save America for Americans.

DRUNK ON WINE AND BEER.

The enemies of prohibition know that they cannot secure the repeal of the Eighteenth Amendment which prohibits the manufacture and sale of intoxicants in this country; consequently they are seeking to amend the Volstead Act in such a way as to allow the manufacture and sale of wine and beer.

In "The Case for Prohibition," Dr. Clarence True Wilson says: "The Eighteenth Amendment says that intoxicating liquor shall be forever prohibited. It is true that it is within the legal rights of Congress to define intoxicating liquor, but it is not the moral right of Congress to make a definition which is at variance with fact, with history, and with the general opinion of the American people. Can men become drunk on wine and beer? For a hundred years the entire public has known that they can. The art of distillation is a modern discovery. Empires fell because of drunken debauchery before such a thing as a still had existed in the world. No ancient Egyptian was ever drunk except on wine or beer. Alexander died drunk, but he never heard of whiskey. The sodden debauchery of Nero's feasts was caused by wine and beer consumed. The people knew this when they elected a Congress to submit the prohibition amendment. No one told them that wine and beer were not intoxicating. They might as well have been told that eggs will not produce chickens. No one informed the Congress which submitted the amendment that wine and beer will not make a man drunk. The legislatures that ratified the amendment had never heard of this theory. Even if they had heard it and been convinced of something so contrary to fact, they would still have known that all the evils of chronic alcoholism which proceed only from intoxicating liquors are to be found as the products of those alleged harmless liquors."

The fight of producers of farm crops for a larger share of what the consumers pay is on in earnest. The middleman is a necessity, but there have been too many of them and their methods have been inefficient. They have consequently had to take too large a toll for the service rendered. A smaller number could have rendered the same service, even a better service, and would have had to take less total toll for their support. The best thought of the world today is seeking a method of getting the products of the farm to the consumers at less cost. The efforts thus far begun seek a more direct road from the producer to the consumer; the lessening of the number of middlemen and their profits and more efficient marketing, thereby reducing costs and increasing returns to the producer, while lessening the costs to the consumer.—Progressive Farmer.

You may hide some things about yourself from other folks but you cannot hide them from yourself.

THE ARKANSAS METHODIST

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METHODIST CALENDAR.

Little Rock Dist. Conf., at England, April 8-9.
Pine Bluff Dist. Conf. at Rison, Apr. 22-23.
Fayetteville Dist. Conf., at Prairie Grove, Apr. 29.
Texarkana Dist. Conf., at College Hill, May 6-8.
Searcy Dist. Conf. at Valley Spgs., May 7-9.
Arkadelphia Dist. Conf., Carthage, May 10-12.
Paragould Dist. Conf., at Mammoth Spring, May 13.
Helena Dist. Conf., at Wynne, May 13-16.
Jonesboro Dist. Conf., at Monette, May 19.
Monticello Dist. Conf. at Wilmar, May 27-29.
Camden District Conf. at Waldo, May 20-22.
Prescott Dist. Conf., at Emmet, May 22-25.
Henderson-Brown Commencement, June 3.

PERSONAL AND OTHER ITEMS.

Plans have been made to begin a protracted meeting at Southern Methodist University on April 27.

Dr. J. H. Reynolds of Hendrix College spent last Sunday at Shreveport, La., visiting Centenary College.

We beat the Baptists on the number of subscribers but they beat us on the number of 100 per cent Churches.

The Texas Christian Advocate, under its new business management, is greatly improved and has as its goal 40,000 subscribers.

Dr. C. J. Greene of Hendrix College will preach the closing sermon for the Mansfield High School in the Methodist Church, Sunday, April 27.

Rev. R. A. Teeter of Lepanto writes that he is taking his wife to the Methodist Hospital at Memphis for treatment, and will be away from home for about two weeks.

The committee on General Conference Entertainment will meet at Louisville, Ky., on May 1. Later opportunity will be given to representatives of places desiring to be considered.

Rev. J. S. Brooke, a former member of White River Conference, who has been living at Leesburg, has moved to Umatilla, Fla., and wishes his correspondents to take notice.

Presiding Elder J. H. Cummins announces that Prescott District Conference will meet at Emmet May 22-25. Rev. Z. D. Lindsay of Mineral Springs will preach the opening sermon.

In the write-up of Arkadelphia Church last week by some strange psychology the name "Young" was used when it should have been stated that Mr. Tom Clark is the president of the Men's Class.

Do not stop working for the paper because the circulation contest is ended. More renewals and new subscriptions are desired. Keep the good work going. Now is the time for those who object to a contest to do their part.

Rev. H. M. Lewis, pastor at Valley Springs, writes: "The Training School is doing well. It is holding up better than last year. The church is doing fine work—better congregations, more in-

terest, and better work than ever before." Bro. Lewis sent in a good list of subscribers, and promises more.

Dr. J. M. Workman, president of Henderson-Brown College, authorizes the announcement that Bishop H. M. DuBose will preach the commencement sermon, June 1, and Bishop Sam R. Hay will deliver the address on June 3.

Presiding Elder J. W. Harrell of Camden District announces that the date of his District Conference at Waldo has been changed from June 3 to May 20-22. Rev. H. H. McGuyer will preach the opening sermon Monday night, May 19.

At the General Conference of the Methodist Episcopal Church, which convenes at Springfield in May, arrangements have been made to hold a National Methodist Men's Convention on May 10-11. A very interesting program, covering a wide range of subjects, has been prepared.

Mrs. Estalene Harrison, daughter of Rev. J. C. Johnson, pastor of Prescott Circuit, was severely burned in January. While not yet able to leave her bed, she is slowly recovering. Mrs. Johnson was with her for six weeks. The people of Strong have shown every kindness and attention.

Rev. R. P. James, pastor of Waldo church, has addressed to his people a circular letter appealing to their loyalty for support in erecting an adequate church building. All the ground now occupied by church and parsonage will be given to the proposed building. This is a worthy enterprise and deserves support.

The Woman's Missionary Council of our Church will hold its fourteenth annual session at Hyde Park Church, Tampa, Fla., April 9-16. Some two hundred delegates and visitors will attend. At Tampa the members will have opportunity to see many different missionary enterprises and enjoy delightful weather.

The West Texas Conference, which, on account of remoteness from the Ozark region, declined to cooperate in our Western Assembly movement, has launched its own encampment near Kerrville, Texas, on a 200-acre tract. It has artesian water and mountain scenery, and is about 60 miles northwest of San Antonio.

Monday Dr. J. M. Workman, president of Henderson-Brown College, called as he was returning from Helena where he had spent Sunday with Dr. W. C. Watson. Dr. Workman was much pleased with the progress of Helena and our church and reports that Dr. Watson is making a fine start in that excellent charge.

Our new church at Mansfield will be completed the first week in April. Evangelist Fisher of Fort Worth, Texas, will come Sunday, April 6, for a two weeks' evangelistic campaign. The church building is modern, and there will be ample room for Sunday School work. The building will cost about \$20,000 including fixtures.

At conference time Rev. J. A. Biggs of Little Rock Conference was not physically able to take regular work. After receiving treatment at Hot Springs he feels much better, and would be glad to assist his brethren in meetings after May 15. If any pastor needs his assistance, write to Bro. Biggs at 118 Garland Ave., Hot Springs.

El Evangelista Cubano, the organ of the Cuba Conference, pays a beautiful tribute to Rev. Henry Smith, who had wrought long and well on that field. In part, it said: "The career of Brother Smith was a success because he had consecrated himself without reserve to the Lord and because he had a faith and a zeal which never flagged."

The Stephens-McNeil charge is prospering under the efficient leadership of Rev. A. T. Clanton. The McNeil church is rebuilding the house. It will be completed by Easter. The Stephens people have started a building fund and plan to build soon, but expect to pay as they go. Bro. Clanton thinks that his country church, Mt. Prospect, has no superior.

White attending the Sunday School Training School Rev. P. Q. Rorie called. He expects to get into the basement of his new building soon, and when new pews are secured will occupy the auditorium. Bro. Rorie is proud of the fact that this big building is being paid for as work progresses. The Little Rock Conference will enjoy using this wonderful edifice.

An invitation from the Faculty of the School of Theology of Southern Methodist University has been received to the Fondren Lectures to be given by Bishop Herbert Welch of the Methodist Episcopal Church. The general theme is "America's Obligation to the Orient." In connection with the lectures the corner stone of the Kirby Hall was to be laid by our Bishop Mouzon.

In the April North American Review is an article on "The South, the Cotton and the Negro," by former Senator H. B. McKenzie, the able editor of

"Candid Opinion." The article is moderate and fair, but answers some of the misleading statements made in the January Review. As editor of Candid Opinion Senator McKenzie is winning recognition as a virile and fearless writer.

Rev. J. B. Swinney, presiding elder of Kansas City District, has prepared a Plan of Activity proposed for his District which is very practical and helpful. A District Conference conducted on the basis proposed will be full of interest and will cover the ground. If any of our preachers would like to see it, let them write to Rev. J. B. Swinney, P. E., 312 Scarritt Arcade, Kansas City, Mo.

Rev. J. N. R. Score, pastor of Epworth University Church, Berkeley, Calif., sends in his renewal and good wishes. He says, "If an Arkansas Methodist does not value his paper, tell him to move 3,000 miles away, and he will await for the day of its arrival." On the Superannuate Endowment Bro. Score's church increased its quota from \$2,430 to \$5,000, pledged \$6,475 and paid over 20 per cent in cash.

Bishop James Cannon, Jr., is now in England, where he will attend the Conference on Social Activities to be held in Birmingham, April 5-12. It is expected that fifteen hundred delegates will attend this meeting from the established and free churches of Great Britain as well as fraternal delegates from many foreign countries. Bishop Cannon will represent the Methodist Episcopal Church, South.

A Calendar for Prayer for 1924, by C. H. McCrea and George B. Dean, has been issued by the Methodist Book Concern, New York and Cincinnati. It contains a passage of Scripture and a suggestion for specific prayer for every day in the year. With such an outline something like definiteness may be given to praying for the interests of the Church. This was prepared with the needs of the Methodist Episcopal Church in mind, but furnishes much matter that is pertinent to our own Church. The price is 25 cents.

Recently Presiding Elder H. D. Knickerbocker of Dallas District had all the charges in the District meet together for the second quarterly conference. All of the pastors were present and six charges had all officials present. The total attendance was over five hundred. The chief item of business was accepting the quotas for the Superannuate Endowment. Each pastor presided over his own conference for routine business.

Last week as the guest of Dr. James Thomas the editor again enjoyed the hospitality of the Rotarian Club at dinner, and had the privilege of hearing Dr. E. T. Devine, the well known sociologist, speak on the results of co-operative work in community enterprises. Dr. Devine had spoken at the Sunday School Training School, and had delivered a series of lectures before the social workers of the state in their annual conference. He shows a clear grasp of his subjects and ability in presenting them. The visits of such men to our state are of great value.

Daily services will be held by all Epworth Leagues throughout Southern Methodist territory during Holy Week, the week immediately preceding Easter, according to announcement of leaders of the organization. Special programs, appropriate for each day's services, have been outlined by leaders at League headquarters. It is suggested that the City Union of the League hold services for one half hour each day in a down-town hall or church, and that business men and women be especially invited to attend. League leaders believe that the young people of the organization will be bold enough to undertake this plan, and carry it out successfully.

While in the city attending the Sunday School Training School last week the following friends honored this office with their presence: Rev. G. L. Cagle of Mt. Ida; Rev. C. E. Whitten of Taylor; Rev. and Mrs. W. M. Wilson of Bald Knob; Rev. W. W. Nelson of Sherrill; Rev. P. Q. Rorie of El Dorado; Rev. J. M. Cannon of Huttig; Rev. B. F. Scott of Columbus; Rev. and Mrs. A. B. Barry of Wilmore; Rev. O. L. Cole of Clarendon; Rev. E. T. Wayland of Siloam Springs; Rev. Wm. Sherman of Helena District; Rev. C. W. Johnston of Holly Grove; Rev. L. A. Smith of Gillett. Most of the brethren brought in lists of subscribers and made good reports of their charges.

The reaction stimulated by injustice is combat. In the early days of the race, men armed themselves against it and resisted it with sword and shield. When injustice was imposed upon a clan, a tribe or a nation the only remedy was war. The tribunals of justice were an evolution developing from the desire of man to find a method for the righting of wrongs better than the resort to force. If judicial tribunals had not been invented and developed men would go armed today, as in the middle ages. Our present civilization rests upon justice. If the institution of justice falls into decay, men must inevitably relapse into that ancient barbarous state from which they were enabled to

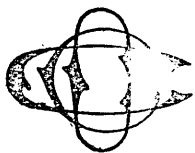


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

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



A REAL CHANCE FOR THE WHOLE CHURCH TO BE 100% PINK.

To date (March 15, 1924) there have been received 5,668 Pink Leaf Reports. This is a most remarkable showing, as it means that this many Charges have officially undertaken quotas for Superannuate Endowment. Not counting a number of Charges that are supported exclusively by Missionary money, there are probably about 900 more Charges in the Church that have not sent in the Pink Leaf Report. Included in this number are 225 Charges of the Baltimore Conference, which Conference has not yet been held to launch the Special Effort. So it appears that we are faced with a glorious opportunity to make the entire Church 100 per cent in this important matter. Surely we will not let up in our persistent toil until this goal is reached. In order that my readers may see just where the missing Pink Leaf Reports are located, I will list the Episcopal Districts in order, showing how many of these reports the Annual Conferences in each Episcopal District have yet to send to the Board of Finance in order to be 100 per cent:

Episcopal District No. 1—Bishop W. A. Candler.

Baltimore Conference: Pinks out, 215; Louisiana: Pinks out, 20; Virginia Conference: Pinks out, 62; Total Pinks out for the First Episcopal District, 297.

Episcopal District No. 2—Bishop Sam R. Hay.

Little Rock Conference: Pinks out, 24; North Arkansas Conference: Pinks out, 48; total Pinks out for the Second Episcopal District, 72.

Episcopal District No. 3—Bishop Collins Denny.

North Carolina Conference: Pinks out, 27; South Carolina Conference: Pinks out, 9; Upper South Carolina Conference: Pinks out, 2; Western North Carolina Conference: Pinks out, 6; total Pinks out for the Third Episcopal District, 44.

Episcopal District No. 4—Bishop W. B. Murrah.

Alabama Conference: Pinks out 14; North Alabama Conference: Pinks out, 40; North Georgia Conference: Pinks out, 59; total Pinks out for the Fourth Episcopal District 113.

Episcopal District No. 5—Bishop Edwin D. Mouzon.

Holston Conference: Pinks out, 17; Memphis Conference: Pinks out, 28;

Tennessee Conference: Pinks out, 26; total Pinks out for the Fifth Episcopal District 71.

Episcopal District No. 6—Bishop John M. Moore.

East Oklahoma Conference: Pinks out, 16; North Texas Conference: Pinks out, 79; Texas Conference: Pinks out, 125; West Oklahoma Conference: Pinks out 17; total Pinks out for the Sixth Episcopal District, 237.

Episcopal District No. 7—Bishop W. F. McMurry.

Denver Conference: Pinks out, 8; Missouri Conference: Pinks out, 0; St. Louis Conference: Pinks out, 8; Southwest Missouri Conference: Pinks out, 4; total Pinks out for the Seventh Episcopal District, 20.

Episcopal District No. 8—Bishop U. V. W. Darlington.

Kentucky Conference: Pinks out, 7; Illinois Conference: Pinks out, 0; Louisville Conference: Pinks out, 0; Western Virginia Conference: Pinks out, 10; total Pinks out for the Eighth Episcopal District, 17.

Episcopal District No. 9—Bishop H. M. DuBose.

Arizona Conference: Pinks out, 10; Northwest Conference: Pinks out, 4; Pacific Conference: Pinks out, 21; total Pinks out for the Ninth Episcopal District, 35.

Episcopal District No. 10—Bishop W. N. Ainsworth.

Florida Conference: Pinks out, 29; Mississippi Conference: Pinks out, 9; North Mississippi Conference: Pinks out, 18; South Georgia Conference: Pinks out, 49; total Pinks out for the Tenth Episcopal District, 105.

Episcopal District No. 13—Bishop James E. Dickey.

Central Texas Conference: Pinks out, 65; New Mexico Conference: Pinks out, 22; Northwest Texas Conference: Pinks out, 50; West Texas Conference: Pinks out, 17; total Pinks out for the Thirteenth Episcopal District 154.

Keep on Keeping on Saying it With Pinks.

With the foregoing facts clearly before us the Bishops, Presiding Elders and Pastors of every Episcopal District are challenged to reach the perfect mark. A great deal has been stated on this page concerning Presiding Elders who are 100 per cent Pink, that is, Elders whose Districts have sent in the Pink Leaf Report from every Charge. Why not have

all the Bishops 100 per cent Pink? Wouldn't it be lovely? I am sure our great leaders who are at the head of the Episcopal Districts will be just as eager in this matter of being perfect on the Pink as are the Presiding elders and Pastors.

Two or three of the Bishops are very close to the mark even now and just a little loving persuasion will close those outstanding Pinks to find their way to St. Louis.

The Trail of the Pink Getters.

Live Oak Charge; Gainesville District; Florida Conference, adds \$50 to the minimum, accepting a quota of \$3,600.

Adrian Mission; Dublin District; South Georgia Conference, adds \$100 to the minimum, accepting a quota of \$200.

Navasota Charge; Navasota District; Texas Conference adds \$100 to the minimum, accepting a quota of \$3,500.

Kirby-Bonner Charge; Beaumont District; Texas Conference, adds \$100 to the minimum, accepting a quota of \$762.

Sherrill & Tucker Charge; Pine Bluff District; Little Rock Conference, adds \$102 to the minimum, accepting a quota of \$1,800.

Baker Charge; Baton Rouge District; Louisiana Conference, adds \$125 to the minimum, accepting a quota of \$1,500.

Wesley Charge; Greenville District; North Texas Conference adds \$125 to the minimum, accepting a quota of \$3,500.

Kathleen Charge; Bartow District; Florida Conference, adds \$217 to the minimum, accepting a quota of \$1,200.

Exeter Charge; Fresno District; Pacific Conference, adds \$275 to the minimum, accepting a quota of \$2,500.

Pahokee Charge; Orlando District; Florida Conference, adds \$319 to the minimum, accepting a quota of \$1,000.

Trinity Charge; Memphis District; Memphis Conference, adds \$372 to the minimum, accepting a quota of \$3,000.

Sarasota Station Charge; Tampa District; Florida Conference, adds \$456 to the minimum, accepting a quota of \$2,500.

Brookhaven Charge; Brookhaven District; Mississippi Conference, adds \$670 to the minimum, accepting a quota of \$4,000.

Boston Avenue Charge; Tulsa District; East Oklahoma Conference, adds \$1,600 to the minimum, accept-

ing a quota of \$10,000.

First Church; Orlando District; Florida Conference adds \$2,960 to the minimum, accepting a quota of \$7,500.

From the Dallas District North Texas Conference, comes a cheering wire stating that at the Joint Quarterly Conference of all the Charges in said District the presiding elder, Dr. H. D. Knickerbocker, presented the Special Effort for Superannuate Endowment in a very forceful and convincing manner. As a result every Charge in the District officially approved a quota and made plans for securing the subscriptions. Many of the Charges added materially to the minimum amount expected from them, and some of the Charges voluntarily agreed to pay 8 per cent on the entire amount of their quotas until they are paid in cash. Other Charges determined to raise their entire quotas in one or two years.

This is a very happy report coming from the great city of Dallas and it serves to give us new courage and determination to go forward with the work in behalf of the Forgotten Man. What Dallas can do any other enterprising city in the Church can do if it makes an honest try. Also, any smaller city or town or country-side can do its part in this wonderful movement if the men on the ground will give it a virile and hopeful leadership.

Though Superannuated Yet Pink.

About three years ago Bishop Mouzon needed a preacher to establish a new Mission at East Newport, Arkansas. He could not find a man. Upon the suggestion of the Presiding Elder, the superannuated preacher Rev. M. B. Umsted was given the task without salary, parsonage, church building, or a single member of the church with which to make an effort.

In one year this "Forgotten Man" built and dedicated a commodious church building, organized a considerable class of members for the Charge, organized all the usual societies and reported everything in full at Conference.

