

ARKANSAS METHODIST

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

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No. 10,

PUNGENT PARAGRAPHS.

If the man who is smaller than his job does not grow to fit his job, it will shrink to fit him.

Slander does not injure the character of those who are vilified, but it is certain to prove a boomerang to the slanderer.

We shrink from the burden of another's poverty, but would willingly attempt to bear the burden of our neighbor's wealth.

If we followed the Master's monition to cut off the hand that gives offense, we would soon need greater hospital facilities.

True religion grows robust as it battles with adversity; while hypocrisy withers under stress and strain.

The man of faith in God's physical laws digs canals and tunnels mountains; while the man of faith in God's spiritual laws uses the canal and the tunnel to advance the interests of the Kingdom of God.

The minister who fails to minister minimizes his ministry.

LET US FINISH THE TASK.

When, in 1918, our General Conference at Atlanta adopted the plans for the Centenary Movement our Church became legally and fully committed to the greatest undertaking in its history. It was a definite commitment to the program of Jesus as outlined in his final commission. Salvation came to us because others had carried out the program in some measure. If those who have gone before had refused to do the Master's bidding, the Gospel of redemption would never have been preached to us, and we would today be in heathen darkness.

If this commission is not for us, it was not for those who preached to us. If we refuse to co-operate in sending the Gospel to others, we are disobedient to the Master who gave his life for us, and we are unworthy of his sacrifice in our behalf.

There have been periods in our history when poverty prevented our attempting large things. Today there is no such excuse. We are the richest people that have ever lived. We consume more upon our fleshly lusts than any group of heathens ever had. When we are withholding from the Centenary, we are unprofitable and unfaithful stewards. The Master is willing that we should have comforts and conveniences, but he is grieved when we value these above obedience, above the souls of those who are dependent on us for light and spiritual life.

The conception of the Centenary was inspired. The inception was promoted by the Holy Spirit. The processes in the movement were marked with glorious spiritual victories. The advance has been unprecedented. The outlook is heartening. Failure would be disaster. Let us finish the glorious task, and look to God for his blessing.

A WISE AND JUST JUDGE.

It is well known that many violators of the prohibition law have been convicted in Federal Court on testimony of a notorious bootlegger. Now, probably through the influence of some of those who have thus been convicted, this man has been indicted on many counts by the state grand jury. While he had not been promised immunity, the U. S. prohibition enforcement officer suggests to Judge J. W. Wade, our state circuit judge, that these prosecutions are virtually of the nature of persecutions and for retaliation, and recommends leniency.

Judge Wade takes that view, and while the accused man, no doubt, deserves punishment, yet, if he is punished, it will become practically impossible to get the evidence to secure conviction of other violators; and if he is let off easy because of the assistance which he rendered in securing convictions before the Federal Court, men will become afraid to buy from bootleggers, knowing that the men who sell may become their accusers. In view of all the circumstances we think that Judge Wade has acted with wisdom and the effect will be wholesome. A judge has much discretion, and should use it in the interest of the fullest enforcement. Sometimes some consideration must be given to bad men when they are willing to help stop others from doing evil. Human law is not perfect and its enforcement should be made to fit the cases with regard to all the circumstances. Let us stand by Judge Wade. He is a just judge, and seeks to protect the people from evil doers.

THEN SHALL THEY ALSO ANSWER HIM, SAYING, LORD, WHEN SAW WE THEE AN HUNGERED, OR ATHIRST, OR A STRANGER, OR NAKED, OR SICK, OR IN PRISON, AND DID NOT MINISTER UNTO THEE? THEN SHALL HE ANSWER THEM, SAYING, VERILY I SAY UNTO YOU, INASMUCH AS YE DID IT NOT TO ONE OF THE LEAST OF THESE, YE DID IT NOT TO ME. AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT; BUT THE RIGHTEOUS INTO LIFE ETERNAL.—Matthew 25:44-46.

THE SUPREME COURT DECISION.

As our readers now know, the special judges acting as the Supreme Court on the cases arising in connection with the constitutional amendments, decided, first that, the amendment submitted in 1920 to perfect the Initiative and Referendum, because it had been initiated and not submitted by the Legislature, had been adopted and was latently in effect at the time the last three amendments were submitted; and, next, because of the potency of that amendment, the last three amendments were also adopted. Consequently this decision validated four amendments.

Having conscientiously opposed the adoption of Amendment No. 13, and believing that a majority of all the votes cast in an election should be necessary to change the Constitution, we are grievously disappointed over the decision. Nevertheless, we believe that the men who rendered this decision were honest and conscientious and that under our form of government they had the right to decide; hence we accept their decision without complaint and shall hereafter regard these four amendments as a part of the Constitution and as sacred as any other part.

We honor our courts and consider them the wisest and safest elements in our civil government. Living under a written Constitution, we believe in the necessity of having a Supreme Court that shall have power to construe the Constitution and declare legislation unconstitutional. There must be finality somewhere, and we prefer that it should be in the Courts rather in the legislatures. The people, of course, in a democratic form of government, are the ultimate power; but only when they have spoken definitely and according to the processes required in the fundamental compact, should constitutional change be effected.

In the instance under consideration, the Court was divided, and the decision was rendered by three judges, with a dissenting opinion by two judges. We have no objection to that. We appreciate the fact that the dissenting judges took our point of view, and we are glad that it was possible for them to do this; but with us the decision is just as binding as if it were rendered by a unanimous bench. The mere fact that the decision was rendered in spite of the clear and forceful protest of the minority, warrants the conclusion that the majority took all the different views into consideration and yet had the courage to stand on their own opinion. When there is no dissenting opinion it is possible that weighty arguments might have been overlooked.

We believe in the Initiative and Referendum, but doubted the wisdom of the processes introduced through Amendment No. 13. It makes it practically as easy to amend the Constitution as to secure a law by the initiative. It opens the door to the submission of an indefinite number of amendments, so that there will be a constant temptation to tinker with our Constitution. It will make it possible for a small number of crafty and determined men to secure needless and even harmful amendments, unless the people can be aroused to greater political vigilance. If the danger will arouse them and cause them to participate more actively and intelligently in public affairs, the new conditions will be helpful.

We have constantly contended that practically all of the things desired could have been obtained without amendment by a stricter adherence to the Constitution. We could not increase the number of supreme judges, but we could have provided a

commission that would have so prepared matter for the Court that its labors would have been much lightened. The Legislature itself could have forbidden municipalities and counties from going in debt and could have provided for the carrying of present debts. To stop local legislation it was only necessary for the Legislature to have strict regard for the Constitution, and for members who opposed so to protect the records that the courts could have knowledge that the Constitution had been disregarded. To get more revenue, it was only necessary to enforce 100 per cent assessments and then levy the proper tax.