And now, three years later, Bro. Umsted, who is still the pastor, sends the Pink Leaf Report from what is now known as the "Umsted Memorial Charge." The Pink shows that they have accepted a quota of \$700 for Superannuate Endowment; that the Missionary Society has assumed one-fourth of the amount; the Epworth League one-fourth; the Sunday School one-fourth; and other members of the Church one-fourth. This is the type of man for whom I am crying my heart out to the Church in order to provide for him and his kind a comfortable support in the time of old age and physical disability. Something must be wrong with any member of Southern Methodism who will not heartily co-operate in such a movement.

emerge because of the judicial experiment. These truisms bring to the lawyer and the judge a reminder of the duty laid upon them to speed the course of justice and not hinder it.—American Bar Association Journal.

SUNDAY AT MALVERN.

Arriving Saturday night, I was met by the pastor, Rev. J. A. Henderson, and quickly conveyed to the comfortable home of Mr. and Mrs. J. E. Chamberlain where I enjoyed rest and gracious hospitality. Sunday morning I attended Sunday School and briefly addressed the Men's Class, which meets in an office two blocks from the church. The Sunday School is large and well organized. At eleven I preached to a good congregation and at night talked to the Epworth League about Mt. Sequoyah. Unfortunately the special programs had not been received.

As always and everywhere Bro. Henderson is popular and successful. In his quiet, unostentatious way he gets people to do things. He is now leading in a movement to build a three-story brick addition for Sunday School purposes. It will be in the rear and fronting the side street, and will provide ample accommodations for the growing school. With this \$16,000 addition the church will be well prepared for all of its activities.

Malvern shows signs of steady improvement. It is so situated that it is already benefited by the work that is being done on the Ouachita River at

the Rammel Dam, and when the hydro-electric power is available, Malvern ought to become an important manufacturing center. It is a fine community, and our church is in good condition.—A. C. M.

A GREAT SCHOOL.

Last week at First Church in this city a great Sunday-School Standard Training-School was held. With an enrollment of about 900 and the awarding of 540 certificates it probably surpassed any school of its kind ever held in the world.

The addresses on Evangelism by Bishop Hay, Dr. Fletcher, Dr. Steel, and Rev. Clem Baker were inspiring and illuminating. The devotional talks by Dr. Steel were wonderfully helpful. The instruction by the members of the faculty was of a high order. Rev. C. M. Reves as dean was peculiarly felicitous in his introductions and observations. Conference Superintendents Baker and Wheeler were tireless in labors and wise in leadership. To them is due large credit for the success of the school. The entertainment of out-of-town registrants was ample and hospitable. The cooperation was perfect. At the public exercises great crowds were always present. At the close an electric storm interfered with the presentation of some of the certificates. Lightning struck the building, but did no serious harm, and the audience exercised self-restraint and avoided a panic.

All of the sixteen presiding elders attended, and passed resolutions, which were approved by the

School, requesting the return of Bishop Hay and that the two Conferences be kept in the same Episcopal District.

DEATH OF DR. P. A. BAKER.

Sunday night at Westerville, Ohio, Dr. Purley A. Baker passed away at the age of 66. Born in Ohio, after serving as pastor and district superintendent in the Methodist Episcopal Church, Dr. Baker in 1896 became state superintendent of the Ohio Anti-Saloon League, and since 1903 has been general superintendent of the Anti-Saloon League of America. He was three times a delegate to the General Conference. A successful minister, Dr. Baker became deeply interested in prohibition and devoted the best part of his life to that cause. He was wise in counsel and fearless in action. Under his prudent leadership the Anti-Saloon League became a great power and so forced the issue upon the American people that they finally adopted the 18th Amendment and drove the licensed saloon out of our country. Having visited our state on many occasions, Dr. Baker was well known and highly appreciated by our prohibition leaders. He was with us last summer, but was in feeble condition, and it was evident that his active career was nearing its close. He had recently tendered his resignation, and on April 9 the National Board was expected to elect his successor. One of the noblest Christian leaders of America has gone to his reward. Future generations, saved from the ravages of the liquor traffic, will call him blessed.

CONTRIBUTIONS

OUR SUPERANNUATES.

They are sitting in the twilight, in the shadows soft and gray, These who long have borne the conflict and the burdens of the day, They have fought the battle bravely—these true Heroes of the Cross, They have preached the Word to others—gladly suffered pain and loss;

They have led the lost and erring to the Fountains deep and wide, Opened in the House of David with its healing cleansing tide, They have helped the sad and lonely, with their messages of cheer, They have scattered sunshine freely, when the days were dark and drear,

They have blessed the happy lovers, as they started down life's way, They have watched with loving counsel o'er the weak lest they should stray.

They have laid their hands in blessing on the tiny infant head, They have spoken words of comfort, o'er the caskets of the dead.. They have comforted the mourner, they have dried the orphan's tear,

They have given hope and courage to the souls beset with fear, They have cheered the sick, and weary, knelt beside the dying bed,

With their ministry of blessing as the parting spirit fled, Like their Master, they have followed closely in the steps He trod, Bringing lost and dying wanderers, back to pardon, peace and God. May sweet thoughts and holy memories of the good that they have done,

Of the burdens they have lifted, of the souls that they have won— Cheer the hearts of these—God's servants—at the close of life's long day—

While they linger in the twilight, in the shadows soft and gray!—S. Bertha Beckwith in Richmond Christian Advocate.

OUR MISSIONARIES IN CHINA.

By W. W. Pinson.

There are about 150 missionaries in China representing the Methodist E. Church, South, including wives of missionaries. About 50 of these are men. Of these missionaries a few have been brought under suspicion of some form of doctrinal irregularity. This has been the outcome of much rumor industriously circulated, often based on unverified or misunderstood quotations, supposed or actual private conversations, and much industrious agitation. Along with all this there have been real differences of view among missionaries, just as there are differences here at home. This no one has denied or can truthfully deny. Sometimes they use descriptive terms which may or may not be complimentary according to the attitude of the one using them. But these names add nothing to the sum of human knowledge, and carry no magic that can render one immune from error, or be an infallible test of character or opinion. Whatever one is, believes or thinks must be determined by some other than the catalogue method. We must judge people by what they are and not by what they are called.

I shall in this article attempt to describe the outcome of these cases that have come under my observation. In

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the nature of the case I shall deal with the men of the Department of General Work. Of these I can recall five or six at whom rumor first or last has pointed her accusing finger. It is not strange that good people who love the Kingdom should be disturbed even though only a few of these missionaries are mentioned in this connection.

One who was present at the meeting of the Board in 1921 when various accusations were elaborated at length, asked the privilege of speaking. He stated that although he and the brother who had just made the statements involving him had worked in the same field and lived for a time in the same city this was the first time the brother had ever mentioned the matter in his presence or given him an opportunity to reply. He then denied having uttered or thought what had just been attributed to him on hearsay testimony. Later the writer heard the same missionary in conference with a score of his fellow missionaries with a Bishop present make a statement concerning his faith. The conference lasted for hours and yet so far as I heard no one took issue with him. Later still he spoke before the entire body of his fellow missionaries. I heard hearty endorsement and gratification, but no words of criticism. This same missionary has just been honored by the voters of the various denominations electing him for the third time to the Presidency of the Christian Education Association of Eastern China.

One of our missionaries was disturbed because a well known evangelist was quoted as having said the missionary had revealed his heresy to the evangelist during a visit he had made to China. The missionary wrote the evangelist who promptly replied that he had not said any such thing nor had he ever had any such conversation with the missionary. So much for a rumor that has gone where the denial may never reach.

One of our teachers in a union institution has been accused of unsound teaching by a certain one not of our Church. This was done during his absence from the field when he was not there to answer for himself. Those making the complaints joined the authorities of the institution in making an investigation a short time ago. The result was entire vindication of our missionary.

A missionary wrote a letter to me stating that he held liberal views and was out of harmony with several doctrines of the Church. Naturally I wrote him at once and referred to that statement, raising the question as to the doctrines referred to. He replied promptly, that after thinking it over he had concluded the statement was hasty and ill considered and wished to retract it. His communications indicate that his difficulty has arisen out of his inability to believe certain peculiar teachings of some of his brethren rather than the real doctrines of Methodism. His letters breathe a spirit of devotion, a devout faith and abounding joy in missionary service.

Another missionary denies in emphatic terms the correctness of views attributed to him based on a private conversation, and is not able on ordinary grounds to account for the distorted interpretation put upon his words. In cases of this kind one must choose between the two. I for one prefer to trust the word of our missionary.

One other missionary originally set down in the catalogue of heretics is not now on the field. In his case nothing was ever urged against his teaching, his character or his devotion to the work. On the other hand his manly conscientious and candid attitude has been altogether admirable and to this alone is due all we know of what was in his mind and heart.

This is written solely on my own responsibility and in the interest of truth and justice. I am not defending the Board of Missions. It needs no defense. Nevertheless a final word may not be amiss to those who

harbor a suspicion of dangerous carelessness or indifference on the part of the Board if there be any such. Let any one take the trouble to read over the list of those composing the Board, and ask himself whether or not it is likely they would conspire or consent to defraud or betray the Church. If the men and women in that group cannot be trusted, then the cynic and the pessimist are the prophets of our day, and the apostles of hope have lost their commission.

THE BUREAU OF SPECIALS.

C. R. Porter, Secretary.

The Bureau of Specials is that office in the Board of Missions, M. E. Church, South, authorized by the Executive Committee on April 22, 1917, and confirmed by the Board of Missions in annual session May 1-4, 1917, for the assignment and cultivation of Missionary Specials.

How It Operates.

The working staff of the Bureau of Specials, located in 527 Lambuth Building, Nashville, Tennessee, has grown from two to nine; from one room to four; from 925 separate Missionary Specials totaling \$170,945 per year, to 10,386 Missionary Specials, aggregating two million dollars per year. The pronounced increase was accentuated by the Centenary, of course, but the permanency of the majority will be seen as monthly reports appear. Every pledge is entered on a Master Card, for the convenience of the Administrative Secretaries, and kept in a fire proof safe; three reference duplicates are made—one by Conferences and Districts for the convenience of pastors and other Church leaders; another by Charges for the convenience of the Secretary of the Bureau and the holders of Specials; and the third by fields and units of work for reporting. All correspondence is carefully filed in strong cabinets under a well

thought out and satisfactorily tested system. Every news letter and report from the mission fields, home and foreign, is catalogued on cards, and cross indexed numerically, so that, at any time, anyone may find without extensive research what the Board of Missions has on any subject entered to date. Thus a history of world missions is in the making for the Church at large.

So important are the details of this office that each is given personal attention by splendidly trained assistants who have the true missionary spirit.

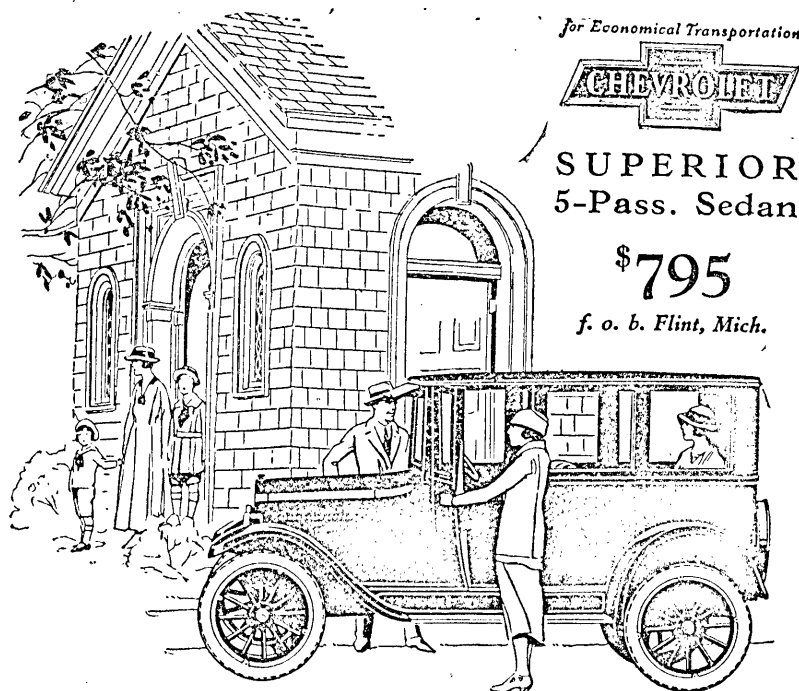
Its Purpose.

The purpose of the Bureau of Specials is to help in the making of a greater missionary Church—greater in missionary intelligence, in giving, in earnest activity; and in bringing to pass a clearer and more helpful understanding between Americans and the people of other countries; and this is accomplished through a continuous increase in contacts—contacts through intercession, study, cooperation, friendliness. The Missionary Special is the medium for such contact, and has long since proved its adequacy for this distinctive service. And what is a Missionary Special? You ask. It is a unit of the annual appropriation of the Board of Missions definitely assumed for support by a Church, Sunday School, Class, Department, Epworth League or individual as their own personal responsibility. Each unit is directly connected with a missionary or native associate, and the acceptance of these units means the establishment of delightful, continuous and far-reaching service partnerships.

Its Future.

The future of the Bureau of Specials presents a superb challenge:

1. To provide annually three-fourths of the Board's budget for home and foreign work.
2. To help 18,000 churches and



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15,000 Sunday Schools, and an unlimited number of laymen, to choose the mission field and missionary task for which they will become responsible in answer to the Great Commission.

3. To encourage and enlist every correspondent for a Missionary Special, and their constituencies in the fellowship of intercession, first, for the missionaries and their work in Southern Methodism's twelve mission fields; and second, for the Christianization of the world.

Through these efforts, the Bureau of Specials represents and cooperates with both the home and foreign departments of the Board of Missions, General Work, with all of the missionaries in active service, and with Methodist men and women and children throughout the Southland.

THE AFTERMATH SERIES.

Bishop H. M. DuBose has announced through his publishers, Cokesbury Press, Nashville, Tennessee, the publication of the second installment of the Aftermath Series, a symposium of discussions of the problems of Bible criticism.

The series is to consist of twelve booklets or brochures contributed by eminent scholars in Europe and America and edited by Bishop DuBose. Three of these have already appeared and have met with a remarkable reception by the Protestant denominations in America, according to the Publishers. The first booklet of the first installment entitled, "The Crisis of Criticism" was written by the Editor himself and reviews the field of Bible criticism, indicating the arguments and conclusions of the other contributions to the series. "The History of the Israelitish Priesthood," by Martin Kegel, late Professor of Wittenburg Theological Seminary, and "The Religious Reformation of Ezra" by the same author are the second and third numbers in the installment previously issued. They are an attempt at the justification of the traditional view of the Mosaic law.

The second installment that has just been announced was written by three scholars whose names are well known on both sides of the Atlantic. Professor Ernest Sellin, of Berlin, an archeologist of renown both in his own country and abroad, discusses the results of Oriental research on the higher criticism of Wellhausen in the fourth booklet, called "Archaeology Versus Wellhausenism." His effort is to show that the archaeologists with their pick and spade in the ruins of Oriental cities are the dread enemies of that criticism which destructively attacks the traditional Scriptures.

The fifth number, by Dr. Robert Dick Wilson of Princeton University, entitled "Is the Higher Criticism Scholarly?" is a discussion of the higher criticism as affected by the foreign language terms of the Old Testament. The author is recognized by many as the master of Semitic and related languages. This furnishing has enabled him to blaze a new and very effective path against the methods of the critics by proving the dates of the several writings, and at the times and places claimed by the Scriptures themselves.

The sixth and last booklet of the second installment is by Harold M. Weiner (Cambridge), barrister of London, another master of Semitic learning. He has written many books on criticism and is a contributor to many Christian and Jewish journals in America and Europe. Writing here under the title, "The Integrity of the Old Testament," he vindicates the Hebrew Scriptures against the sinister attacks of the sanhedrin of the pragmatists. He writes as an Israelite of the inner court.

Bishop DuBose is to be commended for selecting the small booklet form as a medium of conveying these essays to the public. They are low in price and very convenient to handle and to study. The series is already creating unusual comment in many circles. It merits the attention of everyone who is interested in the ef-

fect of the radical criticisms of the destructive critics.

Order the Aftermath Series in twelve booklets. Price .25 cents per book. Publishers. Cokesbury Press, Nashville, Tennessee.

A STARTLING DISCOVERY.

What is behind our labor troubles, coal strikes, extortionate coal prices, various kinds of profiteering, burglaries, auto thefts, hold-ups, worthless checks, swindling games? What is the motive power behind all these acts? Why have they increased so during the last 10 years? Why are desperate criminals of today under twenty years of age, not men hardened by years of failure, grinding toil, adverse circumstances, and injustice?

Trained scientists spent three years and over \$100,000 discovering facts the knowledge of which in the future may lead to the elimination of many disturbing, perplexing problems which confront us today.

Perhaps it was a cruel thing to do, but these scientists quietly took children from our schools and with ingenious laboratory tests bared their souls to our gaze! They have written down in percentage their character rating for us to behold! The sight is appalling! Our American children were not able to stand these character tests, they gave way under them! The children were from different parts of the United States, from various stations in life, different types of homes, and environment. "Over half the children were found to cheat, lie, and steal."

Thousands of children were given what was called the "True-False" tests. A majority of the boys and girls answered as follows: "It is not wrong to steal from one who has secured his wealth dishonestly." "It is more honorable to have charge of an office than to work at a trade." "Stupidity is more sinful than deceit." "Unnecessarily failing to meet an appointment on time is not immoral or un-Christian." "It is true that our duty is greater to secure justice for the people of our own race and religion than for others." "Cheating a railroad is not so much a sin as cheating a person." "It is true that if a store-keeper gives you too much money it is all right to keep it, because he would probably do the same if you paid him too much." All the children had to do was make a pencil mark under the word true or false to show what they thought about it. Thousands of them declared these statements true! What teaching had they had either in school or at home, or how effective had it been that they held such views? The disclosure shows us the trend of thought in America today even among school children!

Not only did these children state their approval of dishonesty, but when put to the test they acted dishonestly. When sent to a store with a quarter to buy a certain article, and, by prearrangement, the clerk would say: "We are selling this for 15 cents today," or would give a dime in change as though by mistake, "64 per cent of the children did not return the dime either to the teacher or to the store." The children were selected so carefully that the scientists who made the test feel that it is a true average for all American children. Other tests of honesty in paying their fares on crowded street cars, and reporting at a cafeteria how much food they had selected, showed that not half of them reported honestly!

Another test showed their dishonesty in examinations. The paper was in double sheets, the lower one waxed so it showed corrections. The questions and answers were put on the blackboard, the answers concealed by a map. While the children were left alone in the room the map fell down and plenty of time was allowed for them to correct their papers from the board. "In some of these tests 100 per cent of the children yielded."

The children now growing up are living in an atmosphere in many ways against character development, an atmosphere that past generations knew nothing of. Our forefathers braved

a long, perilous journey to a wild, desolate land, peopled only with Indians, that they might have liberty to worship God according to the dictates of their own consciences. The family Bible was in the home, God was acknowledged there; the children taught to obey Him, and taken to Church to worship Him. In the schools which they founded soon after their arrival, religion was taught, also in the Church and private schools that became so numerous. It was not until about 1875 that our present public school system was established by taxation for that special purpose. Then the cry, "No public money for the teaching of creeds." That was right, it was American, it was just and fair; but it was not just, fair, or safe, to rob our children of religious instruction as has been done, and we are reaping the result today in increase of crime among youthful offenders.

It is stated on good authority that 5 per cent of our people are now unchurched, and that only one child out of four in the United States attends any Sunday School, Protestant, Catholic or Jewish! The Sunday newspaper, Sunday golfing, Sunday automobile outings, Sunday entertaining, Sunday movies, Sunday concerts, buying little things on Sunday unnecessarily, have robbed the children of today of reverence for the Sabbath and for God whose day it is. Without belief in God, reverence for Him and His laws it is hopeless to try to build strong, splendid characters that will be able to withstand the constant temptations of life.

The Congress of the United States is opened with prayer, also the state Legislatures. In the courtrooms God's name is spoken with awesome voice. Every witness, and the prisoner at the bar must take a solemn oath. In many business contracts the name of God appears, even on some of our coins we read, "In God we trust." But in the impressionable years of childhood we leave our children to be educated in godless schools! You may not believe in religion or having it taught in the schools, but how long would your business interests, profession, or occupation be assured to you; your investments, property, or possessions of any kind, even your home, and your life be protected, unless respect and obedience to God dominated the community, thus insuring justice towards others, and obedience to law? Will this country remain a safe place for your children and grandchildren if the present trend away from God and religion continues?

William G. Shepherd shows in the February number of one of our popular household magazines the alarming conditions that exist in our public schools today. These character tests as stated by him were made by Walter S. Athearn, one of the leading educators of the country. Neither he

nor the scientists who worked with him were trying to show how wicked American school children were. They were actuated by praiseworthy motives. An article will follow this giving, "The Remedy," for these conditions in the light of further discoveries made by Dr. Athearn.—Georgia Robertson, Washington, D. C.

McADOO ON PROHIBITION.

Rev. Paul E. Kemper, superintendent of Arkansas Anti-Saloon League, says that he is asked the question by a good many people as he goes over the state, as to how Mr. McAdoo stands on the "18th Amendment and the Volstead Act." Let Mr. McAdoo answer the question. He says:

"I strongly favor the Prohibition Amendment and I am as strongly opposed to any modification of the Volstead Act which will permit the sale of beer and light wines.

"Prohibition means prevention. It does not mean license in any form. To permit the sale of light wines and beer is to open a crack in the door of prevention and once the crack is open the door is wide. It would be impossible to administer a beer and wine law in such manner as to prevent the gravest abuse.

"I know from my experience as Secretary of the Treasury, that no law which provides for a drink containing a certain percentage of alcohol can be successfully enforced. If the law should permit thousands of breweries to be reopened throughout the land and to manufacture beverages with a specific alcoholic content, it would be impossible to prevent the manufacture of those beverages with a larger percentage of alcohol than prescribed or to prevent adulterations after manufacture and the effect would be to nullify the Prohibition Amendment.

"Even if the saloon itself were not reopened, light wine and beer would be sold at every soda fountain, at every lunch counter and in every restaurant and hotel. A large enough chemical plant with a sufficient force to analyze the alcoholic content of these beverages could never be provided. It is a notorious fact that drunkards begin by drinking light wines and beer when young, and as the appetite grows the desire for stronger drink is developed. If we turn loose upon the country light wines and beer to be sold at every drug store, at every soda fountain, at every lunch counter, hotel and restaurant, we have destroyed the Prohibition Amendment, and brought back upon humanity a curse greater than war itself. The greatest victory ever achieved for helpless women and children would be thrown to the winds.

"It required a two-thirds vote of Congress to submit the Prohibition Amendment to the States; it then required three-fourths of the States to put the Amendment in the Constitu-

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tion. Forty-five states have ratified the Amendment.

"If Congress can, by a mere majority vote with the approval of a favoring President, license beer and light wines, then Prohibition, which required a two-thirds vote plus the consent of three-fourths of the States, can be nullified by a majority of the Congress with the approval of the President.

"The breweries and the wineries know this fact. They know that the Prohibition Amendment will be a dead letter once a beer and light wine law is passed. Every man and woman voter who puts the welfare of children and humanity above the mere gratification of harmful appetites, should see to it that the next Congress does not destroy the Prohibition Amendment, restore the breweries and wineries to political power and reestablish the debasing and immoral liquor traffic."

CONCERNING THE VIRGIN BIRTH OF JESUS.

The following observations have resulted from a good deal of study of the question before us. Some of them will clear the way for the study of the whole question, some of them will help to localize the discussion, and some of them will have constructive bearing upon the study of the question. All of them, I trust, are worth the time it takes to write them and read them.

1. A denial of the virgin birth is almost always attended by a denial of miracles, a denial of the supernatural in religion and therefore a denial of the essential deity of Christ. A little reflection will show you that that is thoroughly logical. To accept the miraculous in religion is to take all the difficulties out of the virgin birth question. To accept the virgin birth as true is to accept the miraculous.

2. It is useless to discuss the virgin birth as a question in science or philosophy. Science has no data and philosophy does not function in the realm of the virgin birth. Mere speculative opinion, of course, can have no weight. This is purely and simply a question in historical criticism. Are there witnesses to this unusual event? If so, are they creditable? And did the people around the event and the narrators accept it as history? These are pertinent and valid inquiries. Out of the virgin birth, if it is true, there grow many questions naturally, but originally it is a matter for historical ascertainment.

3. Concerning sources and witnesses, there are, of course, only two possible human sources for this story. Mary and Joseph. There is no possible way for any other to know about it unless they tell it. They are at the same time, best qualified to know the full facts and truth of the situation.

4. There are only two accounts of the birth of Jesus in existence—those of Matthew and Luke. Both of these accounts affirm the virgin birth.

5. One of these accounts was written by a physician, and he is probably as well qualified to know the truth as any other in his day. He affirms the virgin birth, and his familiarity with the basal facts of physical life seems to have been no serious hindrance to his faith.

6. The story by Matthew bears many evidences of being Joseph's account of the event, and that of Luke seems to be Mary's. This theory is borne out by the internal evidences—such as the style, the point of view, the details involved in the telling, etc. Even the genealogies, which have been harped upon a great deal as presenting contradictions, bear out the theory. One of them seems to trace the genealogy of Jesus through Mary's line, and the other one through that of Joseph.

7. The position that the virgin birth story is not essential to the body of our faith, and therefore may be disregarded, is utterly illogical, as I see it. Dr. James Orr points out that while the story may not be essential to the body of our faith, the facts contained in the story are es-

sential to the facts upon which the Christian faith is based. That is, it is essential to the facts of history, and therefore not to be ignored or neglected. If this story is true, it is too tremendous a matter to be non-essential. If it is not true no amount of logical and artistic necessity can validate it.

8. The intensity, tenacity and venomous spirit of those who attack the story of the virgin birth argue that it is very essential in the minds of the attackers. Those who boast of being rational surely would not waste so much time and energy in attacking a matter that was of no moment. When your enemy belittles an argument, play it up. If it is really little you can keep him off of important matters by engaging him with trivial ones. But above all do not be deceived by his saying that this is a small matter.

9. The New Testament story of the virgin birth of Jesus is absolutely unique—alone in all the literature of all the ages. Never, in all the annals of humanity, whether history or mythology, has there been another story of a virgin birth. The attackers of the virgin birth of our Lord have tried very hard to confuse the minds of the people here by insisting that this is a familiar fact and theme in the mythology of various peoples. (I must conclude that it is a deliberate effort to confuse the issue, seeing that they are rationalists, and can not, surely, be mistaken on so plain a point.) In the mythologies there are many cases of a so-called god having a child by a human mother. But let me remind you that in the filthy tales of wanton passion where a maid or matron is seduced or surprised or forced by a lecherous god there can be no possible question of a virgin birth involved. Remember that the Bible affirms the virgin birth of Jesus—not simply that He was God-begotten.

10. The growing up of a tradition of a virgin birth among the early Christians is impossible from two points of view. In the first place the severe monotheism of the Jews would not make any natural ground from which such a tradition could grow, and there were no gentiles sufficiently prominent in the church to allow for their influence to produce it—even granting that they wanted to do so. In the second place, there was no time for the growth of a tradition. When the story of the virgin birth began to be circulated there were members of the family of Mary and Joseph still living. Very probably Mary herself was alive. The growth of a tradition under such circumstances is simply unthinkable. They must be hard put to it who resort to such an argument.

11. Probably among the most important of observations is this: Whether the story be true history or legend, it has to be accounted for in some rational manner. How will you account for it? Whence came it? Who originated it—and when? If the validity and historicity of the story are denied these become not only all the more important, but in the light of all the circumstances difficult to the point of impossibility. It is simply beyond reason to imagine that the Jews originated the story. There were no gentiles in opposition to do so. If neither Jew nor gentile originated it, where did anybody ever get the story of the virgin birth?

While the gainsayers are making their best efforts to "crack a nut or two" of that order, Christians can go on to affirm the essential things of the New Testament with growing certitude and confidence. There is only one explanation of the birth story that comports with reason and allows God room in His own plan of human redemption. That is that "He was conceived of the Holy Ghost and born of the virgin," just as Matthew and Luke say He was. It matters not at all that this story does not conform to what we know of natural law. No more would any other explanation of the incarnation. There is not a single difficulty in the way of accepting the virgin birth that would not have to be disposed of in accepting

Woman's Missionary Department

Edited by

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SUPERINTENDENTS OF PUBLICITY
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Communications should reach us Friday for publication next week.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.—1 Chronicles 29:11.

OUR W. M. S. CALENDAR.

Missionary Council Tampa, Fla., April 9-16.

ANNUAL MEETING FIRST M. E. CHURCH, SOUTH, LITTLE ROCK MAY 13-16.

Mrs. B. W. Lipscomb, one of our well known and well beloved leaders will be our Council Guest during the Annual Meeting of L. R. Conf. W. M. S. Mrs. Lipscomb has recently returned from the Orient and will have a great missionary message for us.

A GREAT DAY HAS COME.

Last week hundreds of young men and maidens, old men and matrons were assembled in L. R. First Methodist Church, South, for the great Training School for Sunday School workers.

These men and women came to learn how to teach the Word of God, and how to interpret its meaning to a multitude of boys and girls in Arkansas.

It was inconvenient for some of them to be here, and perhaps it was not easy for many of them to become regular students after 5, 15, 20 and even 30 years out of the school room.

But with earnest purpose they gave close attention to their honored leaders, and the fine instructors in the Bible, Church History, Evangelism, Methods of S. S. work, the art of Story-telling, and the joy of winning souls for Christ.

This seeking after knowledge that the youth of the land may be taught aright not only brings blessings for today and tomorrow, but through generations to come.

Much credit is due Rev. Clem Baker and Rev. H. E. Wheeler, Ex-Secretaries, who planned the splendid program which was happily presented by the Dean, Rev. C. M. Reves.

The faculty included Bishop S. R. Hay, Rev. E. R. Steel, D. D.; Rev. W. A. Smart, Dr. O. E. Goddard, Mrs. W. W. Templeton, Mrs. G. R. MacDonald, and other teachers of note.

Many people who were not registered as students were privileged to attend these classes and were inspired by the really great lectures heard from time to time.

The opening devotional service each afternoon, by Dr. E. R. Steel, was a benediction to hungry hearts as well as a call to deeper consecration. Bishop Hay's fine address each evening brought inspiration to large congregations.

A glad day, a great day has come with our Training Schools for Religious Workers.—V. C. Pemberton.

P. S. The supper served at a nominal price by the Missionary Auxil-

ity, the incarnation, even upon another ground. Upon any hypothesis whatsoever, the incarnation is a miracle. It does not conform to what we know of natural law. If "God was in Christ reconciling the world to Himself," how did He get in? Any theory of incarnation presupposes the supernatural in religion. Why, then, should this be thought an argument specifically against the virgin birth? Let's join with all true believers in all lands, as far back as close to the end of the first century at least, and conclude that the best way to deal with the word of God in this particular is to accept it.—H. L. Winburn in Baptist Advance.

aries of the Methodist churches of L. R. contributed much to the success of this great meeting. I heard several patrons say: "the supper was so good," and haven't yet heard there was a financial loss to any auxiliary. These women gladly served tables because the love of Christ constrained them.

ENCOURAGING NEWS.

Mrs. T. M. Thompson, Supt. Children writes: "The children's work has a good start for 1924 with three auxiliaries reviewed and one new one since January 1. Pray that it may succeed in going far beyond its past records this year."

JONESBORO DISTRICT IN NEW WORK.

The "Mary Catherine" Rest Room.

As the Jonesboro District is especially interested in the social and religious needs of those living in the rural sections, I was stationed in Lepanto last fall to study the needs of that field.

From week to week I watched the women and children who came there to trade, saw how hard it was on mothers with babies and little children to have to stand around on the streets all day, and the idea of a rest room seemed one of the best ways to meet a great need as well as a great help in getting acquainted with them. This plan was presented to the Missionary Society at Lepanto, which appealed to them, also to the District Board who promised to stand behind it.

Through the kindness of Mr. J. E. Murphy, a merchant in Lepanto, we were granted the use of a two-room building, which we named the "Mary Catherine" Rest Room in honor of his little girl.

Different societies have sent needed things, and while all needs have not been met, still the rest room is already proving of great help and interest to the people, whose appreciation is seen in their faces as well as felt in other ways. It is also used as a center for distributing good magazines, both religious and secular.

We are anxious to open a good library in this rest room as soon as possible, so good books for children, young people, and older people will be appreciated.

A play-ground in the rear is a feature we want to add as soon as we get sufficient funds.

Your interest and help in this work is greatly needed and certainly will be appreciated.—Respectfully, Bessie Bunn, Rural Worker, Jonesboro District.

BLYTHEVILLE.

Mrs. T. O. Gray, Supt. Pub. writes: The Woman's Missionary society of the First Methodist church met Monday afternoon at the church with a splendid attendance.

Mrs. M. G. Goodwin was in charge of an interesting Bible question lesson, Mrs. Brewer, the president, presided.

Mrs. G. G. Davidson stated briefly her plans for mission Bible study which will be held on every fourth Monday afternoon, the Bible questions to be placed within the circles if agreeable to the various chairmen.

Mrs. Brewer, in an interesting way carried her audience through the various meetings of the conference that met at Helena, Feb. 12.

All Blytheville delegates were met at the train by Mrs. W. C. Watson, the former local pastor's wife and were made to feel very much at home.

Some important things brought up in the conference were: "The Centenary Pledge," by Mrs. Hatcher; "Superannuated Ministers," by Rev.

Estes, who also presented the work of the new Methodist hospital at Memphis. The women are to furnish the linen, this work being under the supervision of the superintendent of supplies; "The Training School at Valley Springs," by Rev. Martin; "The Bennett Memorial Fund," by Mrs. Downs, who also discussed the deaconess fund.

Mrs. Steele, conference treasurer, gave a report of finances which showed an increase of \$10,346.92. Mrs. Brewer served on the finance committee.

Bishop Hay spoke on China, showing how, because of superstition, the vast mineral wealth of China was left to lie useless.

CONWAY DISTRICT—MRS. BYRON HARWELL.

I was appointed district secretary at the close of the second quarter.

Four meetings were held during the year. Three of these were Group Meetings. They were held at Cabot, Morrilton and Atkins and were well attended and helpful. Mrs. R. A. Dowdy, Mrs. S. G. Smith and Mrs. G. A. Simmons rendered efficient service.

A district set-up meeting for Centenary "pay-out" week was held for the presidents at Conway. Mrs. R. A. Dowdy was our conference representative.

Fourteen auxiliaries observed the Week of Prayer. Conway No. 1 had the largest offering, \$27.75. The total offering in the district was \$116.91. There are one hundred and fifty-five subscribers to the Missionary Voice.

The work of the children and young people seems to lack leadership as there are only two Junior societies, (Russellville and Conway) and one Young People's, (Conway).

We have sixteen active adult and one active Young People's societies. Two Junior and two Baby Divisions. One new adult society was organized during the year. Two societies that reported last year have failed to report this year: Dover and London. Twelve of the sixteen societies reported each quarter.

Conway No. 1 leads, with 95 members. Conway No. 2 is second with 59, making a total of 154 adult members in Conway.

The district has been quite active in social service and supply work; boxes and gifts exceeding \$700 in value have been sent out during the year. The district is now supporting five

scholarships and Bible Women.

Mrs. J. C. Garner, Route 4, Box 67, Little Rock, a member of North Little Rock First Church society, has been appointed Superintendent of Supplies for the district.

HIGHLAND W. M. S.

The W. M. S. did a splendid work in 1923 under the leadership of our faithful President, Mrs. J. A. Payne. Our financial report for the year totaled almost \$500.00.

We have entered upon the work of the new year with great interest and enthusiasm.

The officers are capable and efficient and the work is moving off beautifully. We have a band of loyal faithful Christian women with their hearts in the work and no task is too great for their undertaking. God is with us and we give him the praise. With the cooperation and support of our beloved pastor, the Rev. J. L. Hoover we expect for our auxiliary a great victory in 1924.—Mrs. W. J. Young, Supt. of Pub.

PINE BLUFF FIRST CHURCH.

As our auxiliary has been very busy this glad new year, I am anxious to tell you about it.

Mrs. J. R. Sanders Jr., is our President, and as a proof that she is a live wire, notice how busy she keeps us. In our business meetings on first Mondays, we discuss and dispose of budgets of business. Second Mondays we have our Bible Study, very ably taught by Mrs. W. P. Whaley. Third Mondays, we have wonderful programs as directed by year book. Fourth Mondays, the various circles meet in the different homes.

Referring to programs, I wish to make special mention of ours in February on "The Illumined Christ In Mexico." The different cablegrams, and letters, were given by the ladies in a practical way from memory, which was very effective. After the program Circle Two of our Society served Mexican hot-dishes, chilly, trax and hot tamales, which everybody enjoyed very much.

In March we combined "The New Spirit of understanding in Race Relations" and History Day. At this time Mrs. F. M. Williams of Hot Springs was the guest of the W. M. S. and Young People of Pine Bluff at 1st Church.

Each Auxiliary was represented by a place on program. After which Mrs. Williams gave a wonderful address, "True Value" to the delight of all present. The four auxiliaries presented her a handsome bouquet of Spring blossoms in love and appreciation of her presence. A grand crowd was in attendance. A social hour followed, refreshments were served the assembly. Decorations were Easter Lillies and pink Hyacinths.—Mrs. J. C. Fiskackerly, Pub. Supt.

LOVE THOUGHTS ALL AROUND THE WORLD.

A very attractive pictorial leaflet for Juniors, written by Miss Alleine Friday, has just come from the press. It tells in a most interesting manner the story of Miss Belle H. Bennett. This leaflet should be in the hands of Juniors in every auxiliary and can be secured free of charge by writing Literature Headquarters, Lambuth Building, Nashville, Tenn.

NAMES FOR MEMORIAL ROLL.

Auxiliaries are hereby requested to send names for Memorial Roll (to be read at L. R. Annual Meeting) to Mrs. W. P. McDermott, Little Rock, Ark.

SUPT. OF SOCIAL SERVICE.

Mrs. S. G. Smith.

Missionary women doing Social Service work should constantly keep in mind the underlying principles of their work. They are Christian Missionary women seeking, through the spread of the gospel of love in their own communities, to make all conditions help rather than hinder Christian living. This making of our communities thoroughly Christian should inspire and compel to large activity every woman of the auxiliary. In this work the satisfaction of seeing re-

sults is the constant reward, and when results are slow in coming we have God's own word that, in due season, "we shall reap if we faint not." But the blessings that come to the workers are constant and not to be discounted or overlooked. The changing of sentiment and attitude toward local conditions comes with study and discussions.

In the past year 126 reported four times. These reports show the women interested in the sick, in strangers, in those confined in corrective institutions; co-operating with civic and school authorities, helping weak auxiliaries, Parent Teacher's Associations, County Home Demonstration Agents and many other lines of betterment. We constantly hear the old adage, "Charity begins at home." Social Service is Missions beginning at home.

OUR LITERATURE FOR SECOND QUARTER.

Miss Fay McRae, L. R. Conf. Pub. Supt., has mailed the quarterly literature to all auxiliaries, and asks to be notified by any society that failed to receive it. She was gratified to hear from Lockesburg whose Cor. Sec., Mrs. A. T. Boyce says she reads the W. M. S. Dept. with pleasure and profit.

OUR PROGRAM FOR APRIL.

New Neighbors from Lands Afar. Devotional: Hymn 566. Bible Lesson: "Stewardship and Proportionate Giving" (2 Cor. VIII-12; 1 Cor. XVI 2.

Prayer. Answer Roll Call with Scripture verses on immortality.

Minutes, Reports of Officers and Committees.

Special Topic: "A Message from a Conf. President." (Voice)

Missionary News: Conf. and Council Bulletins.

Hymn: "Jesus Shall Reign."

Missionary Topic: "News Items from 'The New American'."

"For all his gracious life and for his death,

With low bowed heads and hearts impassionate,
We thank Thee Lord."

MRS. LIPSCOMB INTERESTED IN CHINA.

At noon we reached the first village. Immediately the bank along the canal was lined with curious observers who stood, sat or stooped that they might get the best view of the foreigners and the interior of the boat. Some of the Christians came to the boat to greet Miss Combs whom they were expecting for their missionary meeting that night. The village was situated by the sea and was squalid beyond description. The people live by fishing and operating the most primitive kind of salt works from the deposits brought in by the tide.