There is still a disposition among some good people to call a Constitutional Convention for a thorough revision. If there ever was good reason for a Convention, that reason has vanished; since now we can initiate any number of amendments and adopt them with a mere majority of the votes cast on the amendment. If the innovations desired cannot be secured by initiating amendments, they cannot be secured by a Constitutional Convention unless that Convention is clothed with authority to put into effect the instrument which it adopts without submitting it to the people, and that would be thoroughly undemocratic and dangerous in the extreme. Let us use the machinery which we have and not attempt the costly and doubtful process of making a wholly new Constitution. It will require many more court decisions to determine the validity of some legislation; but when a new Constitution is adopted all laws enacted under it may require to be tested in the courts before it is known whether they will stand. Let us do some clear and sane thinking about our Constitution, and above all things let us all and especially the Legislature, observe the mandates of our Constitution. By passing special acts absolutely unwarranted by the Constitution and by failing to enact laws to secure respect for Constitutional mandates, our Legislatures have been setting the people a bad example and provoking them to disregard of law.

OPINIONS OF NEWSPAPERS.

The Nation: "In all the continental countries, along with the readiness to be amused on Sunday, comes the readiness to work. It seems impossible to enforce a rule which allows people to play ball or tennis, or go to the theater, or sit in beer gardens, but forbids them to work in factories or keep their shops open."

The Continent: "There is a widespread feeling in the State that men and women who stand for the best in our civilization should take a firm stand and put forth activity to stay the growing Sunday desecration that is apparent on all hands. Sunday baseball has proven a nucleus around which profanity, drinking, carousing, and boisterous conduct in general, have made our Sunday a disgrace. This has been most vitiating in the small communities, where people turn out en masse, and the demoralizing influence will be apparent in the coming years. When once children get the feeling that loose and boisterous conduct is winked at by people who stand for religion and morality, there will be no bar to general desecration and licentiousness, as is now common in many foreign countries."

New York Daily: "There is no doubt that the best sentiment of every community in this State is opposed to this kind of sport on Sunday. It calls together a crowd of idlers and wherever such a crowd gathers there disturbance is sure to be made. No citizen who lives in the neighborhood of Sunday ball games can enjoy the rest and peace to which he is entitled. As a safeguard against disturbance of the peace, to say nothing of the bad effect on those who play or who crowd around the players, it should be suppressed."

Partners in primal Paradise, our foreparents, tiring of dull daily duty, listened to the sibilant and sibylline suggestions of peculiar privilege, and, misled by cunning, carping criticism, crossed their Creator's potent purposes, and, forfeiting the Father's faith in their full fealty, fell from their pristine purity. Thus at its prime fount the stream of human life ran riot, and, charged with wanton wilfulness, the contaminated current carried the vicious virus to all our kind.

The man who boasts of giving his mite usually gives mighty little. The widow's mite is liberality; his mite is stinginess.

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PERSONAL AND OTHER ITEMS.

Cline Hall, Soochow University, is one of the most beautiful and lasting Centenary memorials in China.

You will help your church by helping the Centenary; because God can afford to bless the church that meets his expectations.

Rev. and Mrs. Oscar Birdwell were in the city last Friday. Brother Birdwell is Star City's successful and well-liked pastor.

Are you praying for a revival in your church? It will revive your own heart to pray for the revival, and bring you nearer to God.

Next Sunday, Rev. R. E. L. Bearden and Bro. E. G. Phillips, singing evangelist, will begin a meeting at Morrilton, assisting the pastor, Rev. A. E. Holway.

If you have not yet put the Arkansas Methodist into every Methodist home in your church, it is not too late to undertake it. Your people need it and will appreciate it.

Monday Rev. W. B. Hays, the active presiding elder of Conway District, and Mr. J. W. Bassett, a good layman of Conway, called and cheered the office with their presence.

The news come that Dr. W. B. Russell, physician in charge of our Changchow Hospital, Changchow, China, died of typhus fever February 24. He leaves a wife and five children.

On March 1 a prospective preacher arrived at the parsonage home of Rev. J. A. and Mrs. Coleman at Tillar, and expects to become a permanent member of the household.

In Songdo is a beautiful Korean dormitory, known as the Mary Helm Dormitory, that houses the women students of the Mary Helm Industrial School. This is a gift of the Centenary.

The new dormitory provided by the Centenary will greatly increase the capacity of the Sungkiang Bible Training School, our only school in China for the training of native ministry.

Secretary-Treasurer G. W. Pardee of the Little Rock Conference Board of Lay Activities, makes encouraging reports concerning the program which the laymen have undertaken this year.

While in our city having dental work done, Dr. W. R. Richardson, the pastor of our church at Stuttgart, called and expressed his appreciation of his new charge. His work is starting out well.

In Songdo stands a new missionary home connected with Ivey Hospital. This is a home for our two missionary women nurses who are working in Ivey, and is entirely a Centenary achievement.

The Anti-Saloon League Year Book for 1925, edited by Dr. Ernest H. Cherrington, and published by the Anti-Saloon League of America, has been received. It is full of information on the prohibition question and should be in the hands of those who are interested to know the situation and progress. Send for it. It is published at Westerville, Ohio.

In Wonsan, at the Lucy Cunningham Girl's School stands a great new higher department known as the higher common school or the high school. The running expenses of this enterprise are borne by the Centenary.

Mrs. A. B. Barry, wife of Rev. A. B. Barry, pastor Carr Memorial, Pine Bluff, is spending this week in Little Rock under the care of Dr. A. C. Shipp. Her many friends hope her health will soon be restored.

Bishop Sam R. Hay's address has been changed from Shreveport, La., to the Sam Houston Hotel, Houston, Texas. He will be in our city March 12 and will have a place on the program of the Sunday School Training School.

Brethren, either accept the "Club Plan" for circulating your Church paper, or see to it that a large list is sent in under the club rate of \$1.50. March and April are fine months in which to secure renewals and new subscriptions. Let us not fail at this point.

Rev. J. H. Nethercutt, who has been relieved of his charge, Taylor Circuit, on account of the health of his family, has gone to Roswell, N. Mexico, and can be reached there by all who wish to write him. If his friends wish to contribute anything to help him in his hour of unusual need, let them remit to his presiding elder, Rev. J. W. Harrell, Camden, Ark.

"Our Church has three hospitals in China, including one union hospital, and in these 27,999 treatments were given in 1922. All of them have been helped by the Centenary. The Soochow Hospital, which has been rebuilt and equipped by the Centenary, is pronounced the greatest Mission hospital in China, and probably the best equipped Mission hospital in the world.

Mr. George D. Millar, who for the last six months has assisted the editor in his duties as secretary of the Arkansas Forestry Commission, now that the work of the Commission is practically ended, has accepted secretarial employment with former Governor G. W. Donaghey and will render various services in connection with the latter's construction activities. His office will be at 209 Donaghey Building.

Mr. W. O. Clark, the progressive, live-wire superintendent of Pulaski Heights Sunday School makes a glowing report concerning his school and the church work generally. Finances are in fine shape; attendance upon all the services growing; and, ends by saying that they have a wonderful pastor. Pulaski Heights is on the "Honor Roll," too. The Methodist goes into every Methodist home represented in the church.