But the gospel had fallen into good ground in this village and six of its families are believers. A young man, a Christian, is teaching the government school in a room of the family home and in the same room the gatherings of the little company of Christians are held. During the afternoon we went to call on Tsang Ta Ta, an earnest Christian seventy-five years old. The alertness of her mind and the cleverness of her speech was evident even to one who could not understand her language. She gave Miss Combs a glad welcome and expressed by every tone and gesture the liveliest interest in the stranger, asking many questions about her country, family and age. The old lady had had her first train trip a few months ago when, attended by her little grandson, she went to Soochow to the annual meeting of the Women's Missionary Society. She repeatedly reviewed her experiences on this occasion and said, as interpreted by Miss Combs, "If I hadn't known the Heavenly Father, I should not have seen these things." The visit had included some things not on the programme of the missionary meeting for her son had met her in Shanghai and shown her the sights of the city. She included all of it in the goodness of the Heavenly

Father, however. On her tiny bound feet she walked with us over the village and to the sea shore and showed us with pride the plot of ground she had given for a Church. "It was all I had to give the Heavenly Father" were the simple words of explanation of her gift.

In reply to my request through Miss Combs, she told the story of her conversion. Many years ago a man, (Now the pastor of Sungkiang) came through the village playing an accordion. She followed with the crowd and heard him preach. He came many times and the people began to believe. The truth took root in her own heart. "I did not mind giving up going to the temple and burning incense, but I was troubled about my ancestors. They might suffer if I failed to worship and offer them food," she said. At last she was so concerned about this new religion that she told her friends that, while she did not have the courage to take out the ancestral tablets with her own hands, she would go out and they might remove them. This was done, and she has been a happy Christian for many years. That night at the missionary meeting she was an interested participant in all of the proceedings.

On the afternoon of the second day we met with the women of another and larger village which boasted of electric lights. When the meeting had been opened, the leader, who is the wife of the minister and a wonderful Christian, told the women that she had something especially interesting to show them, and going to the rear of the platform she came back bringing a small idol. She explained that this idol had been worshipped by a woman for forty years and that the woman was present to remove the idol and confess her faith in Christ. Then an old woman, more than sixty years old, arose and with glowing face gave her testimony. The faces of the other women beamed with joy as they listened. I could not understand a word that was being said, although I knew what must be happening. I could feel the presence of the Holy Spirit and enter into the joy of these children of God over a new believer. The story was finally told me and I am bringing home the idol as a memento of the most thrilling experience of my life.

On the third day we visited a country day school in a village where a new Centenary Church has been built and then took advantage of favorable tide and winds for our homeward journey. I am deeply grateful for the opportunity afforded me during this trip of seeing the many signs of the working of the Holy Spirit in the hearts of these people.

Lovingly yours,
Bessie W. Lipscomb.

Reader Takes Newer Form of Iron—Feels Years Younger

"Six weeks ago I saw a special offer in the paper telling how thousands of people grow old in looks and energy long before they are really old in years, because, as examinations by physicians have shown, an enormous number of people do not have enough iron in their blood. I have been taking Nuxated Iron for two weeks; the results are simply astounding. The roses have come back in my lips and cheeks, and I can conscientiously say that I feel ten years younger."

The above is a typical hypothetical case showing the results that have been achieved by a great many people since we started this "satisfaction or money back" offer on Nuxated Iron. We will make you the same guarantee. If, after taking the two week's treatment of Nuxated Iron, you do not feel and look years younger, we will promptly refund your money.

Call at once for a bottle of Nuxated Iron at

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

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MRS. BUSH TELLS OTHER WOMEN

How Pains in Side and Dragging Down Feelings Were Relieved by Lydia E. Pinkham's Vegetable Compound

Massena, N. Y.—"I had terrible pains in both my sides and a dragging-down feeling that affected me so that I could hardly walk, and I got run-down. A friend who had taken Lydia E. Pinkham's Vegetable Compound advised me to try it and I have taken it with the best results. I do my housework and also some outdoor work on the farm. The Vegetable Compound has given me back my health and I can not praise it enough. I am perfectly willing that you should use these facts if my letter will help other women who still suffer."—Mrs. DELBERT BUSH, R. F. D. 1, Massena, N. Y.



The spirit of helpfulness shown in the letters we are constantly publishing is worthy of notice.

These women know by experience what Lydia E. Pinkham's Vegetable Compound will do. Your troubles are the same as theirs. Isn't it reasonable to expect the same results?

If you have pains and a dragging-down feeling and are nervous and irritable, profit by Mrs. Bush's experience and give the Compound a trial.

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,
408 Exchange National Bank Building, Little Rock, Ark.
REV. H. E. WHEELER, North Arkansas Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. D. H. COLQUETTE.....Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

125 LITTLE ROCK CONFERENCE SUNDAY SCHOOLS ORDER SUNDAY SCHOOL DAY PROGRAMS.

The Little Rock Conference has set out to beat all past records in the observance of Sunday School Day this year. Last week broke all past records in the number of orders received. Programs have already been sent to 125 schools and every mail brings new orders. And the race has only begun. Now is the time to order programs. The early bird catches the worm. Get your orders in at once. It will take only three minutes to fill out the self addressed, stamped post card that has been sent to all pastors and superintendents in the Conference. Let's do it now. Remember that the First Sunday in May is the day for the observance in Arkansas this year.—Clem Baker.

LITTLE ROCK CONFERENCE RECORDS FOR S. S. DAY PROGRAMS BY DISTRICTS.

(Complete to Saturday Mar. 29.)

Arkadelphia District.—Malvern, Wilcox, Central Avenue, Park Avenue, Hartsville, First Church Arkadelphia, Third Street, Lonsdale, Keith Memorial, Ebenezer, Dalark, Benton, Zion, Tigert Memorial, Carthage, Sardis. Total 17.

Little Rock District.—Asbury, Providence, Des Arc, Alexander, Bethlehem, Thornton, DeVal's Bluff, Bauxite, Hunter Memorial, Henderson, First Church Little Rock, Smyrna, Keo, Hundley Chapel. Total 14.

Monticello District.—Monticello, Wilmar, Crossett, Arkansas City, Ladelle, Newton's Chapel, McGehee, Watson, Hamburg, Dermott, Eudora, Mt. Tabor, Lakeside. Total 13.

Texarkana District.—Paraloma, Ben Lomand, Brownstown, Green's Chapel, Stamps, Wilton, Dierks, Conrod, Highland, DeQueen, Cove, Holly Springs, Lockesburg, First Church Texarkana, Cherry Hill, Pleasant Valley, Foreman, Dallas, Mineral, Hatfield, Fairview, Winthrop, Lewisville, Gillham, Umpire, Smyrna. Total 26.

Prescott District.—McCaskill, Midway, Gurdon, Bierne, Fairview, Holly Springs, Harmony, Moscow, Hope, Saline, Bingen, Caddo Gap, Blevins, Columbus, Doyle, Bluff Springs, Pike City, Centre Point, Mt. Ida, Prescott, Washington, Antoine, Glenwood, Center, Trinity, Amity, Deame. Total 27.

Camden District.—Sardis, Mt. Prospect, Hampton, Bolding, Huttig, Strong, Harrell, Rhodes Chapel, Waldo, Camden, Marysville, Sharman, El Dorado, Huttig, Wesley Chapel, Taylor. Total 16.

Pine Bluff.—Stuttgart, Arkansas Post, Gould, Altheimer, Wabbaseca, Star City, Bingen, Womble, Rison, Tucker, New Hope, Carr Memorial. Total 12.

PRESCOTT DISTRICT TAKES LEAD IN PREPARATION FOR S. S. DAY OBSERVANCE. TEXARKANA DISTRICT PRESSES HARD.

The Prescott District starts off in the lead for Sunday School Day. Texarkana District only one behind. Everybody else is doing fine. The Little Rock Conference is going to beat another record. Just watch our great Sunday School, pastors and superintendents. Now is the time to get ready. The programs are free. Just drop that post card in the office. That fellow that writes "Barney Google and Spark Plug" had just as well close up shop for there will be something more interesting in the Little Rock Conference when our Sunday School Day Race gets under way. Watch us go! \$6,000 is our goal this year and we will reach it.—Clem Baker.

MORE THAN 500 RECEIVE CREDIT IN THE LITTLE ROCK TRAINING SCHOOL.

The Sixth Session of the Little Rock Training School closed last Friday in such a blaze of glory that the Heavens joined in the celebration with the most startling display of "Fire Works" that Little Rock has almost ever seen. More than 500 were awarded certificates. Perhaps 900 or more were enrolled in the school. Dr. E. R. Steel was at his very best in the devotional services. Bishop Hay won the hearts of all who heard him. The faculty was ideal. The out-of-town attendance far surpassed anything we hoped for. In every way it was perhaps the greatest Training School ever held in America. At this writing we are covered up with reports and are not able to give complete results on anything. A full account will be given in next week's Methodist.—Clem Baker.

* * * * *
* Look for the most interesting announcement ever made on this page next week.
* * * * *

CAMDEN DISTRICT STARTS SOMETHING NEW.

The Camden District through its energetic superintendent of Teacher Training, Rev. J. B. Sims, has challenged the Prescott and the Texarkana Districts to a contest to see which District can show the largest number of Credits in the Standard Training Course issued this year. These two Districts have accepted the challenge and invite all other Districts save the Little Rock to come on in. The Little Rock Conference Sunday School Board will award a complete set of Training Books to the District winning. Now for the fun. May be somebody can beat Charley and Walker at this game. What about it? Let's roll up 2,000 credits in the Little Rock Conference this year. That is our goal. We have already received some six hundred credits for this Conference since the first of the year and we have 16 more Standard Schools to hold besides the Junior Schools and the Training Classes in the local churches.—Clem Baker.

DELTA TRAINING SCHOOL NEXT WEEK.

The Standard Training School for the Delta Section of the Monticello District will be held at McGehee beginning next Monday night, April 7. The organization meeting at which all expecting to do credit work are expected to be present will be held at 3:00 P. M. Sunday April 6. The programs are already out. This ought to be one of the best schools of the

year. It was last year and you can not beat such a group of schools as we have down there led by such pastors, as, Fawcett, Mann, Rule, McClintock, Dickerson, Barry, Coleman, Rogers (J. W.), Williams, and Melard, especially when they have a group of superintendents just as good as are the pastors. On to McGehee! —Clem Baker.

S. S. DAY PROGRAMS.

We received an order for Sunday School Day Programs for a school which has an enrollment of about 160 members. On this card the only other notation was that the day would be observed May 4, and there was not even a postmark to indicate where the Sunday School was or who was the superintendent. One can see how complaints will arise for not having received programs which are due only to the carelessness in giving us the information necessary. We profess to be able to do a few things, but mindreading is not one of our talents.—H. E. Wheeler.

SUNDAY SCHOOLS ORDERING S. S. DAY PROGRAMS.

Batesville District.—Cushman, Hope Sunday School, Sidney, Calico Rock, Evening Shade, Bergman, Walnut Grove, First Church (Newport), Swifton, Jacksonport, Cave Creek, Umsted Memorial.

Booneville District.—Oak Grove, Midland, Huntington, Booneville, Cassa, Salem, Mansfield, Plainview.

Conway District.—Enders, Morrilton, Plumerville, Mt. Olive, Pottsville, Oakland, Bailey's Chapel.

Fayetteville District.—Parkdale, Elm Springs, Green Forest, Bentonville, Gentry.

Ft. Smith District.—Ozark, Dyer, Van Buren, City Heights, New Hope, Mulberry, Coal Hill, Mt. Zion, Hartman, Clarksville, Bethel, Lamar.

Helena District.—Hulbert, Lexa, Hilleman, Forrest City, Marianna, Widener, Cherry Valley, Moro, Clarendon, Hunter, Parkin.

Jonesboro District.—Lepanto, Trumann, Brookland, Lunsford, Fisher Street, Nettleton, Fifty-Six, Osceola, Marked Tree.

Paragould District.—St. Francis, Ravenden, Mammoth Spring, Clear View, Imboden, Beach Grove, Corning.

Searcy District.—Bellefonte, Harrison, McCrory, Augusta, McRae, Judsonia, Heber Springs, Vandale, Marvel.

NEWLY APPOINTED CONFERENCE OFFICER.

We are fortunate in securing the services of Mrs. J. A. Joseph as Conference superintendent of Organized Classes and Missionary Work. In addition to the promotion of organized classes and office work she will be available for field work in the interest of our "A. K." special and Sunday School Institutes. The Conference will issue a monthly Wesley Class News letter which will be mailed to pastors and all enrolled classes featuring particularly the interests of these classes.

Through the generosity of the Centenary Commission and the fine response secured from every District the North Arkansas Conference will put forward the most unique and successful Missionary Program ever undertaken in any Conference.

Mrs. Joseph's address will be paragould, Arkansas.—H. E. Wheeler.

LITTLE ROCK TRAINING SCHOOL.

The North Arkansas Conference has been largely blessed in having a part in this great Training School. There were in attendance from our Conference probably 175 pupils enrolled in various classes. Our Conference shared in the matter of expenses, entertaining of delegates and three churches in N. Little Rock were among those who co-operated in making this program a success.

Not the least feature of this school was the Joint Elementary Council.

A wonderful series of group meetings were held in which the District program was studied carefully and every detail in promotion worked

out. We feel that the work of the Conference has been wonderfully advanced in this great school which has offered such splendid opportunity for the training of leaders.

There is no finer leader in all our church than our own Mr. Baker to whom the success of this school belongs.—H. E. Wheeler.

S. S. DAY IN THE N. ARK. CONF.

The selection of May 4 for the observing of Sunday School Day has met with unanimous approval. Many Sunday Schools will not be able to observe this particular time, but so far as we know every Sunday School will find a suitable time as near to this date as possible.

By the time this note is in print we will have mailed to every superintendent helpful literature for the care of the Sunday School Day program and we are requesting that, during the week of May 4 to 11, a report from every Sunday School will be mailed to the District Executive Secretary, on the forms provided, stating what the Sunday School has done or what we may count upon its doing.

Do not fail to order Sunday School Day programs early.—H. E. Wheeler.

1,000 STUDY CLUB FOR METHODIST WORKERS.

We are very much gratified with the splendid enrollment to date in the 1,000 Study Club. The following have already received their cards and a new supply of application blanks are on the way to our office and will be set to those who request them.

Rev. C. E. Gray, Rev. E. R. Hamilton, Mrs. Robt. Williamson, Rev. G. C. Johnson, Rev. W. V. Womack, Rev. E. H. Hook, Rev. H. C. Hoy, Rev. J. B. Evans, Rev. E. C. Downs, Mrs. C. T. Jones, Rev. W. A. Lindsey, Rev. W. C. House, Rev. E. T. Wayland, Mr. J. T. Patton, Rev. J. T. Willcox, Rev. J. T. Black, Rev. Guy Murphy, Mrs. J. A. Joseph, Rev. W. B. Hays, Rev. A. D. Stewart, Rev. C. E. Gray, Rev. S. B. Wiggins, Rev. O. C. Lloyd, Rev. L. E. Mann, Rev. W. M. Wilson, Rev. F. A. Lark, Mrs. L. E. Conkin, Rev. J. J. Galloway, Rev. E. T. Miller, Rev. C. F. Hively, Rev. R. H. Lewelling, Rev. F. M. Tolleson, Rev. O. L. Cole, Mrs. W. A. Lindsey, Mrs. S. B. Wiggins, Rev. L. E. Conkin, Rev. Ed. Forrest, Mrs. Ed. Forrest, Mrs. W. B. Hays, William Hays, Jr., Rev. H. E. Wheeler, Mrs. W. L. Oliver, Rev. W. L. Oliver, Rev. Wm. Sherman, Mrs. A. D. Stewart, Mrs. R. H. Lewelling, Mrs. G. T. Jones, Rev. Sam Yancey, Mrs. Sam Yancey.—H. E. Wheeler.

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Epworth League Department

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HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
HOMER TATUM.....Editor Little Rock Conference
4216 West 12th St., Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville

ASSEMBLY DELEGATES TO REGISTER EARLY.

The names of the Assembly delegates are to be sent in to Pres. J. M. Williams, Galloway College, Searcy, Ark., as soon as possible. This is very important this year, as there will likely be an attendance that will overflow the capacity of the dormitories, necessitating special arrangements for properly taking care of the Assembly. There is a possibility that after a certain number have registered, we will have to turn others away. So of course, the ones who register first will be assured of preferred entertainment. For this reason, Leagues should elect delegates early in May and send in their names promptly.

GET YOUR NAME IN.

In the next issue of the Epworthian, there will appear a list of Leagues organized since Annual Conference. We want this list to be complete. It should contain about 40 or 50 new Leagues. Please send in a news-notice to the Epworthian, as well as to the Arkansas Methodist Page editor, when you have organized.—Byron Harwell.

ANNUAL MEMBERSHIP DRIVE.

Many chapters over the Conference have an annual membership drive two weeks immediately preceding Anniversary Day. It seems that it would be very appropriate to have a group of young people join the League at the close of the play, "To Vision Heights," on April 13th. Let's try it once anyway.—H. T.

"TO VISION HEIGHTS."

On April 13, the Leaguers will be given the chance to present the work of the League to the whole church. The morality play, "To Vision Heights," is a play to which the Leaguers should give serious attention and, if effectively produced, it will make a "big hit" with the congregation.

Please remember that a talk should be made before the offering, explaining that the money is used for Epworth League extension work in our Conference and in the Church at large.—H. T.

A COMMUNITY SURVEY MADE BY MISS MYRTLE RAITH.

We all probably have read the suggestions about a community survey in the Handbook by William Graham Echols, and some of us have had the opportunity of hearing Brother Echols give this worth-while suggestion, but few of us have really heard of a League that has had the "get-up" about them to make a survey. But there is one Chapter that has just completed a survey that is very commendable. It was put over by Miss Myrtle Raith, president, and her sister Miss Mable Raith, of our Paragould League.

"It's simple if you know how," was Miss Raith's answer when asked how she did it. "I got one girl or a boy from each class at High School to get a list of the students who are Methodist and those who are not members of any church, but have Methodist preference. Then I sent them a card inviting them to the League service, and of course this list was kept as a permanent mailing list."

We would say that the success of this good work is due to the efforts of this wonderful president and her sister. There are still a few things that we in the Little Rock Conference can learn from our sister Conference especially from those Paragould live-wires.—H. T.

ELECTION OF OFFICERS THIS MONTH.

Officers are regularly elected at the April business meeting each year. They may be installed thereafter at any convenient time, preferably Sunday, at one of the hours of service, morning or evening, the installation taking place of the usual service.

A MESSAGE TO ALL PASTORS AND PRESIDING ELDERS.

Dear Bro. On the job with you to make Leaguedom count for much in the Little Rock Conference this year.

You are proud of the fact that every Leaguer wants to be in the winning crowd. At the Assembly a banner is given to the District that wins the largest per cent of the following points:

1. Largest number of Senior, Intermediate and Junior Chapters in proportion to the number of Churches.
2. Largest gain per cent of new Leagues organized.
3. A District Institute.
4. Largest per cent observing Anniversary Day.
5. Largest per cent having a Mission Study Class.
6. Largest per cent of Chapters making and paying a Mission Pledge in full.
7. Highest Grand average scored on Standard of Efficiency and Standard of Excellence, based on the number of Leagues in each District.

A reminder from the pastors will help each Chapter to work harder. Is there a League at every Church on your work? If there is not will you write your District secretary of any that she might help to organize? See that an Anniversary Day program is held in every Church and a public collection taken and sent to our Conference Treas.

Make your District the banner District this year.—Bess McKay, Field Sec.

BANQUET SUCCESSFUL—AS USUAL.

Who? Why Conway District of course!

The Epworth Leaguers of the west end of Conway District put over one of the snappiest group meetings on record, at Plummerville, Friday night, March 14, in the form of a banquet.

The Plummerville Leaguers served the delicious Luncheon; Rev. Byron Harwell, Conf. Pres., Rev. Noel Chaney, District Sec., and Howard Johnston, Conf. Treas., supplied the "Dignity," while about 125 representatives from various Leagues furnished the "Pep," enthusiasm, and "food consuming ability." After combining these elements with a snappy, well planned program, the result proved to be "a glorious good time."

Of course the jokes were aimed largely at the "Dignity," and the "Come-Backs" of that trio proved their belief in preparedness.

The policy of work was thoroughly covered and plans for the remainder of the year were announced.

Remember, this is just a sample of what will take place at our "Big Banquet" for the entire District in May, at Conway.—Vivian Clerget, Morrilton.

HIGHLAND LEADS LITTLE ROCK WITH MOUNT SEQUOYAH COLLECTIONS.

Reports show Highland League, Little Rock, leads Little Rock and North Little Rock with 155 per cent. Mt. Sequoyah Day was observed in all Chapters and Capitol View and North Little Rock report 100 per cent of their members contributing. You must admit that Highland has the

CHILDREN'S PAGE

WAVELETS.

A little girl with eyes as blue
As any eyes could be
And hair as bright as summer sun
Went wading in the sea.

She laughed a silvery little laugh
To see the small waves play,
To watch them run and tag her feet,
Then quickly run away.

One overturned her new tin pail
And tried its best to tell
That it was sorry for the trick
By bringing back a shell!
—Helen G. Snow, in The Youth's Companion.

THE TWO PROCESSIONS.

The sun shone in the east window and lay across the kitchen table, on which was an array of dishes. Mollie looked at the dishes, and a few tears came, but she wiped them away quickly when she heard a knock at the door.

She opened the door saying, "Oh, Dora, I was just wishing you would come!"

"I came to get you to go to see the procession," said Dora, who was Mollie's dearest friend.

"I can't, said Mollie sadly. 'I want to ever so much but I've got all these dishes to do. Just look! See how many there are!'"

"I should think there must be four times as many as we had," said Dora with surprise. "But your family is bigger than ours."

"That isn't the only reason," said Mollie. "We had five extra people to breakfast, because the lady across the way was sick, and mother invited them all over here, and then she went back with them to help them a little, and—and—she said I was big enough to wash dishes once in a while alone!"

Mollie could not help sniffing a little, but she bravely stopped a sob, which she was afraid was really going to have its own way, and added, "Of course I've seen the Boy Scouts' procession before, but not since Billy joined, and I do want to see my brother march!"

"Well, they haven't started yet, and maybe, if you let me help, we could get the dishes done before the procession gets by."

"It would be something just to see the tail end of it," sighed Mollie, "but Billy's in the front rank!"

The girls flew to work. Mollie stirred up a big pan of suds and put another of hot water beside the drainer, then handed some towels to Dora.

"This is the glass-towel," she said, "and here is another for the china."

"Oh, how pretty!" said Dora, looking at the towel she held in her hand. "Who marked this?"

"I did, for mother's birthday," said Mollie proudly. "I learned how at sewing school, and she was so surprised!"

The hot water and smooth towels made quick work, and the girls laughed and talked until piles of dishes showed the task finished.

"Now where shall I put them?" asked Dora, some cups in each hand.

"Mother told me to leave them on the dining-room table, because I am not tall enough to put them on the shelves."

They began to carry them carefully into the next room.

"Oh, see this pretty spoon!"

"That's mine," said Mollie.

"And this one?"

"That was Billy's when he was a baby."

"Then they shall lead the dishes," said Dora. "Oh, Mollie, let's make a procession of them! There's a pile of knives, they are nice, straight soldiers, and here are lots of forks—they're soldiers too, only in different uniforms."

"And here's father and mother," gleefully continued Mollie, placing two

"pep." Next week we hope to have a full report of all chapters in the Conference.—H. T.

tablespoons to the right and left. "But where's the band?"

"There's the drum," chuckled Dora, putting the little round silver sugar bowl down, "and here are the drumsticks," adding the sugar tongs.

"Well, let's not have any band, except a drum corps," and Mollie with much laughter put all the napkin rings right behind the sugar bowl. "There!" she cried. "I don't know how many drums there are in a drum corps, but this is all right for our procession, anyway!"

"And these two little platters just alike shall be ambulances at the rear, in case any soldier is too old or too tired to march very long."

"Yes, but what shall we do for flags?"

"There they are!" and Dora caught up the towel that Mollie had marked, waving it over her head. Mollie took another, and they began marching around the table, singing "When Johnny Comes Marching Home."

They laughed so much that they did not at first see a lady come to the diningroom door. When they did, she was laughing too.

"This is our procession, mother!" cried Mollie.

"The Boy Scouts' procession is coming down the street," said the lady, "and you and Dora have just time to see it before it turns the corner. Hurry up!"—E. W. F. Bates in Zion's Herald.

HEN USES ICE-BOX FOR NEST.

Down where we spent our vacation last summer we had a small cottage with an open back porch on which stood the refrigerator. One day my wife cleaned it all out and left the doors open so that it might have a chance to air a bit. It was a hot morning and being near the salt water, we went bathing. When we returned to our cottage about noon, we were surprised to find an old Plymouth Rock hen nesting in the ice compartment of the refrigerator. The box was quite roomy, having a capacity for fifty pounds of ice. Pretty soon the strange hen went away cackling and we found a nice fresh egg, evidently as payment for the use of our ice-box.

We were glad to have the egg, but we also had to have ice and to use the refrigerator to keep our food in it, so we closed it up. The next day Biddy returned about noon, and we watched to see what she would do. After walking appraisingly about the refrigerator a few times, she flew up on top of it, perhaps concluding that the flat, cool top of the refrigerator being on the shaded back porch of our cottage was a nicer place to lay an egg than in some hot hen-house somewhere in the neighborhood. Anyway it was as comfortable as the inside of the ice-box. We had left two or three old newspapers on the top, and these Biddy proceeded to tear and haul about with her beak, arranging the torn pieces about her into a sort of rude nest. This resulted in another fresh egg for us; so we didn't object.

Seeing that Biddy had made up her mind—or whatever it is—to bring her eggs to cold storage, we supplied her with other newspapers from time to time, and thereafter during our stay in the cottage she showed her Plymouth Rock appreciation of the favor we had granted to her by laying an egg a day, Sundays included.—Bert Morehouse, In Our Dumb Animals.

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NEWS OF THE CHURCHES.

COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT.

The General Conference of 1922 appointed a Committee to arrange for the meeting place and entertainment of the General Conference of 1926. The Committee is composed of Rev. S. H. C. Murgin, D. D., San Antonio, Texas; Rev. R. S. Satterfield, Nashville, Tenn.; Mr. W. E. Brock, Chattanooga, Tenn.; Mr. W. R. Cross, Salem, Va.; and Judge J. M. Rogers of Savannah, Ga. This Committee is called to meet in Louisville, Ky., on May 1, 1924.

For good reasons, the Committee is not inviting representatives from cities asking for the Conference to come before it at the meeting in Louisville.

At the proper time the Committee will give every city that desire to entertain the conference a chance to be heard. The offers of all will be carefully considered.—S. H. C. Murgin, Chairman; R. S. Satterfield, Secretary.

RESOLUTIONS FOR DAILY BIBLE READING IN THE PUBLIC SCHOOLS OF ARKANSAS.

Whereas, The State of Kentucky has recently passed a law requiring the daily reading of the BIBLE in all its public schools;

Be it Resolved, by the Methodist Sunday School, of Biggers, Randolph County, Arkansas, that the Legislature which convenes in Extra Session in Little Rock, Arkansas, Monday, March 24, 1924, be asked to pass a similar law requiring all public schools in Arkansas to read the Bible daily.

Be it Resolved, that a copy of these resolutions be sent to Hon. Thos. C. McRae, Governor of Arkansas; one to the President of the Senate, one to the Speaker of the House; and also one to the Arkansas Methodist for publication.

(These resolutions were adopted by the Methodist Church at Biggers and similar resolutions were adopted by the Sunday School.)

HAVE YOU A PIANO OR ORGAN TO SPARE?

I have a Church on my charge that is weak both in membership and financially. We are in need of an organ or piano, as we have no musical instrument of any kind, and are unable to purchase the same.

Will some one that has either a piano or organ that they do not need any longer give it to this Church?

It will be the means of helping numbers of young people to become interested in the work of the Church, and may be the cause of some being reached for Christ that otherwise would be lost.

If you have the instrument and are interested in a case of Home Mission work of this kind, please write the pastor of the Church at Wheatley, Ark.—J. G. Ditterline, P. C.

DARDANELLE CIRCUIT.

Our second quarterly conference was held at Pisgah March 22-23 by our P. E., Bro. Wilford.

At 10:00 o'clock Saturday the conference was opened by Bro. Wilford followed by a splendid talk by our Prosecuting Attorney, Sam Rorex, on "Heroes of Methodism."

Rev. C. W. Lester, pastor of First Church, delivered a strong message

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

at 11:00 o'clock on "Stewardship."

A fine dinner was served at the church, which was enjoyed by a large crowd.

The afternoon devotion was led by W. A. Patty, followed by a talk on "Some Needs of this Charge," by our Charge Lay Leader, Oscar Atchison. Mrs. W. A. Jackson, District Sec'y. of the Woman's Missionary Society, delivered a splendid message on "Woman's Place in Church Work," which was followed by the session of Quarterly Conference.

Bro. Wilford filled the pulpit for the evening service and also the 10 o'clock service on Sunday. His sermons were strong and he left us with a stronger love for our Church.

We have a fine circuit and plenty of work to do. We preach at 10 places and preach four times each Sunday, counting the Saturday evening service. We are hoping and praying for a great year.—W. A. Patty, P. C.

THE ORPHANAGE.

This is the seventh section of my report for the Christmas cash offerings for the Orphanage.

Little Rock Conference—S. Schools. Murfreesboro Sunday School, by J. C. Pinnix, Supt. \$10.00 Smith's Chapel, Ingalls Circuit, J. P. Johnston, Supt. 1.00 Central Ave., Hqt Springs, Ark., by J. J. Stowe, P. C. 37.25 North Arkansas Conference—Sunday Schools.

Kibler Church, Kibler Ct., by B. Montgomery, Treas. 4.00

During the month of March, the following cash offerings were received for the Orphanage:

Susanna Wesley Bible Class, 1st Church, Texarkana 5.00

May Conway Memorial Fund, by Miss Mary Simpson, Little Rock 10.00

The Matron has received at the Orphanage during the month of March the following articles:

Mrs. Pierce Merrill's Class, Conway, Gifts.

Services of nurses, courtesy of Mrs. Morrison, Supervisor at Baptist Hospital.

Ice cream for sick, Rev. J. L. Hoover and Mrs. W. F. McCain.

W. M. S., First Church, Little Rock, a visit to see Jackie Coogan and candy.

Lydia Class, Asbury Sunday School, twenty-five complimentary tickets to Musicales.

W. T. Halbrook and wife, Route 6, Little Rock, 4 gallons sweet milk.

W. M. S., Knoxville, dry goods, fruit and butter.

Mrs. J. S. Luton, Little Rock, underwear.

Mrs. C. L. Hollowell, Little Rock, clothing and ball gloves.

Circle No. 9, First Church, Little Rock, four pieces tissue gingham.

Circle No. 4, First Church, Little Rock, one dozen children's chairs.

Mrs. T. S. Buzbee, 2426 Broadway, Little Rock, one Scout suit.—James Thomas, Supt.

PRESCOTT CIRCUIT.

This is my second time to be sent to the Prescott Circuit and my first time to be returned to a work after I had once served it.

We were given the most royal reception that it has ever been our privilege to enjoy. The people came from every appointment, expressing their appreciation of our return. It was the thrill of our lives. The people said they were glad to have us back, and were ready and willing to co-operate with us in the work, and they have proved it.

At the second Quarterly Conference every church was 100 per cent on salary. Every church has accepted its apportionment on the superannuate endowment fund, and two churches have paid the first payment, namely, Midway and Fairview.

The Sunday Schools are doing efficient work. We have a very fine Epworth League at Midway Church. Pleasant Ridge has a prayer meeting every Sunday night, with fifty to

seventy-five people present. We have good spiritual services, which show what can be done in a rural community.

Fairview is building a beautiful church with Sunday School rooms, which will be a credit to any rural community. This building was begun under the ministry of Rev. W. F. Campbell.

We held a few days' meeting at Holly Springs, much interest being manifested, and received one member into the church.

The parsonage trustees are going to do some repairs and furnishing at the parsonage, which will be highly appreciated.

Prescott is a good town to live in. We have nice circuit property, beautifully situated just outside of the corporation. It is equipped with gas and water. The prospects look bright for a good year and we are happy in our work. It is a real pleasure to be associated with such men as Rev. J. H. Cummins, P. E. of the Prescott District; Rev. J. A. Sage of Prescott Station, and other ministers of the city.—J. C. Johnson, P. C.

BERRYVILLE.

Our Church at Berryville is making progress. The people are loyal and responsive, and it is indeed a pleasure to serve such a congregation. Without any special revival services we have had twenty-five additions to the church, eight coming on profession of faith. We are planning a special week of prayer the week preceding Easter.

Our Epworth League is preparing a "Forgotten Man Pageant" to be given the first Sunday night in April.

The Missionary Societies are doing splendid work. The young women's auxiliary has material on the ground to begin remodeling the interior of the church.

The amount on the Superannuate Endowment for this year has been pledged and some of it paid.

Every department of the church work is moving forward. Pray for us that the Lord's work will continue to go forward.—J. N. Wilford, P. C.

HUNTSVILLE.

After twenty-three years' absence I am back at home again. I was pastor here in 1899 and 1900. This is my childhood home. I find many changes. New congregations, some who were here have moved to other countries, and some have gone to their reward. I came here about the middle of January. Found the parsonage property in very bad condition. But the good people have stood nobly by me and we now have a very cozy and comfortable home; at a cost of something over \$200, all paid, and last, but not least, came the proverbial pounding, and such a one as a preacher rarely gets. The people at Huntsville know how to administer to the needs and comforts of a preacher's home. Our larder is full to overflowing.

Expressive of our thanks we are rendering our very best service, and the outlook is favorable for a prosperous year.—W. H. Hatfield, P. C.

GREEN FOREST.

On Nov. 28, just after our annual Conference I landed in Green Forest, Ark. at my new appointment and that night met with some of our church members at prayer meeting and had a fine prayer meeting. The next day was Thanksgiving and the Ladies Aid had a thanksgiving dinner. It was a fine dinner, and believe me, I knew just what to do there. Those good ladies have raised a little over \$300 and paid off the old debt on the parsonage since we have come. I never have seen a more heroic set of Christian women anywhere in all of my ministerial life than those at Green Forest. We have a fine Sunday School here, led by our most efficient superintendent, I. N. Girle. There have been in attendance 189 several times. We are striving to reach our goal in the standard of efficiency, Class C. We have held one revival, and had our Conference evangelist and his most helpful wife, Bro.

W. H. Neal, who did the preaching and his wife did the playing and leading in the song services. They are fine people for this work. I can indorse them both as fine help in revivals. So far we have received into the Church 18 new members and still more to come. Our congregations are fine at preaching and all of the services. Soon after we arrived here one night our attention was attracted by a gentle rap on the door, and we opened the door and the parsonage was literally filled up with the good people of Green Forest. They gave the pastor and his family the biggest pounding you ever saw. Then we had some music and talks and prayers. The people of Green Forest know how to make the preacher and his family feel at home. God bless them. The official board placed the pastor's salary at \$1,200 and the P. E.'s was added to that. We are aiming to make a drive for the Methodist next Sunday.

On the 27th the Ladies Aid paid off the parsonage debt and that night the men of our church gave them a banquet at the church. They had a short program which consisted of music and speaking. The hour was greatly enjoyed by all. Yours in the work for lost souls.—Alonzo McKelvey, P. C.

THE WESLEY CLUB OF YALE DIVINITY SCHOOL.

The Wesley Club of Yale Divinity school, composed of the students from all branches of Methodism, has had a series of delightful visits during this semester. Mr. C. G. Hounshell, of the Board of Missions of the Methodist Episcopal Church, South, and Mr. J. L. Cuninggim, President of Scarritt Bible School, met the students for an informal conference early in February. Mr. Hounshell set before us some of the opportunities open to us as Methodist students; and Mr. Cuninggim explained the plans for the new Scarritt College. We enjoyed seeing these leaders of the Southern Church, and profited by our fellowship with them.

On February 18, Bishop McMurry was the special speaker at a luncheon at the First Methodist Church, at which fifty students and pastors of the city were present. He spoke in his usual pleasing manner, and won his audience with his humor and his enthusiasm for the causes for which Methodism stands. Incidentally, we think that he liked us, too, since he took two of our best men back to Missouri with him.

Again, on March 3, Bishop Wilson, of the New York Area, visited us and spoke at luncheon meeting. Both he and Bishop McMurry spoke of the issues that are before the Christian Church, of the need for closer co-operation among all denominations, and of the advantages to come from the unification of the branches of Methodism. The students expressed their agreement by hearty applause.

Another visitor, who has been most cordially welcomed by the Wesley Club, is Dr. Frederick Wunderlich, of Leipzig, Germany, employed by the Board of Sunday Schools of the Methodist Episcopal Church, as director of Religious Education for the Metho-

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dist Church in Germany. He is studying American methods of Sunday School work, and is visiting the Departments of Religious Education in the various universities. On March 21, the Wesley Club gave a tea in his honor, at which time he spoke most interestingly of religious education in Germany, and of the work the Methodist Church is doing.

The Methodist students in the Divinity School are engaged in various activities in addition to their course work. Eighteen of them hold charges which they serve from the school. Ten more are employed in other forms of remunerative church work, while a number are earning their board by waiting on tables, tending furnaces, and doing other similar work. Members of the group are frequently called upon for supply preaching and for service in the various institutions about the community. The Methodist Pastors' Association of New Haven, is most cordial in its relations with the students, assisting them in securing work and advising with them in a most brotherly manner.—Reporter.

HARTFORD.

Hartford has a great church. A loyal people they are. The pastor is well cared for, especially when it comes to the work of the church. There is not one that will not do the work of a real Christian when called on to do so. Every member seems to be doing their best to extend the Kingdom of Jesus Christ.

We have had to date thirty-eight additions. All but three of these came as a result of the work of the Sunday School. Our revival will begin April 6, and continue up to and include Easter Sunday. We are praying for at least one hundred additions. There is nothing in our way.

Our building is far too small for our Sunday School and the regular services are so crowded that we turn people away. We are having a great year's work here. If God continues to bless us as He has these past few months we will have the greatest year of our lives. Hartford is a great place.—Sam J. Starkey, P. C.

A PILGRIMAGE TO THE EASTER FESTIVAL.

By An Eye-Witness.

The near approach of Easter reminds us of the pilgrimages made each year to one of the most remarkable celebrations of this great festival of the church to be witnessed in all the world. Year by year for generations thousands have gathered with the Moravians at Salem, N. C., for one of the most impressive religious exercises it is possible to imagine. The numbers attending have increased yearly, until it is not unusual for ten to twenty thousand to be present for the Easter services. Better railway facilities, and good roads leading in all directions, increase the numbers from year to year. No thoughtful visitor can fail to be impressed, and it is safe to say that one who has once attended a "Salem Easter" will never forget the occasion. At no other place in all the South is it possible to witness just such an oc-

casion with all the elements of rare solemnity, ancient religious calm and peace, and hallowed by the sacred traditions of more than a century. The great Christian festival of Easter finds here a setting worthy of one's noblest and best conceptions. Next to making the actual trip to the Easter festival is reading Miss Kirkland's account of it, which appears in a booklet entitled, "The Easter People" (Fleming H. Revell Company). Miss Kirkland is an artist with her pen. She takes her reader at once into the realities of her story. Old Salem is pictured as it looks today, and one is conducted through the various scenes that mark Good Friday as the Salemites keep it, and for a time the bustling world outside is forgotten. With the bishop leading, we pass again over the time-hallowed customs of Good Friday, all leading up to the sunrise service of the Sabbath morning. The music of the bands of an aggregate of more than 100 pieces, again peals upon our ears, the solemn procession into the cemetery, the flower covered graves, none neglected, the songs and responses, the quiet of the assembled thousands, the marches of fours, the hundreds of ushers, each in his place—these all come back as the pages of the little book unfold the story of the occasion that has drawn so many thousands year after year to turn to this place where Easter holds supreme place in the sacred celebrations of the passion, death and triumphant resurrection of the Saviour of the world.