April 3, the Christian Advocate, our great connectional organ, is to issue a special Church Progress Number. It will contain articles by some outstanding leaders, brief histories and biographies. It will give opportunity to churches that wish to present their progress and plans. If any pastor wishes his church to be represented in this mammoth number, let him address Church Progress Number, Christian Advocate, 810 Broadway, Nashville, Tenn.

Through the secular press information has come of the death of Mrs. Aston, wife of Dr. D. H. Aston, editor of the Oklahoma Methodist, at their home in Tulsa, Okla. The burial, on Feb. 23, was at Camden, Ark., the home of her sister, Mrs. W. R. Parker. Rev. P. W. Quillian conducted the services. Mrs. Aston, a noble Christian character, had been in failing health for many months. She was a true helpmate of her husband, who in this hour of deep bereavement has the heartfelt sympathy of his many friends, especially those of the editorial fraternity.

BOOK REVIEW.

The Reason in Faith; by Ralph Tyler Flewelling, professor of Philosophy in the University of Southern California; Introduction by Bishop F. J. McConnell; published by the Abingdon Press, New York and Cincinnati.

This is a sane discussion of an important subject. Bishop McConnell, himself one of our greatest philosophic writers, thus characterizes the author and the book: "Professor Flewelling is known in philosophical circles throughout the country as an earnest and forceful expositor of personalism. It is from the point of view of personalism that the Reason in Faith is written. For Doctor Flewelling the only real values in the world are those which relate themselves to persons. We may well be thankful that at the close of a period of thought which overexalted scientific processes in themselves on the one hand, and which bowed down before abstract conceptions on the other, we have put before us a book which bids us dare to think again of personality, human and divine, as the end for which all physical and intellectual systems are merely instrumental. . . . We have been so long browbeaten both by materialistic and by abstractly idealistic philosophy that we have come to be afraid to call our souls our own. This book helps us to feel not merely that our souls are our own,

but that souls are the only possessions worth having. There is in this book a notable departure from the customary language of theology. Those who have thought only in the customary terms will at first feel somewhat lost in Professor Flewelling's pages. I am confident, however, that before the open-minded reader finishes the book he will find his faith in the essential things grounded anew in reason, or in reasons, rather, for with Dr. Flewelling persons are reasons, the only reasons worth taking into account."

Papal Paganism; by J. A. Phillips, author of Roman Catholicism Analyzed; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50. This book is a study of Roman Catholicism by a man who has lived among Roman Catholic people and carefully considered the subject. With the rapid growth of that Church in America and the charge that the Romish Church is attempting to gain control of American politics, it is important that all Americans should understand the subject. The book is worthy of careful study and the question should be calmly and wisely considered.

THE WESTERN ASSEMBLY.

Last Friday the executive committee of the Western Methodist Assembly met in Fayetteville and made plans for the coming session.

A lease for ten years was authorized with Mrs. Mark N. Terrell of Sherman, Texas, to operate a Girls' Camp on the east slope of Mt. Sequoyah. The Chamber of Commerce has made her a donation of \$1,000 to furnish and equip her camp. Mrs. Terrell, who is the wife of Rev. M. N. Terrell of North Texas Conference, conducted a small camp last summer and expects to bring fifty girls to Mt. Sequoyah this summer. This will offer many advantages to girls who seek inspirational recreation.

A beautiful site was granted for the \$25,000 Woman's Building which is to be erected by the Woman's Missionary Societies of the twelve patronizing Conferences.

The committee authorized the preparation of a golf course and the construction of a dam for a large lake on the Lighton Place just east of the mountain in the valley. The funds will be raised through the sale of club memberships at \$100 each good for ten years. After a sufficient number is sold to assure the funds for these improvements, the price of a membership will be raised to \$200. In view of the larger use by Fayetteville citizens they have been offered a certain part of these charter memberships. Mrs. Terrell will sell memberships and will control a limited number for the use of her girls. As these memberships will be eagerly sought after the club is in operation, those who would like to come in now as charter members should immediately apply to Supt. J. L. Bond, Fayetteville, Ark.

The summer program will begin with the entertainment of the county superintendents of the State, June 29, and close with the assembly of Epworth Leaguers Aug. 30. The prospects for a record-breaking attendance is fine.—A. C. M.

TAHLEQUAH REVISITED.

When I studied geography Tahlequah was the only town on the map of Indian Territory, and was regarded as the capital, although it was in reality the capital only of the Cherokee Nation. Its very name suggests romance; hence I was delighted to visit it at a session of the East Oklahoma Conference, in 1913, and again on July 4, 1914.

Last Saturday, between trains of the K. C. S. R. R., I had time to run over to the interesting city to give a little publicity to Mt. Sequoyah. Under the care of Rev. J. W. Beck, the cultured and courteous pastor of our church, I was able to meet several old friends and make new acquaintances. It was an especial pleasure to dine with my esteemed former student, Mr. Henry M. Vance, son of the late Dr. B. J. Vance, formerly of Harrison, Ark., later of Checotah, Okla., Mr. Vance, after service as secretary of Congressman Davenport, studied law in Washington and became a partner of Congressman W. W. Hastings. He served as prosecuting attorney and is now one of the leading attorneys of his section. He maintains the fine record established at Hendrix College. I had an hour with my former college mate, Mr. Walter Thompson, whose father was a leader among the pioneer preachers of Indian Mission Conference. Mr. Thompson was one of the best students of Central College, and has been postmaster and business man and a pillar in our Tahlequah church. His charming wife is president of the Missionary Society. I had the privilege of meeting C. L. and F. H. Rogers, druggists, and brothers of our own Rev. J. W. Rogers of Gurdon. They stand high in business and church circles.

Our church has a good building and parsonage, and under the leadership of Bro. Beck is moving forward in all departments. The church debt of long standing has been paid. Bro. Beck is teaching a Bible course in the State Normal which is located at Tahlequah. Since my last visit many new houses have been built, the streets have been paved, and evidences of progress are seen on every hand. Tahlequah is a good old town with a bright future.—A. C. M.

CONTRIBUTIONS.

HOW MUCH OWEST THOU UNTO MY LORD?

By Mrs. F. H. E. Ross.

"It may cost you a lot to be a Christian now.
It will cost you more, later, not to be."

St. Paul says, "I am debtor both to the Greeks and to the Barbarians, both to the wise and unwise."

If Paul felt this obligation resting heavily upon him in the days of the early church, how much more should the Christians of today realize their responsibility to the nations who have not the love of God in their lives. This responsibility rests upon every one of us who claim to follow the Master; not in the same degree nor just in the same way.

To some it comes as a call to leave all and follow wherever He leads. To many young people it means teaching and preaching in foreign lands far away from home and loved ones. To others it means, "woe is me if I preach not the gospel." So these give themselves trying to lead people to Christ which is the greatest thing a man can do. But we cannot all preach nor teach, but our heavenly Father has endowed many of his children with other gifts. These gifts are a responsibility. We will have to account for the one talent just the same as if he had endowed us with two talents or five talents. We must do our part in following the command of our Savior when he said, "Go ye into all the world and preach the gospel to every creature."