GALLOWAY COLLEGE.

The missionary interest in the college was evidenced by the fact that some twenty students attended the Student Volunteer Conference recently held in Conway and enjoyed the cordial hospitality of that beautiful, cultured town and association with the 138 fellow delegates.

Following this conference Mrs. Motte Martin of the Presbyterian Mission in Africa spent a week-end with us and addressed a large audience at our Sunday School hour. She brought curios: a horrid mask of a witch-doctor, a python skin twelve feet long, various amulets, charms, and fetiches, and some beautiful African fibre-cloth. Her earnest message was a call to us to support more efficiently our own mission in the heart of the African wilderness.

The Young Women's Christian Association in an impressive service on Sunday, March 29, installed new officers for the coming year: President, Frances Furry; Vice president, Gladys Hardin; Secretary, Marion Ellis; and Treasurer, Mary Jeannette Lark. The under-graduate representative to attend the summer conference of middle-western states at Estes Park, Colorado in August is Wilsie Mayo, while the delegate to the great national biennial convention in New York in April is Gladys Hardin. The last biennial was at Hot Springs, where the theme of all programs was "Women and World-Peace." This burning subject will no doubt be discussed just as earnestly at the coming convention.

The Student Government Association has recently elected officers who will enter upon their duties at the beginning of the next school year in September. They are: President, Carrie Lee Bond; Vice-president, Martha Holmes; Secretary, Juanita Burks; and Treasurer, Allene Vaughn. The delegates to the Inter-collegiate Conference on Student Government at the Mississippi Woman's College at Columbia, April 24 to 27, are the present president and the one for next year, Misses Mary Cline and Carrie Lee Bond.

The Association has functioned unusually well this year and has as one of the fruits of its labors a new constitution in which much of the burden of government is taken off the shoulders of student officers and placed on individual students through the "honor system." A sentiment for the honor system and self-government has been cultivated in several preparatory and high schools nearby.

OBITUARIES

COLBURN.—Mrs. Rebecca Jane Colburn was born at Union, Monroe County, West Virginia, May 9, 1825. She passed to her reward January 29, 1924, at the home of her son-in-law and daughter, Mr. and Mrs. Harry Proctor, at Sulphur Springs, Texas, after a long and painful illness of several months duration. She was the daughter of Mr. and Mrs. John Wesley Tackette, a prominent family of West Virginia. At the age of twenty she was happily married to Rev. Jesse McAllister at Ft. Smith, Arkansas, who at that time held the chair of Greek and Latin in the Academy at Tulip, Arkansas. Dr. McAllister was for six consecutive years secretary of the (then) Guachita, now the Little Rock Conference, serving from 1856 to 1861. At the close of the civil war this good man was transferred to the great conference above. Some time after the widow was married to the late Dr. Thomas J. Colburn, of Little Rock, Arkansas, with whom she lived until his death on August 13, 1910. To this union five lovely daughters were born: Mrs. Virginia Tackette Miller, Malvern, Ark.; Mrs. Edith Emory Long, Oklahoma City, Okla.; Mrs. Julia Alston Proctor, Sulphur Springs, Texas; Mrs. Snowflake Gareisson, Los Angeles, Calif.; and Mrs. Jessie Rebecca Hempstead, Fort Worth, Texas. All of these are living. Since the death of Dr. Colburn Mrs. Col-

burn has had no settled home, preferring to divide her time between her daughters showing the hospitality of their lovely honor and adding to them the beautiful benedictions of a faithful and devoted mother. The lives of several of her distinguished relatives have been prominently woven into the history of our Republic. Her grand father, Nimrod Tackette, a Frenchman, came to America with LaFayette. On her mother's side she was closely related to Charles Carroll, of Carrollton, who was a signer of the Declaration of Independence and survived, by six years, all who shared with him that distinguished honor. Her husband was a half brother of the late Samuel G. Colburn for several years a prominent member of the Little Rock Conference, and for ten years one of the most efficient secretaries of its history. At the age of eleven Sister Colburn professed faith in Christ and joined the Methodist Episcopal Church, South. She continued an unbroken relationship to this Church for sixty-nine years serving it to join the triumphant Church on high at the ripe old age of eighty-nine. It was the writer's good fortune to have been the pastor of this good woman for four years of his early ministry. She was next door neighbor to the parsonage and her long connection with the Methodist Church and close identity with its ministry made her a most helpful and wise counselor to the young pastor and his wife. Friendships were formed that ripened into tender and loving attachments creating a sacred band that remained unbroken through all the following years. She was a faithful wife, a devoted mother, a good and helpful neighbor, making the world better by her living in it, and now that she has passed to her reward we miss her much, but find comfort in the fond hope of meeting her in our Father's House above. She sleeps in the cemetery at Sulphur Springs, Tex., where the last sad rites were performed by her pastor the Rev. M. L. Hamilton.

—W. R. Harrison.

by our Association's offering a handsome prize for the best essay on the subject. This prize, a purse of fifteen dollars, was won by Edna Marguerite Lambert of Mena.

The Association is also preparing handbooks of information concerning all sorts of things about the college for the benefit of new students who come next year. With these tourists' guides they should have no difficulty in finding all the in's and out's and round-about's of the buildings and in recognizing all notable people, for "You can always tell a Senior, For she's so sedately gowned; You can always tell a Junior, From the way she loafs around; You can always tell a Freshie, From her timid ways and such; You can always tell a Sophomore— But you can not tell her much!"

The Board of Trustees at their annual meeting, on March 11, projected further practical plans for a Greater Galloway, and those present personally agreed to unite with Mr. Williams and Mr. Griffin in standing for \$45,000 for an additional unit or wing to the Woman's Science Building.

Our spring holidays, March 20 to 26, were spent at our various homes and were filled with great happiness and refreshment. At their close all of us promptly reassembled with renewed vigor for hard work.

Our plans for V. Y. Cook Day, or Home-coming Day, on May 6, are filled with interest and expectation. The afternoon's activities will comprise an Old English May festival on the south campus, where certain historic characters of "merrie England" will hold light-hearted carnival with the populace before the Queen o'May and her court. The queen, chosen by her fellow students as greatest in service during the year, is Miss Mary Cline; and the entire festival is under the direction of Mrs. Susie Chambliss Dowdy and Miss Lucy Lightle.

The "Home-Coming" is to begin on the evening of May 5, when every graduate is urged to return for the annual alumnae meeting and reception. There will be several class reunions and many "bunking parties" in the town, where accommodations will be provided for every guest.

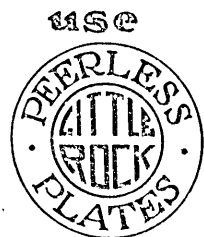
The annual meeting of the Federation of Galloway Clubs will be held in the college chapel on the morning of May 6, at ten o'clock. After the business session the members will march in procession to the east campus where they will break ground for the Woman's Science Building.

Let none fail to be here!—Eleanor Neill.

GILL.—William R. Gill was born in Newton County, Ga., Dec. 2, 1837, and died Jan. 16, 1924. Enlisted in service of the Confederate States Sept. 21, 1861, at Memphis, Tenn., in Co. G., 54th Ala. Regiment and served the remainder of the war. Was married to Fannie R. Scogins just after the war. To this union were born several children four dead and three living—Glen, Mrs. A. J. Bearden, and Norman Gill. His first wife died Jan. 6, 1888. He joined the Methodist Church when a young man and lived a Christian life. Served his church as Sunday School Supt. in early life and was a steward till he was not able to get around when he said, "Let some younger man have it." Always attended Church as long as able to go. He was married to Mrs. J. D. Adcock on Dec. 15, 1896, who is left to mourn his death. Has two brothers, Dave and Ollie Gill. He was buried at Hicks School House

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cemetery by the side of his first wife. Funeral services were conducted by Revs. L. C. Gatlin and J. E. Merrill. During the last years of his life he suffered a great deal, but was confined to his bed just a few days. His suffering was great, but he complained but very little. Seemed to be reconciled to go and nothing seemed to worry him. He often said he was not afraid to die, that he would be done suffering. May the ones that survive him live a long and useful life as their father has.—His Daughter Mrs. A. J. Bearden.

BROOKS.—With the passing of Dr. A. J. Brooks, at his home in Chicot, Ark., on Feb. 13, 1924, Chicot County lost one of her noblest citizens. Dr. Brooks was born near Clifton, in Perry Co., Tenn., Feb. 24, 1864. He joined the Methodist Episcopal Church, South, when 18 years of age and ever afterwards lived a faithful and devoted member of the same. He was married Nov. 25, 1897, to Miss Carrie Ward, of Perry Co., Tenn., to which union there were added two children, Mrs. Clara Brooks Easterling, of Chicot, and Cornelius, a young son at home. Besides his wife and the children mentioned he leaves one brother in Tennessee to mourn his death. A good man has gone to rest. He was active in his business affairs. Honesty was one of the ruling principles of his life. His morals were the best, and as a neighbor and citizen he had no superior. Dr. Brooks died as he had lived, quiet and happy. His last illness was long, but his patience was godlike. He was a man without weakness, a Christian without hypocrisy, and a friend upon whom you could rely. We miss him, but he has left to his family an immortal legacy, a good name to be retained among them.—W. C. Lewis.

BARGER.—On Mar. 6 Bro. L. I. Barger passed away at his home in Knoxville. He was just back of his home plowing when he was seized with a hemorrhage of the lungs. He drove his mule to the barn, left it there and reached the steps of his home where he died without saying any words other than to answer one question his wife asked him. His wife seeing blood on his mouth asked him if the mule kicked him, to which he answered "no." He then fell on sleep without a struggle. Brother Barger was born in Tennessee.

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see about seventy-three years ago. When eleven years old he moved to Arkansas in which state he has resided the most of his life. When grown he chose farming as his occupation and became one of the most successful farmers in the state. He was married to Miss Ann Whitaker when quite a young man. To this union were born five children, four boys and one girl, all of whom preceded him from this world. Not only so but his first wife died before he did. But he and his first wife lived together about twenty-one years and about three years after her decease he married Mrs. Virginia Vaughan, who survives him. She and one brother are his only near relatives living. About fifty years ago he became a member of the Methodist Church. Since that time he has been a consistent member. Our church at Knoxville has lost one of her best members and the town and surrounding community have lost one of their best citizens. Long may his memory be cherished by those who are left behind.—His Pastor, J. G. McCollum.

MILBURN.—Brother J. D. Milburn was born in southern Texas in 1869. When about fifteen, he with his parents moved to Baxter County, Ark. In 1892 he was married to Rosa J. Dickerson. In 1919 he left Mountain Home and moved to Conway to send his children to college. He died in St. Luke's Hospital in Little Rock, Mar. 4, 1924. In early life he joined the Methodist Church. I first met him in Mountain Home about twenty years ago when I was presiding elder of the Harrison District. I began then to learn of his heroic struggles to rear and educate a large family, and of his genuine devotion to the Lord and his church. When I became his pastor in Conway all those early favorable impressions were confirmed. Every task assigned Brother Milburn by his pastor was done to the very best of his ability. Rev. W. T. Thompson of Hunter Memorial, who had been his pastor and presiding elder, assisted me in the funeral services. Brother Thompson paid a beautiful tribute to this man of God. Brother Milburn's children were reared in a home where twice daily prayers were offered at the family altar. His devoted wife, who stood so faithfully by him in all the vicissitudes of life, is, like him, devoted to the church. His children are living useful lives and are a credit to the Christian home from which they came.—O. E. Goddard.

HARRIS.—Maud Harris was born near Conway, Ark., Aug. 4, 1905, and died in Conway, Feb. 28, 1924. She professed faith in Christ and joined the Methodist Church in Conway in a meeting held by Rev. Burke Culpeper when she was about twelve years old. In early life she lost by death both father and mother. In her last years she lived with Mrs. Octavia Thomasson, a grand-mother by marriage. During her senior year in High School she was stricken with the white plague. For eleven months she was bedfast. During the last six months of her life I frequently visited her. She was always cheerful and invariably greeted me with a smile. Shut in from all her schoolmates and friends, deprived of mingling with them in their pastimes and sport, one would naturally suppose that it was a most trying ordeal to her. It may have been but no human ear ever heard a word of complaint. Among the hundreds of sick and suffering people whom I have visited during these more than thirty years of my ministerial life, I never saw another such beautiful and patient sufferer. Nothing but an abundance of the grace of God could have produced such a beautiful character in the continued adversities that were hers from infancy to the grave. Sister Thomasson was as devoted to her as she would have been had she been a blood grand-daughter. Maud could not have loved a blood grand-mother any more devotedly. A multitude of her schoolmates and friends stood around her lifeless form at the funeral.—O. E. Goddard.

SOUTHERN COLLEGE AND LAKE-LAND.

"Truth is stranger than fiction" is the substance of an observation that has been made appropriately relative to numerous events in the course of human history, but surely it has seldom been applied more suitable than to the eventful history that marks the growth of Southern College since it was first established in Leesburg, Florida, October 1886, under the name of the Florida Conference College. A glance at the happenings that characterized the earlier growth and the later development of the school serves to show how Southern College has come to be what it is now.

After the establishment of the Florida Conference College at Leesburg the school grew rather rapidly, the support and encouragement of the people of Leesburg and the Methodists of the state having been accorded to it in rather generous measure. Throughout several administrations, marked with more or less progress, the school grew until the years 1894-1895 in which there was such a marked business depression in Florida that very soon thereafter—in 1896—the trustees discontinued the school at Leesburg.

It was not very long, however, before the Methodists of the state were in search of a new site upon which to establish a better and larger school. They selected the town of Sutherland in Pinellas on the West Coast of Florida, where were reared the structures that first bore the name of Southern College, this name having been given to the school in 1906. The fire in January, 1920, which destroyed the greater part of the plant at Sutherland, caused the removal of the school at Clearwater, Florida. Even in this comparatively isolated spot the troubles and difficulties with which the management had been confronted not only continued but also in some particulars were increased by the situation. During the year and a half that the school remained on the island while the plant at Lakeland was being prepared, a very severe storm and a fire that destroyed the dormitories for young men and most of the classrooms were experienced. The loyalty of the faculty and student body, however, has remained unshaken throughout all these vicissitudes.

Southern College as it is organized today, with its new dormitories and other buildings that afford thoroughly modern advantages for its students, offers to both men and women courses in the arts and sciences, music, education, home economics, and commerce. This includes a variety of courses that may be combined in such manner as to lead to an A. B. degree or a B. S. degree. The entire college and its management are under the control of the Methodist Episcopal Church, South.

With the removal of the college from Clearwater Beach, to Lakeland, a transfer which was accomplished early in June, 1922, the college entered its new home in one of the most beautiful cities in America. The college campus is a tract of about eighty acres, most of which is planted with citrus fruit trees, the entire campus being situated on the northern slope of Lake Hollingsworth just at the limits of the city of Lakeland.

Since the removal of the college to Lakeland, two of about ten modern, spacious buildings, have been completed. These buildings are the Dormitory for Women and the Social Hall. Every room in the Dormitory for Women is a desirable room, equipped with the most modern and most serviceable furnishings and with electric light, hot and cold running water, and steam heat. The Social Hall, which includes the large college dining room and culinary department, is exceptionally spacious and well lighted and ventilated, and is so fitted as to accommodate with ease not only the present student body but also the largely increased attendance that is expected to apply for admission to the school with each passing year. The Dormitory for Women and the Dormitory for Men are both plan-

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ned on the unit system. In this manner each additional unit constructed will increase the capacity of these dormitories until they are adequate to house any number of students within a reasonable limit.

Plans already drawn and now almost ready for the contractor include designs for a large administration building. This building will afford offices not only for the President and the Dean and other officers of the college, but it will also provide classrooms for all, or nearly all, of the members of the faculty. The need of these two additional buildings is already so urgent that the college authorities plan to have work commence upon them so that they may both be ready for occupancy by the opening of the next collegiate year.

Enrollment of students for this collegiate year met all the expectations of the college management. The large Dormitory for Women is comfortably filled. The enrollment at the very beginning of the college session was approximately two hundred. The number of students applying for entrance is growing so rapidly that the present equipment will soon be taxed to accommodate them until the additional buildings will have been constructed. The interest in the new Southern College, both on the part of the people of Lakeland and among the people of Florida, is genuine and widespread.

Lakeland has shown from the beginning its great appreciation of the establishment of Southern College. From the time when through its generous offer of the beautiful tract on Lake Hollingsworth and other aid to the college, Lakeland became assured that it would be the future home of the greatly enlarged and improved school, the people of Lakeland and vicinity have maintained a lively and genuine interest in the construction of the buildings, the assembling of the student body, and the plans that have been made for the expansion and perpetuation of the school. Interest on the part of the Methodist Episcopal Church, South, as that religious organization is represented in Florida, has been for a number of years actively and aggressively expressing itself through other agencies. The interest manifested by the denomination is commensurate with that shown by the people of Lakeland, the community in Florida which has taken the lead in supporting this, the only college maintained by the Florida Conference.

Though the college, since its founding in 1906, has met with obstacles that at first appeared insuperable and that would have permanently discouraged most supporters of an institution for Christian education, yet the history of the college now is being thought of more in terms of the present most encouraging achievements, and still more hopeful possibilities which the future evidently holds. People of Lakeland and the Methodists of the state are more enthusiastic and optimistic than ever now that the Greater Southern College is already in part a reality.

Though the widest appeal of the college is to the people of Florida, yet there is an increasing influence being exerted by Southern College upon people from both neighboring and more distant states. Every session for years there has been students registered at Southern College for various courses. This number has been increasing annually. Now that the college is permanently situated at Lakeland its appeal for winter residents in Lakeland and in other towns and cities in Florida will be greatly increased. As the fame of the Greater Southern College grows, students from states farther north will attend in increasingly greater numbers. The ad-

dition of students in this manner alone in the future should be large.

It is the future of Southern College then that appears so promising and so hopeful, particularly in view of the definite accomplishment that characterizes the removal of the college to Lakeland and of its re-establishment in its new home on the shores of Lake Hollingsworth, considered by experienced and competent authorities to be one of the most attractive sites for a college in America. It is gratifying to the people of Lakeland and to the Methodists of Florida and the South that the future of Southern College is now assured. —Correspondent.

THE CHURCH AT ELM SPRINGS.

At Elm Springs, Washington County, Arkansas, is a little Southern Methodist church whose influence has extended so far that its history ought to be preserved. About the year 1850 a Methodist preacher whose name was McAllister and his wife started a small Methodist school there. Mrs. McAllister soon died and the school was discontinued. She was the first person buried in the beautiful cemetery there. A great Elm tree has grown up over her grave and is carefully preserved to mark her resting place. After her death the family moved to Texas. In 1865 the writer spent a night with her son, Rev. Milton McAllister, on Blossom Prairie, in Red River County, Texas.

In 1858 the writer, then a 9-year-old boy, came to Elm Springs and is familiar with the history of the church from that day till the present.

One of the early members of the church was John B. Webster, from whom the writer got his first impressions of the evils of whiskey. He had four grown sons and with their father they belonged to the Good Templers. Often they would parade on the single street of the little village, wearing the regalia of the order and always they were ridiculed, but it was the beginning of a force that drove whiskey from the community and there has been no saloons there for sixty years.

Long afterwards it was the writer's privilege to assist in preparing the "Bone Dry Bill," for the State and as a member of the State Senate to take charge of the Bill and engineer its passage.

Another member of the church at that early day was Rev. Jacob Pearson. Meetings were sometimes held in his home. There on Christmas night of 1865 the writer was converted and afterwards was licensed to preach from that church—its first ministerial product.

A little before the war between the States, Rev. M. D. Steel located at Elm Springs where he preached the gospel and practiced medicine. Just after the close of the war a revival broke out under his ministry in which hundreds were brought to Christ. He would preach Saturday night, Sunday and Sunday night and Wednesday night. In this way the meeting continued for months, people came for miles from every direction. The country was aroused religiously as few country places have been in the history of the whole church. This work was clearly a work of God. M. D. Steel was not a great preacher. His delivery was poor. He always ended his sentences with a rising inflection that was not pleasant to the ear. His pulpit manners were not elegant. His eyes were always turned upward. Probably he did not see his audience, but he preached the gospel. He used no clap-trap measures. He told no anecdotes. The gospel as preached by Him was the power of God unto Salvation to many who will call him blessed in the last day.