You and I perhaps cannot go, but there is an obligation on us just as binding as it is on the one who says, "woe is me if I preach not the gospel." How can they go unless they are sent? And it is the church's duty to provide the necessary funds to carry on His work.

During the Centenary drive many people subscribed certain sums of money to be paid in five years. The demand on the various foreign fields was so great that many missionaries were sent out and buildings for preaching the gospel and carrying on the Master's work were projected, based on faith in your promise and mine; and every other man and woman who claimed the name of Christ.

Brother, sister, what about that pledge? You signed your name to a card to do this. How many payments have you made? How many are due and past due? What does your name stand for? Are you willing to write

your name to a card in the interest of God's work and then repudiate that pledge—that signature?

I know there are instances where adversity has overtaken men and women and at the present time they cannot fulfill the promises made. But how is it with you, kind reader? Can you truthfully look the searcher of all hearts in the face and say you cannot pay your obligation which you made, not to men, but to God? This is his work and he says, "Inasmuch as you do it unto one of the least of these, ye do it unto me."

If these pledges are not redeemed, if the church fails the Board of Missions at this time, it will be the greatest calamity that can befall the Christian Church. If instead of widening and expanding the work it was set to do by our Lord, it becomes so indifferent to the cause of Christ as to let the Board suffer for lack of funds, it will mean the retrenchment of work. Are you willing for the missionaries to be recalled when souls are groping in utter darkness and dying for lack of the gospel story of God's love in redeeming the world?

If any of us have grown slack in doing this work, let us face about and let our names be as good as our bonds. Let us ask God to forgive us and help us to faithfully carry out one part of his great work of the Church, for the founding of which God's only beloved Son came and took the form of humanity, living, working, praying, going about doing good, to teach us how we should live in this world, then dying on the Cross to pay the penalty of our sins and making it possible for us to be his children.

God help us to be true and faithfully pay our pledges, even at a sacrifice. Let us always and in all things stand firm for the right and hear the "Well done thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

WHAT JESUS SAID ABOUT WEALTH.

By Elmer T. Clark.

Have you observed that every man who has a social idea is eager to claim for it the endorsement of Jesus? Men who have no reputation for personal loyalty to Jesus—who not infrequently oppose the Church he founded—would have us believe that their notions are all based upon his teachings.

The communist claims his support because he told the rich young ruler to sell his property and give the proceeds to the poor. He has been called a socialist because he declared the

rich could with difficulty enter the kingdom.

The capitalist exultantly quotes his words: "Unto him that hath shall be given." He has been regarded as endorsing the inequalities of life because he said, "The poor ye have always with you."

The ascetic finds a defense of his mode of life in the fact that Jesus retired into the mountains to pray. Frivolity remembers that he received sinners and ate with them. Legalists support their cause by the remark that he came not to destroy the law.

Pacifists are fond of citing the advice about turning the other cheek. Militarists flaunt, "I came not to send peace, but a sword." Even drunkards find comfort in the fact that he turned water into wine.

It is a great tribute to the Master's power and influence that all men, even those who are not definitely Christians, are anxious to find in his teachings support for their own conceptions. It is a tacit recognition of the fact that when Jesus speaks the matter is settled. That he is an authority beyond which we need not go.

And does not this attitude on the part of others really condemn those Christian people who make small effort to discover what Jesus really did teach, and who, after discovering, observe it but indifferently?

We ought to know and follow what Jesus said about everything. We should be especially anxious to learn and obey him in the affairs with which we are most intimately connected.

Nothing touches us quite so vitally as property. The primary struggle of all life, we are told, is the struggle for existence. This has always been the case. It is a far cry from the savage, killing a beast with his club that he might eat the meat and wear the skin, to the modern captain of industry and his vast economic system. Yet the activities of both are based upon the same essential fact. We have wrapped silk around the fur and refined our processes. But it still remains true that our primary struggles are concerned with subsistence. Our relation to property is one of our vital and inescapable relations. Should we not, therefore, desire to know what Jesus said about property? And should we not make it our first business as Christians to follow his teachings? Let us, therefore, inquire concerning the teachings of Jesus about the ownership of property. What did he say about money?

1. Jesus taught by precept and example that property is necessary and desirable. He did not regard money

as an evil or a curse. He spoke once of "unrighteous mammon," much as we use the term "filthy lucre," but the very fact indicates that he did not consider its possession wrong.

"Your heavenly Father knows that ye have need of these things," he said one day while talking of food and clothing, the means of subsistence which we estimate today in terms of money.

Jesus and his disciples had some money of their own. The Master dined with rich men—even with some whose wealth was regarded as "tainted"—and they were among his friends. He accepted help from well-to-do women, and thought it not amiss when a woman used an expensive box of ointment in her worship of him.

In the parable of the talents he specifically commended the man who had increased his property and severely condemned him who had hoarded his wealth and made no profits.

The ascetic theory which prompts persons to take vows of poverty received no sanction from Jesus. He endorsed the institution of private property. He taught unmistakably that wealth is a proper thing and that men do not necessarily sin by seeking and obtaining it.

11. Jesus taught, however, that property is a secondary consideration and not a legitimate primary object of desire. A man does well to seek wealth, but he does wrong when he places the search above everything else.

When speaking of property he said that man should seek first the Kingdom of God, and then food and raiment would naturally accrue. So insistent was he that men must not allow a secondary desire for temporal things to usurp the place of the primary duty to serve God that he told them to take no thought of the future.

This idea was central in Christ's mind. It permeates his message everywhere. The rich young ruler was ordered to give up his wealth, not because it was evil, but because it was preventing his full service to the Kingdom. The rich man who filled his barns and amassed wealth that he might "take it easy" was condemned as a fool. Dives put wealth before his social duty and was sent to hell. The Pharisees who thought more of money than of the widows' welfare were denounced as a "generation of vipers" who could not escape damnation.

He was positive that "life consisteth not in the abundance of the things we possess" but in the service that we render. In all of this

SUNDAY AT SILOAM SPRINGS.

As Siloam Springs is a summer resort I preferred to make my visit to it in the summer, but since there might be no opportunity later, I accepted Bro. Cline's pressing invitation and spent last Sunday in this delightful community.

Arriving late Saturday I was met by Bro. A. L. Cline and carried in his new car to his comfortable home on the bluff and there entertained for the night and for breakfast. I had dinner in the beautiful home of Mr. and Mrs. E. G. Phillips, which also stands on the bluff above the springs, and supper in the fine home of Mr. and Mrs. A. L. Smith. Thus I was in the midst of the most congenial company.

At the Sunday School, whose superintendent is the wide-awake and progressive Mr. O. P. Maxwell, I lectured to Bro. Smith's class of men. Then I preached at eleven, at which hour the John E. Brown College quartet sang. At three it was my privilege to preach to the students of John E. Brown College in their own chapel. At seven I was permitted to address the Junior and Senior Leagues, and at 7:30 I preached again.

With Bros. Cline and Phillips I was able to visit the Baptist Assembly Grounds three miles south of the town. It is the former Masonic Park, which the Baptists of Arkansas have obtained by gift of Siloam Springs, and have improved by building many cottages and an auditorium. It has 160 acres lying in a shaded valley with some very fine springs. With a concrete bathing pool and other conveniences the Assembly is prepared to offer fine facilities to the Baptist young people who spend two weeks there. It is a truly delightful

spot and can be made almost ideal for the purpose. It belongs to the Baptists of Arkansas, and they will ask the Oklahoma Baptists to join them.

Eight miles due west of Siloam Springs are the Dripping Springs. These I was also able to see. The road is good and one would not suspect that hidden away in a gorge near the level road was a scene of such grandeur. At the head of a canyon, flowing out of a small cave the springs are formed, partly by the shower of water that comes down from the roof of porous rock. A fine spring branch is formed, and this has been dammed and creates a lake. A hydraulic ram pumps water into a tank on the bluff. The grounds and springs are privately owned and are used for summer visitors. It is a quiet retreat in the midst of natural beauty.

The nationally known John E. Brown College is located just west of Siloam Springs on a five-hundred acre tract that extends into Oklahoma. It is a charming site and affords both scenery and fertile fields for student labor. The principal building is a rustic frame, housing the girls and the school activities. The boys have a big brick dormitory. A great two-story brick dormitory for girls is in process of erection with funds coming from California friends. A large frame building is used for the mechanical department. In the basement of the Boys' Dormitory is the large printing plant which gives employment to many students. The work on the farm and in the kitchen is done by student labor.

The school is the creation of the brain of Rev. John E. Brown, general evangelist, and is intended for students who must work their way through college. It has a consecrated faculty headed by Dean L. L. Hilton, a graduate of the University of Arkansas, and a body of earnest and ambitious

students coming from all parts of the country. The enrollment this year is 256. All students must work four hours, and no student is accepted who can go to school elsewhere. Unique in conception, this school is doing a greatly needed work.

Our church at Siloam Springs in the last ten years has made a phenomenal record. It was weak numerically and financially, but has increased in numbers and has built a fine brick church costing \$60,000 located strategically, and is now one of the best stations in North Arkansas Conference. All of its organizations are strong and active. Recently pledges were taken to cover \$12,000 of the \$20,000 debt; hence the only real obligation is the debt of \$8,000 due the Church Extension Board. Rev. C. W. Lester was pastor when the building was erected. Rev. A. L. Cline, who was pastor before his health failed, is now pastor after seven years of superannuation. These were spent at Siloam Springs in the real estate business. On his recovery the people with whom he had been living and working asked for him as their pastor. This is a high compliment. Bro. Cline enters upon his work auspiciously. He has received twelve members. A week ago he baptized a baby at the Sunday School hour and at the regular service baptized and received the baby's father. Such a pastor and such people will make history this year.

Sunday the weather was ideal. In the congregation were not only the usual members, but Rev. J. G. McCollum, who is now in charge of the community activities, and Mr. E. G. Phillips, the sweet singer, and Rev. John B. Andrews, the eloquent evangelist, and his daughter, Miss Annie, who at night rendered a beautiful solo. With such company I renewed acquaintance with Siloam Springs which I first saw in 1886.—A. C. M.

Jesus was not denouncing wealth but the practice of placing property above service.

III. Our Lord taught that the possession of property, although necessary and even commendable, may be dangerous and may keep men out of heaven. He stressed this point, and we frequently find him severely criticizing the rich—not because they had wealth but because they misused it. "How hard is it for a rich man to enter the Kingdom," he exclaimed. "It is as difficult as for a camel to crawl through the needle's eye."

So he is constantly uttering warnings against wealth. "Sell that which ye have," he told his disciples. "Blessed are the poor," "Lay not up for yourselves treasures." "Keep yourselves from all covetousness." "The deceitfulness of riches choke the word." Such words are ever on the lips of Jesus. The man who "layeth up treasures for himself and is not rich toward God" was doomed. In all of these teachings Jesus was not denouncing wealth, but warning against its dangers. He was saying that a man's money is likely to keep him out of heaven.

And is not that the testimony of our common observation and ordinary experience? Riches are dangerous. We know it. It is difficult for a rich man to be a brother to all men—to keep his simple tastes and pious heart—to avoid covetousness and a grasping disposition—to go about doing good—to love God with all his heart and his lowly neighbor as himself.

Jesus was a reasonable person. He knew these dangers and warned against them. Do we not need to heed these warnings in such a commercial, mammon-worshipping age as this?

IV. Jesus taught that all wealth belongs, not to man, but to God, and that man is a steward charged with the responsibility of rightly using it.

In the noble parable of the talents the money belonged to the master, he gave it to the stewards, and he finally blessed or cursed them according to their use of his property.

In the parable of the unrighteous steward the property was owned by the lord, who claimed and exercised the right to know what use was being made of it.

That a man is accountable to God for the way he uses his money is the central thought in the parable of the rich man and Lazarus, and the former was lost simply because he used his wealth for himself and not to relieve distress and promote brotherhood. The rich farmer with the full barns lost his soul not because he had plenty but because he devoted his substance to his own selfish indulgence.

The whole attitude of Jesus was to the effect that this is God's world. He made it and owns everything and brings the wealth which men so proudly call their own—heedless of the fact that they could not make the rain and without the rain could not make the money.

It is God's world and he controls it. He made the sun and the law of gravitation. He placed the mineral in the ground and ordained that grain should sprout and grow and reproduce itself. If a man has a single crust, or a dollar in the bank, God gave it. And he will require an accounting as to its use.

This was the mind of Jesus on the subject. And he is the final authority. No man can use his money—any of it—as if God did not live without answering to God for the misdirection of his funds.

V. Jesus was particularly insistent that men should give their money to worthy objects. No part of his divine message received more emphasis than this. "Freely ye have received, Freely give."

The rich young man seeking salvation was an admirable man, better than most of us, for he had kept God's law from his youth. But he was not ready for the Kingdom. Jesus said to him: "One thing thou lack-

est—give!"

He and his disciples gave of their slender store to the poor. Dives inherited hell because he would not give a meal to Lazarus. "Give your alms in secret," he told the people, "and thy Father will recompense thee." "Lay not up treasures on earth, but lay up for yourselves treasures in heaven."

The Master staked much on Christian liberality. He sent out his disciples with definite instructions to carry no provisions, but to rely upon the gifts of the people. He declared that the blessings men received would be measured by what they gave. "Give and it shall be given unto you: for with what measure ye mete, it shall be measured to you again."

In the last great day men were to be admitted to heaven on the basis of what they had done for others: "Come ye blessed of my Father, inherit the Kingdom prepared for you: I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me."

Christ's rule of liberality applied to every person. All must give. From the rich man who should give all, to the widow who cast in her last two mites—none were exempt. Men must give according to their ability or they cannot belong to him.