A faithful helper to Bro. Steel was another local preacher, Jimmy Simpson, a converted tailor. He seldom preached, but when he did, his earnestness was apparent to all who heard him. His prayers were the most effective the writer has ever heard. When he prayed a hush, a stillness, a solemnity came over the audience that was felt. People often said they

seemed to feel the place tremble when he prayed. He always led the singing and the songs he sang meant something both to penitents and Christians. Although it was nearly sixty years ago, at intervals I still seem to hear his voice as he sang, "O Jesus, my Saviour, to thee I submit,

Come ye disconsolate where you languish,
How happy are they who their Saviour obey."

One day he was not, for God took him. Coming into his room, he sat down on his bed and asked his wife to remove his boots, just then the chariot swung low and he was carried to heaven. After Simpson's ascension Billy Pyott and his daughters often led the singing. Through his daughters Bro. Pyott became the grand-father of the Methodist preachers, William and Jefferson Sherman, now presiding elders in the North Arkansas Conference, and Charley Sherman, stationed at Prairie Grove, all of whom were licensed from the Elm Springs Church. The sainted P. B. Hopkins grandson of Rev. Jacob Pearson was a member of this church also, as was Rev. I. M. Carter the son-in-law of John B. Webster. Abner Wasson was long Sunday School Superintendent in this church. He became the grand-father of my sister's son, Rev. Alfred Wasson, who for many years has been a missionary to Korea. Last but not least the inimitable Marion Nelson Waldrip, whose platform work is called for all over the Church, is a product of this Church.

The little church still carries on. Of late years it has had some good meetings led by distinguished Evangelists, but they have not been far-reaching in results like the meetings held by the unostentatious servants of God, Steel and Simpson.—B. H. Greathouse, Rhea, Ark.

"THE OLD TIME RELIGION."

There may be some who talk about a "new religion" and there may be some preachers who claim to have a "new religion." But among people called Methodists, there is no such thing. Religion to them has always been an experience, of sins forgiven, of an assurance of the present saving power of divine grace, and the direct witness of the Holy Spirit, through faith in Jesus Christ.

This is no new religion but as old as man himself. It was the religion of Enoch, of Abraham, of Isaiah, of Daniel, and of all the old prophets. It was the religion of the Apostles and of the Fathers. It was the religion of the Wesleys, and of the early circuit riders. It is the religion of all the Methodists today in every part of the world. We know of no Methodists who profess or believe any other kind of religion and anyone who charges Methodists of preaching any other kind of religion should give proof or cease to make such charges.

But Methodists do not claim to have a corner on this "old time religion." People of other churches profess and preach this same religion. No church, or sect of believers, has any monopoly on this religion that has stood the test of the ages. Any who claim to be "the people" exhibit a narrowness of spirit that does not accord with the spirit of Jesus.

"God is the same yesterday, today and forever." His relation to sinful man has always been and will always be the same. The fundamental needs of mankind have always been the same in the past and will always continue to be the same in the future.

The thing that has distinguished the Methodists from others is the supreme emphasis that they have placed upon this experimental religion. With them ritualism, creed and ecclesiasticism have held only a secondary place in religion. The only supreme thing is a conscious experience of filial fellowship with God, of power over sin, and of an inheritance with Jesus Christ forever. However, they may be misrepresented, this is still Methodism, our people still be-

lieve it and thank God many of them still testify to it and our preachers still preach it. Only the misinformed and the prejudiced are telling the people that Methodist preachers are trying to propagate a "new religion."

"Tis the old time religion, 'Twas good enough for our fathers, and it's good enough for me."

It was good enough for Methodists in the early days of our history, it is good enough for Methodists today and it will be good enough for Methodists tomorrow. Methodists must continue to lay emphasis upon the one essential thing in religion and that is experience.—Oklahoma Methodist.

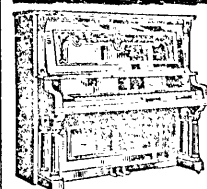
THE BISHOP AND THE BABY.

Bishop Fisher was a considerably surprised man. He had gone to an outlying district in his area where no mission work was being done. The town was headquarters of a civil district, and shortly after he arrived there, he was waited upon by representative citizens who said that the people were eager to hear some message from him. As he was a stranger there, this urgent request surprised him. His surprise was greater still when the next day he saw the multitude that had gathered to hear him. There were not only dwellers in the town, but country people had come flocking in. Hundreds of people were assembled where the bishop had expected but dozens.

What was a further surprise was the rapt attention given by those who had gathered to hear the message. Hindus and Mohammedans made up the congregation to which the bishop preached, and they listened as if eager to get every word. It was a gospel message, delivered with increasing unction, as the unusual opportunity and the wonderful spirit of the people were more fully realized. At the close of the address, many crowded around the bishop, and the expressed desire of all was that they might have a further message from him. Some said that they were instructed by their people to ask that whenever it should be convenient, the bishop should tour in their villages and deliver his message there.

The next day another address was given, with even more flattering results. The bishop could only be expected to feel gratified at the remarkable manner in which the messages were received and the striking results he had achieved. He was quite unable, of course, to promise the tour of the villages that so many insisted on, but the implied tribute to his power of appealing to a non-Christian community was fully appreciated.

The next day the bishop was on his way home, and found himself in the company of one of the leading citizens of the place. After talking about the unusual welcome he had received and the unexpected way in which the people had responded to the messages, the bishop ventured to



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ask his companion why they had been so eager to hear him, and what parts of the message had stirred them most. It was a pleasant question! The man asked in some surprise, "Did you not understand, that it was because of what you had done for the baby?"

Then a certain measure of self-complacency over his power of oratory disappeared, and the bishop went over his experience on his way to the place. He had been in a motor car on the way from the railway station, and about half way tire trouble had made it necessary to walk. Along with several Indian travelers the bishop came upon a scene where an ekka pony had thrown the occupants of the little cart out on the road. A mother who had a baby in her arms was hurled from her seat and was hurt. The bishop saw the baby, and went over and picked it up. As the ekka could not be used, the mother would have to walk and carry her baby. This she seemed unable to do and the bishop kept the baby in his arms. The usual crowd had gathered, and now continued toward the town. Significant glances were cast toward the bishop, who was doing all he could to comfort the baby and stop its crying. Many were the remarks made about a "Sahib" caring enough for a poor woman's baby to carry it in his arms. More than a mile was thus covered before the baby was handed back to its mother, who received it with words of deep gratitude. The company that had followed the bishop dispersed in the town, but everywhere people were talking about the "Sahib" who had carried the baby. The story spread, as talk in the bazars always does, and by evening there were hundreds, and among them some of the educated and influential people, who were mentioning the incident with the highest words of praise for the kind-hearted "Sahib." Finally some of the leading citizens raised the question as to the possibility of having an interview with the gentleman, and others went so far as to suggest that they ask him to speak for them in public. All were eager to know the "Sahib" and to find out what led him to do so unusual a thing.

Thus had come about the bishop's opportunity to speak to the people there, and when his consent had been gained, word went rapidly around the town that the "Sahib" who had carried the baby was to speak the next day. What a week of advertising and modern publicity methods could not have accomplished, had been brought about in less than twenty-four hours because of the sympathy that had been shown and the practical help that had been given to one of India's little ones. Every Indian heart knew how to interpret that, and all were eager to see and hear the man who had such a heart for their own people. When, the next day, the bishop talked of the love of God and of a Saviour who came into the world for us, he needed no special illustrations to make clear to his audience what he meant. They knew that as an injured baby needed the help of strong

arms moved by love, so we in our weakness need a Saviour.

Yes, love and sympathy and a life of practical service are always understood in India. If you can help the "babies" in their need on India's dusty roads, there is no question that your message will be welcomed. Love is the great argument for India, and nowhere else in our wide world will the good tidings of the love of God find a more instant or a deeper response.

In India, remember the bishop and the baby.—Brenton T. Bailey in Indian Witness.

QUARTERLY CONFERENCES.

ARKADELPHIA DISTRICT.

(Second Round.)
Cedar Glades (Buckville) Apr. 5-6, Conf. Sat., 2:30 p. m.
Leola (Hunter's) April 12-13, Conf. 2:30, Sat.
Malvern Sta. April 13, Service 7 p. m., Conf. Wed. 16, 7 p. m.
Traskwood (Hickory Grove) April 19-20, Conf. 2:30 p. m. Sat.
Malvern Ct. April 20, Conf. 3:30 p. m.
Benton Sta. April 27, 11 a. m., Conf. Apr. 29, 7 p. m.
Oaklawn (Lonsdale) April 27, Conf. 4 p. m., preaching 7 p. m.
Princeton Ct. (Macedonia) May 3-4, Conf. 2:30 p. m.
Arkadelphia District Conference (Carthage) May 10-12.
Carthage & Tulip (Tulip) May 12, 3:30 p. m.
Hot Springs Ct. (Bethlehem) May 17-18, Conf. 18, 2 p. m.
Pearcey Ct. (Pearcey) May 24-25, Conf. Sat., 2:30 p. m.
Park Ave. May 25, 7 p. m.
Lono Ct. (Manning) May 31-June 1, Conf. 2:30 p. m., Sat.
Pastors please carry Quarterly Conference Journals to District Conf. for examination. This Quarter is dedicated to the "Forgotten Man."—L. E. N. Hundley, P. E.

BATESVILLE DISTRICT.

(Second Round.)
Melbourne Ct., April 5-6.
Bexar Ct., April 6-7.
Viola Ct., April 8-9.
Wiseman Ct., April 10-11.
Elmo-Oil Trough, April 12-13.
Salado-Rosie, April 13-14.
Umsted Memorial, April 16.
Newport, April 17.
Strangers' Home Ct., April 19-20.
Swifton-Alicia, April 20-21.
Pleasant Plains Ct., April 24-25.
Batesville, First Ch., April 27-28.
Sulphur Rock-Moorfield, April 29.
Charlotte Ct., May 3-4.
Tuckerman Ct., May 4-5.
Tuckerman, April 6.
The District Conference will convene at 2 o'clock April 1, at Mountain Home, and will run through the 2nd and 3rd.—W. A. Lindsey, P. E.

Abbott and Washburn, at Abbott Apr. 5-6.
Huntington and Midland, at Midland April 6-7.
Magazine at Magazine, Apr. 12-13.
Booneville, April 13-14.
Seranton and New Blaine, at New Blaine, April 19-20.
Paris, April 20-21.
Prairie View and McKendree, at McKendree, April 26-27.
Walnut Tree Ct., at Egypt, May 3-4.
Danville, May 4-5.
Rover Ct., at Nimrod, May 10-11.
Plainview, May 11-12.
Ola Ct., at Adona, May 17-18.
Perry and Houston, at Perry, May 18-19.
Gravelly and Bluffton, at Gravelly, June 29-30.
District Conference at Prairie View March 11, 10 A. M. Will continue till work is done.—B. L. Wilford, P. E.

CAMDEN DISTRICT.

(Second Round.)
Kingsland at Camp Springs, Apr. 5-6.
Fordyce, Apr. 6, 7:30 p. m.
Stephens at Mt. Prospect Sat., Apr. 12-13, 7:30 p. m.
Buckner, Apr. 13, 11 a. m.
Camden Ct. at Buena Vista, Apr. 19-20.
Bearden, Apr. 20, 7:30 p. m.
Wesson, Apr. 26-27.
El Dorado, Apr. 27, 7:30 p. m.
El Dorado Ct., May 3-4.
Smackover, May 4, 7:30 p. m.
Chidester, May 10-11.
Eagle Mills, May 11.
A tentative announcement:—District Conference will convene at Waldo

arms moved by love, so we in our weakness need a Saviour.

Yes, love and sympathy and a life of practical service are always understood in India. If you can help the "babies" in their need on India's dusty roads, there is no question that your message will be welcomed. Love is the great argument for India, and nowhere else in our wide world will the good tidings of the love of God find a more instant or a deeper response.

In India, remember the bishop and the baby.—Brenton T. Bailey in Indian Witness.

Tuesday morning, June 3 at nine o'clock.—J. W. Harrell, P. E.

CONWAY DISTRICT.

(Second Round.)
Conway Circuit at Mt. Olive, April 5-6.
Vilonia at Mt. Carmel, April 6, p. m.
Rosebud at Mt. Vernon, April 12-13.
Naylor and Oakland at Oakland, April 13, p. m.
Quitman, April 19-20, New Hope.
Morganton, April 26-27, Pine Mountain.
Greenbrier, May 3-4, Friendship.
Jacksonville and Cato, at Bethel, May 10-11.
Cabot, at Austin, May 11-12.
Beebe Ct., May 17-18, Floyd.
Beebe, May 18, p. m.
Conway, May 28.—W. B. Hays, P. E.

FAYETTEVILLE DISTRICT.

(Second Round.)
Springtown, April 5-6.
Lincoln Ct., at Morrow, April 12-13.
Elm Springs at Thornberry, April 19-20.
Viney Grove at Rhea, April 26-27.
Prairie Grove, April 27 at 7:30.
Pea Ridge at Brightwater, May 3-4.
Eureka Springs, May 4, at 7:30.
Osage Ct., at Friendship, May 10-11.
Green Forest, May 11, at 7:30.
Alpena Ct., at Coin, May 17-18.
Berryville, May 18, at 7:30.
Winslow at Greenland, May 25, at 11 a. m., and 2:30 p. m.
Rogers, May 25, at 7:30.
Bentonville Ct., at New Home, May 31 and June 1.
Centerton, June 1, at 7:30.
Farmington Ct., May 7-8.
Fayetteville, May 8, at 7:30.
District Conference at Prairie Grove April 29 beginning at 7:30 Tuesday evening and continuing until business is finished.—J. A. Womack, P. E.

FT. SMITH DISTRICT.

(Second Round.)
Van Buren Ct., 11 a. m., Apr. 6, Conf. Tuesday night 7:30.
South Ft. Smith, at South Ft. Smith, 7:30 Apr. 6, Conf. 2:30 p. m.
Lavaca, at Oak Grove, 11 a. m., Apr. 13, Conf. 1:30 p. m.
Charleston, 7:30, Apr. 13, Conf. after sermon.
Ozark, at Gar Creek, 11 a. m., Apr. 20, Conf. 3:00 Sat. before.
Cecil, at Grand Prairie, 7:30 p. m., Apr. 20, Conf. after sermon.
Clarksville Sta., 11 a. m., Apr. 27, Conf. Sat. before.
Hartman and Coal Hill, at Coal Hill, 7:30 p. m., Apr. 27, Conf. 3:00 p. m.—F. M. Tolleson, P. E.

HELENA DISTRICT.

(Second Round.)
Helena, First Church, April 6-7.
Holly Grove-Marvell, at M., 2:30 p. m., April 6.
Turner Circuit at Turner, Apr. 12-13.
West Helena, 7:30 p. m., Apr. 13.
Marianna, First Church, April 20.
Hughes-Hubert at Hughes, 7:30 p. m., April 20.
Lexa-Haynes, at LaGrange, April 27.
Elaine Circuit, at Wabash, 2:30 p. m., April 27.
Crawfordville, May 4.
Earle, 7:30 p. m., May 4.
Brinkley, May 11.
Hunter Circuit, 7:30 p. m., May 11.
Clarendon, May 18.
—William Sherman, P. E.

JONESBORO DISTRICT.

(Second Round.)
Nettleton, at Forest Home, 11:00 a. m., Apr. 6.
Marked Tree, 7:30 p. m., Apr. 6.
Tyronza, at Gilmore, 11:00 a. m., Apr. 13.
Marion, 7:30 p. m., Apr. 13.
Brookland, at New Haven, 11:00 a. m., Apr. 20.
Lepanto, 7:30 p. m., Apr. 23.
Bay, 11:00 a. m., Apr. 27.
Trumann, 7:30 p. m., Apr. 27.
Fisher and Hickory Ridge, May 4.
Manila, at Dell, 11:00 a. m., May 11.
St. Johns, at Minirth Chapel, 3:00 p. m., May 11.
Leachville, 7:30 p. m., May 11.
Lake City, at Black Oak, 11:00 a. m., May 18.
Monette at Monette, 7:30 p. m., May 18.
District Conference at Monette, May 19-21. Opening sermon 7:30 p. m., May 19.—W. C. House, P. E.

LITTLE ROCK DISTRICT.

(Second Round.)
Des Arc, 11 a. m., April 6.
Austin Circuit, Concord, 11 a. m., April 12.
Lonoke, 7:30 p. m., April 13.
Carlisle Ct., Zion, 11 a. m., April 19.
Carlisle Sta., 7:30 p. m., April 20.
Pulaski Heights, 11 a. m., April 27.
28th St., 7:30 p. m., April 27.
Maumelle and Oak Hill, Oak Hill, 11 a. m., May 3.
Hunter, 7:30 p. m., May 4.
First Ch., 11 a. m., May 11.
Henderson St., 7:30 p. m., May 11.
Hazen and Devalls Bluff, 11 a. m., May 18.
Forest Park, 7:30 p. m., May 18.
Winfield, 11 a. m., May 25.
Asbury, 7:30 p. m., May 25.
Mabelvale, 11 a. m., June 1.
Highland, 7:30 p. m., June 1.
Little Rock Dist. Conf., England, Apr. 8-9. Opening sermon Monday, 7:30 p. m., Rev. W. C. Scott. We are expecting to have Bishop Hay with us during our Dist. Conf.—E. R. Steel, P. E.

MONTICELLO DISTRICT.

(Second Round.)
Watson Ct., at Watson, April 5-6.
McGehee, April 6, 7 p. m.
Monticello Sta., Apr. 9, 7 p. m.
Arkansas City, Apr. 13, 11 a. m.
Dermott, Apr. 13, 7 p. m.
Monticello Ct., at Cominto, Apr. 20, 11 a. m.
Wilmar Sta., Apr. 20, 7 p. m.
Ingalls Ct., at Jersey, Apr. 26-27.
Southern Camps, Apr. 27, 7 p. m.
New Edinburg Ct., at New Edinburg, May 3-4.
Warren Sta., May 4, 7 p. m.
Mt. Pleasant Ct., at Selma and Mt. Ta-bor, May 10-11.
Fountain Ct., at Ladelle, May 17-18.
The District Conference will be held at Wilmar, May 27-29, opening sermon will be preached Tuesday night, May 27, by the Rev. A. B. Barry of Wilcott.—J. A. Parker, P. E.

THE COST OF PROGRESS.

Excerpts from an article in *Er's Magazine* for September, by Charles Pierce Burton:

The public is directly interested in speeding up transportation other reasons than the greater convenience and the reduced rate which naturally would result. Too many figures are formed but it is difficult to avoid them together. Take the item of iron alone. In the year 1920, for example in round numbers a billion and a quarter tons of freight originated on the railroads of the United States. Divide that tonnage by the two days of the year, 305, and we have more than 4 million tons originated daily. If we multiply that by the average number of days in transit, which was 5, we find 20 1/2 millions tons were consigned.

PARAGOULD DISTRICT.

(Second Round.)
Paragould, First Church, March 11.
Ravenden Spgs., Apr. 5-6.
Hardy and Williford, Apr. 6.
Ash Flat, Apr. 12-13.
Black Rock and Portia, Apr. 13.
Pocahontas Ct., Apr. 19-20.
Biggers and Success, Apr. 20.
Smithville, Apr. 26-27.
Imboden, Apr. 27.
St. Francis, May 3-4.
Piggott, May 4.
Salem, May 10-11.
Mammoth Spring, May 11.
Gainsville, May 17-18.
Marmaduke, May 18.
Hoxie, May 25, a. m.
Pocahontas, May 25, p. m.
Maynard, May 26.
Walnut Ridge Ct., May 31-June 1.
Walnut Ridge, June 1.
Sedgwick, June 2.

District Conference will meet at 10:30 a. m., May 31, at Mammoth Spring, 7:30 p. m., May 31. Rev. Luther E. Mann will preach opening sermon at that hour the sacrament of the Lord's Supper will be administered. At 10 o'clock the next morning the conference will organize for business and will continue its session as long as may be necessary. Committee to examine all candidates for the ministry will be Revs. J. F. Glover, Hall and C. E. Gray.—Jas. A. A. son, P. E.

PINE BLUFF DISTRICT.