VI. How much must men give? Jesus taught that the measure of liberality is love. People are to give as much as they love. And if they give little in comparison to their ability it is a sure sign that they love little.

He denounced the Pharisees who gave that men might admire them and then lived like hypocrites. He denounced their gifts as of no avail because they did not love.

On the other hand he praised a poor widow who gave half a cent—all she had—because her heart was in it.

It was all right for Matthew to make a feast, for Zaccheus to give half of his money to the poor, for the woman to break an alabaster box of ointment on his head; for the gifts of these represented their love. Had the love been absent the gifts would have been an offense.

Love means, we are told, "a desire to benefit." It must always seek to give something to the object of affection. When it does give, it grows; but parsimony stifles it and causes it to die. This is a psychological and philosophical fact which we see in daily operation all around us.

God is love, hence God must give. He gave his Son because he loved the world. Even to this day he showers upon us all his good and precious gifts of love. All things that make life worth living come to us because God loves us. God could not live without giving, because without giving love cannot live.

In the mind of Jesus, men ought to give as they love, and we are warranted in measuring their affection by the sacrifices they make.

Jesus was reared under the law of the tithe, and he, no doubt, observed it by giving to God one tenth of all his substance. He gave his explicit endorsement to the tithing principle, for when he denounced the Pharisees for making the tithe a substitute for clean living he was careful to say that, so far as the tithe itself was concerned, "yet ought not to have left it undone."

Jesus evidently would teach us that the tithe ought to be the beginning of Christian liberality; for it is absurd to suppose that Christians in the Twentieth Century should give less to God's cause than was given by Jews in the first century; and from this starting point one's generosity should grow as his love for God and man increases.

Let us remember that in all his teachings Jesus was not talking to millionaires. He never saw a millionaire, for there were none in Palestine. When he used the word "rich" he referred to ordinary prosperous farmers and others who could afford

to live well according to the standards of that day. If they were alive to-day and had the same wealth they would be among the ordinary run of people.

Millionaires are under the responsibility of Christian Stewardship and must answer to God for the way they use his property. But the rest of us are under the same responsibility. Though we have but one solitary dollar, we must use it for the glory of God and the extension of His Kingdom.

THE WOMEN WILL STAND BY.

By Mrs. J. W. Downs.

Until the Centenary money promised to specific home projects of the women's work is paid, the Woman's Missionary Council will open no new work in the home section.

Those of us who know least about photography are conscious of the many defects visible in the picture taken close up. This illustrates the home mission work as compared with the missionary work far away, and accounts for the willingness of many people to contribute to work in Mexico instead of doing work with Mexicans in the United States, or contributing to work in Africa instead of helping the negroes in our own country. This also illustrates the necessity for paying the Centenary money asked for and specifically assigned to places or projects.

For example, a certain center waits her \$20,000 Centenary money, and because it has not been paid is disaffected and discouraged. The same is true all over our territory where city missions, Wesley houses, Oriental and Negro work, have not realized their Centenary monies.

This is the reason the Council adopted the report of the home field committee which recommended that the work of the Home Section, Woman's Department, be maintained on the basis of the 1918 standard year, applying the annual increase to the Centenary askings until they have been paid in full. The secretaries of this department have practiced the most rigid economy during the Centenary period in the matter of appropriations and have opened no new work, in order to allow every dollar possible to be used to pay Centenary askings. In spite of this economy, we find we are confronted with a Centenary debt of approximately \$350,000 which we have pledges to pay.

The situation is thus desperate with our Woman's Missionary work. Much depends upon the Centenary payments this year. Our women are committed to the fullest co-operation and we will stand by until full collections are made.

Women of Methodism, stand by! Organize your forces and study Dr. Clark's new book, "The Task Ahead," during the intensive study period from February 22nd to March 1st. Distribute any literature that may be sent you. Attend all Centenary meetings that are held. And see that your household pays in full any remaining balance of your Centenary pledge.

HOW SHALL WE OBSERVE DECISION DAY IN THE SUNDAY SCHOOL.

By John W. Shackford.

The very name Decision Day is in some sense a misnomer. It should be evident that it would be entirely artificial and mechanical to ask all the children and youth of the church to be ready on a given time and at an appointed hour to make a decision for Christ. It is a careless and oftentimes a hurtful thing to concentrate into one service practically the entire effort that is made during the year to lead the pupils of the Sunday School to accept Jesus Christ. Surely it is a travesty in the name of evangelism of the young to set apart one hour in the year at which a highly emotional appeal is made to the children and young people to accept Jesus Christ, who, then, without any further personal guidance and preparation for membership, are put

through the form of "taking the church vows." Over against such a distorted idea of what this day should mean, the General Sunday School Board has been urging now for a number of years that Decision Day be arranged as a day of public confession for all those who have not hitherto publicly acknowledged Jesus Christ as Savior, and that this period should come at the end of a season of personal evangelism in the Sunday School.

Decision Day is to be regarded as a day on which decisions previously made are to be publicly professed. It is the occasion when those who have already put their trust in Jesus Christ and yielded their hearts to Him are invited to confirm their faith and obedience in open profession before the entire School.

I quote from another who in former years as pastor gave much attention to the preparation of children for membership. He writes:

"The practice of some pastors of receiving children into the Church immediately upon their application and without previous preparation of any sort whatsoever works a grievous injustice to the child. Over and over again in recent years I have witnessed this performance with deepening regret and growing distress."

"Recently I was present in the congregation when a pastor opened the doors of the Church at the close of a service of usual length. Four children applied for membership. The pastor, asking the congregation to be seated proceeded at once to baptize two of them, and then upon all four to impose the vows of church-membership. Upon inquiry, I learned that there had been no previous conference between the pastor and these children nor between the pastor and the parents of these children. I learned, however, that the Sunday School teacher had mentioned to the pastor that these children were interested in joining the Church. The teacher had manifested an interest in this step on the part of these children, each of whom was under twelve years of age. The teacher, however, had not undertaken to prepare them in any special way for the step that they were to take."

"It is regrettable that so many pastors overlook the wonderful opportunity which so often occurs of interpreting Jesus to children and of making plain to them what it means to a child to be a Christian."

The Program for the Day.

The program for the day should be prepared with utmost care. Earnest effort should be made to see that not only all the pupils of the School are in attendance, but also that every teacher and officer and the parents of the pupils are on hand. The Decision or Confession Day service will usually be held at the regular Sunday School hour in the Sunday School building. Under these circumstances the children feel more at home than is the case in the auditorium at the eleven o'clock hour.

The program for this day will in-

IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded

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clude at least the following features:

1. A preliminary devotional service in the several departments or in the School as a whole.

2. A meeting of the teachers with their pupils for a heart to heart talk about the Christian life and about confession of Jesus Christ as Savior. The teacher will explain what public confession of Christ means. Usually it is found helpful at this time to put into the hands of each of the pupils an acknowledgment card in order that each one who purposes at this time to acknowledge Jesus Christ as Savior may say so first in his own class group by writing his name on the card and giving it back to his teacher. Others who are still hesitating will be invited to join those who, during the days of the evangelistic campaign, have decided for Christ.