(Second Round.)
Sheridan sta., April 5-6.
Lakeside, April 6 p. m.
Bayoumeto and Little Prairie, 12-13.
Gillett Sta., April 13, p. m.
Rison, April 20.
Roe, April 26-27.
St. Charles Ct., May 3-4.
DeWitt, May 4, p. m.
Swan Lake, May 11.
Stuttgart, May 18.
Humphrey, May 25.
—R. W. McKay, P. E.

PRESCOTT DISTRICT.

(Second Round.)
Orchard View-Highland, Apr. 5-6.
Mineral Springs, Apr. 6, 3 p. m.
Washington-Ozan, at St. Paul, Apr. 13, p. m.
Delight Ct. at Antoine, Apr. 19-20.
Amity-Womble, at Womble, Apr. 19-20, 3 p. m.
Murfreesboro, Apr. 27, 3 p. m.
Blevins at Friendship, May 3-4.
Mt. Ida-Oden at Oden, May 11, 3 p. m.
Prescott, May 16, 8 p. m.
Hope, May 18, 3 p. m.
—J. H. Cummins, P. E.

TEXARKANA DISTRICT.

(Second Round.)
Lockesburg, at Bellville, April 6 a. m. Conf. 2 p. m.
Dierks, April 6, at night.
Winthrop and Gillham Ct., at Winthrop, April 12-13, Conf. Sat. 10 p. m.
Foreman, April 13, at night.
Sat 2 p. m.
Egger Ct., at Waters, April 19-20, Conf. 2 p. m.
Mena, April 24.
Hatfield Ct., at Cove, April 27, 11 a. m.
Conf. 2 p. m.
DeQueen, April 27, at night.
Ashdown, May 2.
College Hill, May 4, 11 a. m., Conf. 2 p. m.
Fairview, May 4, at night.
First Church, May 5.
District Conference at College Texarkana, May 6, 7, 8. Opening mon. Tuesday night. Delegates to elected this round.—J. F. Simmons, P. E.

SEARCY DISTRICT.

(Second Round.)
Pangburn Ct., at Oak Grove, April 6.
Heber Springs, Apr. 6-7.
Gregory & McClelland, at McClelland, Apr. 12-13.
Kensett, Apr. 20.
McCrory, Apr. 26-27.
Augusta, Apr. 27-28.
Scotland Ct., at Mt. Home, May 3-4.
Clinton & Shirley, at Shirley, May 3-4.
Valley Springs, May 9.
Bellefonte Ct., at Valley View, May 11.
Harrison, May 11-12.
District Conference at Valley Springs, May 7-9.—Jefferson Sherman, P. E.

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in transit during that year. The average value of all commodities during 1920 was \$73 a ton, according to Government reports. Therefore the value of the commodities constantly in transit in 1920 was something like a billion and a half dollars, interest on which sum at 6 per cent is in excess of 90 million dollars annually. If the average time in transit in 1920 could have been reduced 1 day, it would have reduced the annual interest charge against the goods in transit by more than 18 million dollars.

"The original curves and grades of American railroads are now impracticable because of the enormous expansion of the nation's commerce since the railroads were built. It is difficult for us laymen, who sometimes talk learnedly of overcapitalization and replacement charges to realize that within the past twenty years the railroads of the United States have been practically rebuilt, in an effort to keep pace with the growing commerce of this amazing country, and would be rebuilt again within the next ten years if money for the work were obtainable.

"The average life of the rolling stock of a railroad is not more than twenty years, and this determines the average life of nearly everything depending on that rolling stock. Very little of the depreciation is due to the wear and tear. About half of it is due to inadequacy, resulting from the astonishing growth of the nation. Approximately an equal amount is due to obsolescence, new inventions effecting economies of operation having made old designs obsolete.

"Not so very long ago freight cars of 40,000 pounds capacity were considered large; now a capacity of 100,000 pounds is the standard.

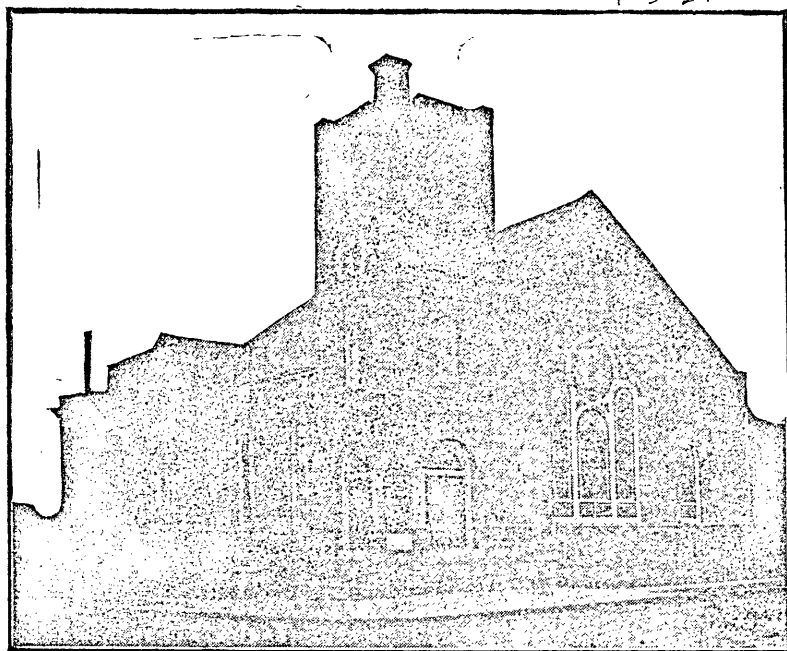
"Larger cars, however, brought new difficulties. Locomotives built to pull trains of 20-ton cars could not handle trains of 50-ton cars. Larger and heavier locomotives had to be purchased. Sixty-pound steel rails, heavy enough for the lighter and slower trains, became unsafe under the weight and pounding of the heavier loads. Eighty-five-pound, 100-pound, 110-pound and even heavier rails were substituted. Steel bridges carefully calculated to carry the weight of lighter locomotives, became positively dangerous for the new monster engines, heavier traffic, and greater speed. Stronger bridges had to be constructed. For similar reasons roadbeds were strengthened, grades cut down and curves eliminated. Today on important lines there is hardly a trace of the railroad as it existed during the early years of the present century, except the right-of-way.

The railroads have gone on pouring out as many millions as they could raise and increasing the length of their trains from 40 and 50 cars to 80 and 100, until present-day trains have outgrown their switching facilities. All over the country the railroads are confronted with the necessity of lengthening their sidings to give them a capacity of 100 cars instead of 50. According to officials who have made a survey of the switching situation, 90 per cent of the sidetracks built prior to 1917 are too short to take care of the longer freight trains which are now being operated. As a result, during heavy freight movements, passenger trains are held back until the freight carriers ahead of them can run 5, 10 or 20 miles to switches large enough for their accommodation.

"Most shippers are inclined to view the difficulties they are en-

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countering more as one of car and engine shortage than anything else. Practically such exists, but as a result of conditions complained of rather than a cause. The main trouble today is a lack of second, third, and fourth tracks in the main arteries of transportation, greatly increased yards, and more facile interchange facilities.

That the railroads of the United States have reached their capacity and find it difficult or impossible to raise the vast sum needed for expansion, upon which the continued prosperity of the country depends, is a serious matter. . . . In a general way, it can be truthfully said that the railroads of America are unable to distribute properly the maximum production of the country. It is serious. What is the answer?

"In terms of money, the answer is billions in expenditure.

"In terms of railroad betterment, there must be enlarged terminal facilities; greatly increased yards; longer turnout tracks, to accommodate trains of one hundred cars instead of fifty; increased motive power.

"There must be an abandonment of a policy of government regulation and strangulation which, however well intended, has almost ruined the railroads without benefiting the people. The management of the railroads must be turned back to the trained executives of those railroads, unhampered by conditions which destroy initiative and prevent them from accomplishing constructing work.

Facilities of railroad transportation cannot be increased adequately without a huge expenditure of a billion and a half a year for some years to come, in the judgment of many railroad executives. Such vast sums of money cannot be raised by the railroads except under conditions that will permit new stock issues to be floated, or, a less desirable alternative, permit the reinvestment of sufficient earnings to safeguard new issues of interest-bearing bonds."

THE REVIVAL OF BIBLE STUDY.

Our forefathers were noted as a race of Bible students. How difficult was their path to Bible mastery. By the light of a tallow dip or the uncertain flare cast by the open fire, they followed with sedulous attention the words of Holy Writ. All they could obtain were bulky volumes which represented in cost a month of hard labor in the fields. Their Bibles were nearly all without references and none had the illuminating helps now so frequently found in Bibles.

All this is changed today. Now the mechanic for an amount representing one day's work can, purchase a beautiful Oxford India paper Bible. Its large, clear, self-pronouncing type is easily read under the bright electric light in his home. The 50,000 centre column references and the wonderful Oxford Teacher's Helps reveal Scripture knowledge possessed only by the very few profound students of his forefather's time.

Suppose one of our Bible-loving forbears could have secured a Scofield Reference Bible? How gladly would he have journeyed far for it and have paid a good round sum! How the entire countryside would have flocked to see this marvel! A Bible, crowded with the concentrated information of a library of books, and all the helps right on the very pages where they are needed.

With all these advantages, do we today know our Bible as well as our forbears knew it? The Bible has been crowded out of the lives of many in this day of material marvels; but a better day is now beginning.

Bible sales during last year were larger than ever before. The Bible is being published in the newspaper in daily installments. People long absent from churches are opening their Bibles to study for themselves the matters regarding Christian truth now so widely debated.

Let us, each one, resolve to encourage this newly aroused interest. Let us provide each member of our family from the youngest to the oldest with a Bible of his own. Let us particularly devote our energies to interesting the children.

These are glorious, but trying days, all over the world. Many problems have arisen to vex mankind. In dealing with these problems let us remember the good words of General Robert E. Lee—"The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which ill all my perplexities and distresses never failed to give me light and strength."

REQUIRED FOR MEMBERSHIP.

What is demanded of all who desire to unite with the Methodist church? Simply to "ratify and confirm the baptismal covenant, and attend upon the ordinances of the church and support its institutions." In other words, the church demands that a member shall subscribe to the Apostles' Creed as a statement of Christian doctrine and attend to his religious duties. Hence the test is not doctrinal but a desire to live right, that is, "to flee from the wrath to come and to be saved from one's sins." If church membership involved strict doctrinal tests, thousands of little children are admitted every year who could not get in, children who by their lives adorn the doctrine here below and finally become saints in glory. The illiterate and other unfortunates who know little of creeds and books, but whose hearts God has touched with His spirit, have from the days of John Wesley swelled the hosts of Methodism and not a few of these have become jewels in the kingdom of grace. And the same will continue to be true if we as a church put religious experience first. We very properly do not ask for theories of inspiration or of the atonement, or for notions about Biblical criticism, or upon scientific and philosophical questions. If we did, not many people would ever become members of the church.—N. C. Chr. Adv.



A BLUE RIBBON FOR REV. W. C. SCOTT.

The Rev. Walter C. Scott, Asbury Memorial's successful pastor has qualified for "a blue ribbon." For the past few weeks he has worked zealously, though quietly among his choice folk in the interest of our church paper. To say that he met with great success is putting it mildly.

The Results.

Last Sunday morning Bro. Scott held a "Victory Service" at which time he invited the Rev. R. C. Morehead, one of the business-like commissioners of our paper to deliver a message on "Good Literature." At this time it was announced that every family of this growing church was on the active list and would receive the paper, beginning this week. It was not necessary for Bro. Morehead to call for a single subscription. They were all in hand. The wonderful task had been performed by the scholarly pastor and his loyal and responsive officials. It was an inspiring message, and a great hour in the history of Asbury Methodism. Hats off to Bro. Scott and his wonderful people!

Asbury Memorial Church goes on the 100 per cent list. This is only one of the several forward steps that this church has taken under the excellent leadership of Bro. Scott.

The Pastor.

The pastor, the Rev. Walter C. Scott, is an A. B. graduate of Henderson-Brown College, one of our great Methodist schools in this state. After having completed his work at this institution he entered Southern Methodist University, Dallas, Texas. He was graduated from this great university with the B. D. degree in '21. At both schools he made a wonderful record in scholarship and deportment. He is one of our best equipped and most worthy ministers today. He is loved and honored by his large congregation. He has endeared himself to Asbury Methodists in a wonderful way.

Son of the Late Rev. T. D. Scott.

Bro. Walter C. Scott is the son of the late Rev. T. D. Scott, who was one of our great preachers and noble saints for a long number of years. His name is frequently mentioned today by the older members of the Little Rock Conference. No man in Arkansas has done more efficient service than did this noble man of God during his ministerial career.

Conclusion.

Bro. W. C. Scott has made a marvellous record since he came to Asbury two years ago. Every department of church activity is thoroughly alive and effective. The spiritual state of this organization is at high tide. The pastor enjoys full co-operation and support of his officials and members. The finances are in splendid shape, and this year bids fair to be the best in the history of this church in finance, spiritual growth, and in accessions.—Reporter.

LESSONS ON PRAYER.

By O. E. Goddard, D. D., being six of the author's most helpful addresses on Prayer; "published by request from many who have heard the lessons." Order from the Author, Conway, Arkansas, or from Rev. D. H. Colquette, Little Rock, Arkansas. Price 20c per copy; \$2.00 per dozen.

This booklet of sixteen pages, size 6x9 inches, is a remarkably practical and timely devotional study of what the author designates as "the sublimest accomplishment in the range of human possibility;" i. e., "to pray the effectual, fervent prayer of the righteous that availeth much."

In almost every section of the Church, Dr. Goddard's grippingly practical and masterfully simple sermons have been a tonic to the whole Church. He has been besought from many sources to be more active with his pen and thousands who have heard his deliverances on prayer will be delighted to get them in print.

This unpretentious offering from his pen is a gem. He devotes the first four chapters to a consideration of "Hindrances to Prayer" which he enumerates and discusses in the following order: "No prayer Program;" "Routine Habit;" "Known Sin;" "Selfish Motive;" "Insubordination to God's Will." The last two chapters are on "Essential Elements to Effective Prayer."

In discussing the first essential element to effective prayer he says: "Voluntary ignorance of the Bible puts great limitations on our power of prayer. The Bible is God's Revealed Will. It is God's progressive revelation. It shows what God's objectives are and the means He is using for the revelation of these objectives. The student who is making a diligent study of prayer will, of course, seek every possible means of knowing God's will and God's plan for the redemption of the race. He will seek to harmonize his requests with God's plan. . . . In some mysterious way much of God's plans depend upon the energy to be released through prayer."

These prayer lessons would make excellent devotional reading for the Easter season. For a congregation to read and heed these lessons would mean a revival of pure and undefiled religion.—Byron Harwell.

BATESVILLE'S "CONQUERING FORCES."

Yes, this is correct, brethren, "Batesville's Conquering Forces." I have in mind first, great First Church, Batesville, of which my close and admirable friend, the Rev. R. E. L. Bearden, is the most excellent pastor. Brother Bearden is one of our great men. I have never seen a finer pastor in all my life. He knows how to lead people and to love people. Batesville—everybody—loves him, too.

He is doing a monumental piece of work in this cultured city this year. He has the undivided and unstinted support of his officials and of every member "from two years old to ninety years young."

I came in too late this week to get a real write-up ready for the Methodist. But "take it from me,"

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STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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Brother Bearden is doing things in Batesville. It was a great joy to be entertained in his beautiful home. He and his choice wife were delightful to me. Their little son, "Bobby" Lee, Jr., and I made friends readily.

Sure thing, give Batesville a Blue Ribbon. They are 100 per cent. Every home gets the Methodist.

The Sunday School.

Batesville has a wonderful S. S., which is superintended by Nels Barnett, Jr., a choice layman. I have seen just as fine a spirit in a school before, but none better than that of this growing S. S.

This organization did a fine thing Monday; it paid for twenty subscriptions to the Methodist, and is sending them to worthy families. This is commendable, indeed. The writer expresses his very great appreciation of this loving service and support. More power to Nels Barnett, Jr., and his fine school.

Central and Brother Snell.

The Rev. J. E. Snell is at the head of the other "Conquering Force" in Batesville, Central Avenue Methodism. He is "up-an'-at-it," too. Snell does things, folks. His people are ready to follow him, too. Of course, this is the secret of his great success at Central Avenue. I spent a short time in his splendid home. He has a pleasant home. This courteous family has always enjoyed the reputation of making everybody welcome in their homes. Well, this is exactly what they did when I was there last Sunday evening. I also found the church in a healthy condition in every respect.

And—they are One-Hundred Per Cent, too. Snell and his loyal people have the habit of doing the fine thing. This is a concrete example.—J. C. G.

BATESVILLE'S NEW PRESIDING ELDER.

Batesville's new Presiding Elder, the Rev. W. A. Lindsey, has made an enviable record in a very short time as district superintendent. He has proved to be one of our most capable and efficient presiding elders. Brother Lindsey has every interest of his great Church at heart. He loves his pastors, and they all have nothing but praise for him. It is remarkable how this indefatigable worker and efficient leader has gripped the situation on the District.

It was the writer's very great privilege to spend a short time in the home of this splendid elder last Monday. He and his hospitable and royal family make one feel perfectly at home with them. I am sorry to note just here that Sister Lindsey is ill. However, she is rapidly regaining her strength, and was able to be up a short while during my visit there.

The following brief report comes from the Presiding Elder himself:

"The work of the pastors in this District is very gratifying. It is very probable, if records of the past were available for comparison, that we would find that more old-fashioned pastoral calls had been made to date than in any like period of any year before in the history of the District. Many of the pastors are doing a great pastoral work this year. They are probably preaching to larger congregations than the District as a whole has afforded in many years.

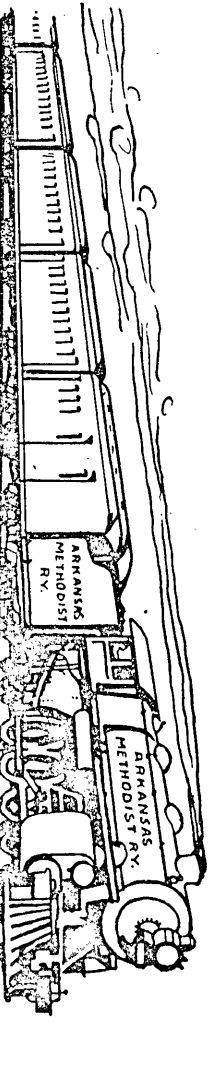
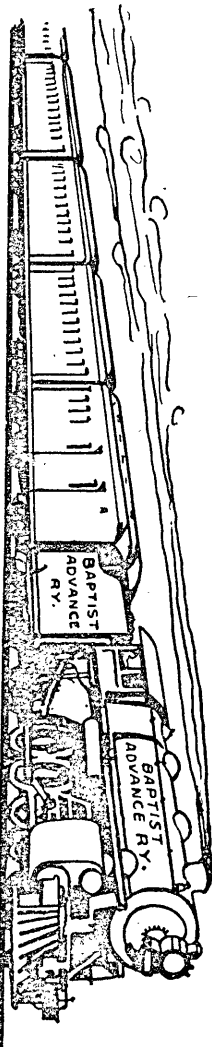
"New church building programs are on at Newark and Calico Rock. At Mountain Home a house has been bought and is now paid for and repainted and repapered. There is in the program of these splendid people, the building of an annex for the Sunday School, and the building of a new parsonage.

"Other notable things are being done by other charges and as they progress mention will be made of them and their undertakings.

"We expect a great ingathering of souls this year. Preachers and people are praying and working and trusting that it may be so.

"The great programs of the church are being carefully looked after. We want to be loyal Methodists in this district."—J. C. Glenn.

WE THANK YOU, LOYAL METHODISTS, ONE AND ALL



BAPTIST ADVANCE

REPORTED THIS WEEK 11
PREVIOUSLY REPORTED 27
GRAND TOTAL 38

ARKANSAS METHODIST

REPORTED THIS WEEK 7
PREVIOUSLY REPORTED 13
GRAND TOTAL 20

BAPTIST ADVANCE

REPORTED THIS WEEK 669
PREVIOUSLY REPORTED 2,507
GRAND TOTAL 3,176

ARKANSAS METHODIST

REPORTED THIS WEEK 1,015
PREVIOUSLY REPORTED 2,271
GRAND TOTAL 3,286

ONE HUNDRED PER CENT CHURCHES

CIRCULATION