3. The public invitation will as a rule, of course, be given by the pastor. After appropriate hymns and prayer, the pastor will set forth the significance of the day and what it means to confess Jesus Christ as Savior and Lord. In presenting the invitation, he will distinguish between those who have already given their hearts to Christ and who desire at this time to give public acknowledgment to the fact, and those who are invited at this time to surrender their hearts to Him. Then the opportunity will be given for the pupils to come forward and stand before the altar in the confession service. As the pupils gather about the altar, the pastor may very well pause to press further the invitation upon those who have not yet given their hearts to the Savior.

It is a beautiful custom to have the teachers and parents also come forward and stand with their children while the pastor in brief, appropriate remarks interprets to the whole assembled company the meaning of this occasion and uses this opportunity still further to interpret to those before him the real nature of the Christian life.

This service may well close with a prayer in which pupils, parents and teachers kneel about the altar. No service of the church in all the year is more beautiful than this.

Following this public declaration of faith in Jesus Christ and desire to unite with his church, the pastor who is wise and who cares for the lambs will arrange a series of meetings for the personal training of the young applicants for church membership. Here will be discovered one of the highest offices of the true pastor—to interpret to these sensitive, responsive young spirits the inner meaning of the Church of Jesus Christ and of fellowship with Him and with His people. The pastor who neglects this work misses one of the sweetest experiences that ever comes in his ministerial life, and neglects the flock of Christ. No other work or ministry of the pastor can compensate for failure at this point. These young lambs have a right to be fed, and the church should insist that its pastors everywhere give the attention that is needed at this point.

EDUCATIONAL CONFERENCE.

By Maud M. Turpin.

The Methodist Educational Association held in Memphis, Feb. 4-5, brought together, in conference and public meetings, outstanding educational leaders from many sections of the United States. The body was composed of college presidents, presidents of Conference boards of education, Conference educational secretaries, professors of religious education, student pastors, bishops, editors, and connectional secretaries.

Under the general topics, "The Liberal Arts College," "Ministerial Education," "Intercollegiate Athletics," and "Religious Education," the program covered a wide range of subjects. Sessions were held in the morning from nine to twelve; from two to four p. m. and at 7:30 p. m. Afternoon hours from four to six were given over to departmental group meetings.

Much time was given to the consid-

eration of the liberal arts college, its endowment, equipment, and its relation to high schools, junior colleges and professional schools. President H. N. Snyder's address on "Present Day Educational Thought and the Liberal Arts Colleges of the Church," was thought-provoking and illuminating. The Association was fortunate in having present to lead discussions touching the liberal arts college, Dr. George F. Zook, of the United States Bureau of Education.

Appreciation was expressed of the presence of Bishops W. F. McMurry and John M. Moore, and their contribution to the program, and the presence and participation in discussions of the editor of the connectional organ and general secretaries and leaders of other boards doing educational work.

The report of the findings committee included the following recommendations:

"To promote high standards of scholarship in colleges and secondary schools, the body approved principles of selection on a basis of superior achievement, both for admission to college, advancement in college, and graduation; and approved recognition of superior ability and industry in systems of honor courses in colleges.

"The tendency of the liberal arts colleges to introduce semi-professional courses was regarded as dangerous.

"The aim of the theological schools to provide training in the field of religious education was approved, as was the increasing interest in religious education, as evidenced by the employment of full-time professors of religious education in Methodist institutions of learning.

"That the candidates for the ministry should take the full A. B. courses before taking the theological courses.

"The advisability of complete faculty control of inter-collegiate athletics, and as far as possible, the use of coaches who are members of the faculty; and observance of regulations looking to elimination of undesirable influence in college sports.

"The body expressed renewed loyalty to the Christian Education Movement; and stressed the urgency of collecting pledges; and called upon the forces of the church—bishops, presiding elders, and laymen, to back the move to collect all subscriptions within the specified period."

The Association passed resolutions thanking benefactors of Methodist institutions, among them J. B. Duke, for his recent gift of \$6,000,000 to Trinity College. It was the thought of the body that no more enduring or worthy memorial could be erected than an investment in the cause of Christian education.

Officers for the ensuing year are: President, Paul B. Kern, dean of the School of Theology of Southern Methodist University, Dallas; first vice-president, J. S. French, president of Board of Education, Holston conference, Bristol, Va.; second vice-president, C. M. Woodward, dean of men, Emory University, Atlanta; secretary-treasurer, W. E. Hogan, treasurer Board of Education, Nashville; and Stonewall Anderson, ex officio, general secretary of the Board of Education of the M. E. Church, South.

Officers of the religious education section elected were: A. M. Trawick, chairman; W. G. Henry, vice chairman, and L. F. Sensabaugh, secretary.

Preceding the meeting of the educational association, the sec-treas. of the Christian Education Movement and directors and professors of religious education and student pastors held all day sessions, February 3. Dr. H. H. Sherman in charge of the Christian Education Movement, conducted the sessions.

Following the adjournment of the Methodist Educational Association, on Thursday afternoon, the Association merged with educators of the Baptist and Presbyterian denominations in a joint meeting of the Council of Church Schools of the South.

Dr. R. E. Blackwell, head of Randolph-Macon College, called the meeting to order as president. Subjects discussed at this meeting were "Extra Muros," or "Outside the Walls," and "War and Colleges." The latter topic was opened by Dr. J. Marvin Culbreth, secretary of religious education of the Methodist Board of Education. Substituting understanding for misunderstanding, and educating for peace, were offered by Dr. Culbreth as the best service that colleges could render in promoting peace on earth. Educating for peace, he said, takes in the possibility of changing the thinking of people concerning war and peace. Resolutions on War were adopted as follows:

"The Council of Church Schools of the South recognized that the colleges and schools have a tremendous responsibility in educating for world peace; further, that our secretary be instructed to write promptly to the chairman of the proper committee in Congress that our organization representing several hundred colleges and schools in the Southern States, urges immediate favorable action on the World Court proposition now pending in Congress."

The report of the joint committee

of representatives from the Southern Methodist, Southern Baptist, and Presbyterian Boards of Education was adopted, whereby the Council of Church Schools of the South requested the Southern Association of Colleges and Secondary Schools to admit to the Southern Association, colleges with \$100,000 paid in endowment, with the guarantee by some responsible church body of an annual income of an amount equal to the income of \$500,000 endowment.

Election of officers resulted in the election of the following: President, Dr. Henry H. Sweets, secretary Presbyterian Education Board; vice-president, Dr. H. E. Stout, president Texas Woman's College, Ft. Worth, Texas; secretary, Albert R. Bond, editorial secretary, Baptist Education Board. Members of the executive committee: R. E. Blackwell, president Randolph-Macon College, Ashland, Va.; and James M. Wood, Columbia, Mo.

If once we get our laymen to face the inspiration of stewardship as a fundamental principle of the Christian life we will have remade the spiritual life and leadership of our Church.—Bishop T. S. Henderson, Methodist Episcopal Church.

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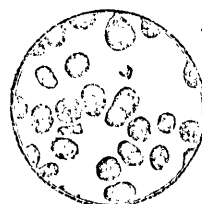
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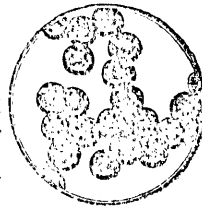


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THE CHRISTIAN LIFE.

SAVED BY GRACE.

By Fannie L. Crosby.

Some day the silver cord will break,
And I no more as now shall sing;
But, O, the joy when I awake
Within the palace of the King!
And I shall see him face to face,
And tell the story—Saved by grace

Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know—my All in All
Has now a place in heaven for me,
And I shall see him face to face,
And tell the story—Saved by grace.

Some day, when fades the golden sun
Beneath the rosy tinted West,
My blessed Lord shall say, "Well
done!"

And I shall enter into rest,
And I shall see him face to face,
And tell the story—Saved by grace.

Some day; till then I'll watch and
wait,
My lamp all trimmed and burning
bright,

That when my Savior opens the gate,
My soul to him may take its flight,
And I shall see him face to face,
And tell the story—Saved by grace.

MY LORD AND NOT MY GOD.

Religion is nothing if it is not personal. Some men put their houses in the name of their wives so as to save themselves. Some men may keep all their religion in the name of their wives, but there is no salvation by that course. Unless we can speak to the Lord and use the first personal pronoun as Thomas did in the language above, religion does not amount to much for us.

The Lord had been arrested, tried, crucified, buried, and raised again. The disciples were in a quandary as to what to do. Some counseled going back to their nets. Thomas was away for some reason, unknown to us. The people came together in a meeting of religious meditation. It was the evening of the resurrection. They were worshipping together in a room closed and locked, because they did not know what vengeance the Jews would undertake to wreak against them. The doors did not open, but Jesus stood in the midst. He did not need an open doorway, for he goes everywhere. The only door that can be closed against him is the door of the human heart. This he cannot open, as the opening mechanism is on the inside. Jesus told the disciples who he was, and held conversation with them.

A week later, Thomas also was with the twelve. During the week he had been in the agony of doubt, drawn between hope and fear, and was uncomfortable in soul and at heart. Now Jesus makes another visit. It seems that he came for the special benefit of Thomas this time. Thomas had told the disciples that he would not believe in the Lord's resurrection unless he could put his finger upon the nail prints in the Lord's hands, and thrust his hand into the spear wound of the Lord's side. When Jesus came in the midst, he gave them the general salutation, "Peace be unto you." Then he turned to Thomas at once. It seems as if he didn't pay any attention to the rest, for Thomas was the one that needed his immediate help. So he told Thomas to stretch out his hand and put it in the spear wound, and reach forth his finger and touch the nail prints. Like a good many other people, Thomas didn't need as much evidence of the Lord's resurrection as he thought he did. But Jesus always gives every man all the evidence he needs, and he did so in the case of Thomas. But Thomas cried out, "My Lord and my God!" This was the first time he could use such language. During the week he might have said, "Peter's Lord, and John's God." But now he does not need to put religion into the hearts of other people. He comes right down to himself, to Thomas, and he cries out that it is the Lord and the God of

Thomas, not the Lord and the God of the other disciples alone.

So, in this day, religion will do us no good unless we have it in our own name. We must make a personal application of the blood of Jesus Christ. We must have our own faith, not depending upon that of the mother or our grandparents. It is the only kind of faith that helps or that saves. It is the only kind that removes the clouds from their envelopment of us, and lets in the bright sunshine of the presence of the Lord. It is the only concession that can take away our own helplessness and give us power to lean upon the strong and mighty arm. We are not saved by families, not saved by communities, not saved by cities, not saved by nations. Salvation is of the individual, just as sin is of the individual, and just as the soul belongs to the individual.—Religious Telescope.

JESUS THE WAY.

The hungering after God is a natural impulse and there is another deeper hunger not only to have a God, but to know what kind of a God he is. So men have tried to find the way to God that they might know Him. Jesus Christ, our Lord himself, declared He was the way. Jesus as the way reveals to us the reality that is in the heart of things. For as He revealed this He revealed to us God almighty, an eternal omnipotence. No man will be satisfied with anything less than an almighty God who is in their faith as revealed in Christ. The poet has said:

"Heaven above, a deeper blue,
Earth around, a fairer green,
Something shines in every hue,
Christ-less eyes have never seen."

The difficulty that has been found with earnest souls as they have deeply thought upon Christ as the revelation of the way to know God is, that it is too good to be true. But nothing is too good to be true, since the Sovereign of the universe and the highest ideals of man are in perfect accord. The more faith we have in this the more true it becomes and the more easily accepted.—Methodist Protestant.

THE STEWARDSHIP OF MONEY

Let every one of you on the first day of the week lay by him in store, as God has prospered him, that there be no gatherings when I come.—I Cor. 16:2.

The principle of divine ownership in all material substance is recognized in this statement of the apostle. This world belongs to God by right of creation. He made the soil with its food for plants, the sun with its genial warmth, and formed the clouds to drop their wealth of moisture from the heavens. "He causes his sun to shine on the evil and the good, and sends his rain on the just and the unjust." "He openeth his hand and feedeth every living thing." If any man has money it is because God has "given him power to get wealth."

God doesn't need this wealth which we hold, for his personal enrichment, but has a great enterprise which he has projected and he demands a portion of all we control for this enterprise of human redemption. In the above text the apostle Paul recognizes the principle upon which our obligation to support the kingdom rests, and the method controlling our contributions.

1. It is universal giving.

"Let every one of you." At times we find people who seem to be too poor to contribute to the Church, and we feel that they should be excused. But no one is exempt. Giving is a privilege which should be denied to no one. Christian liberality is one of the graces of the Spirit, and can grow and thrive only by exercise. The poor widow whose liberality Jesus observed as he "stood over by the treasury," gave all the living she had and was commended by the Master for her willingness to suffer for his cause.

2. It is systematic giving.

(a) "On the first day of the week." It abandons the haphazard method of giving "just what we happen to have when the call comes," and regularly makes provision for meeting our obligations by laying aside at stated times the money which belongs to God. We know the state is going to call for our taxes and we prepare to meet the call. If we were to spend our income as fast as we receive it, such calls could not be met. This is frequently the reason we cannot meet the calls of God.

(b) "Lay by him in store." This recognizes God's partnership and puts aside in a systematic way that which properly belongs to him.

3. It is proportionate giving.

"As God has prospered him." This is the only just plan for supporting the Church. The rich man gives a large sum and the poor man a small sum, but each gives the same per cent of his income. The burden rests with equal weight upon all. What proportion should be given? Certainly not less than one-tenth of our income. This was required of the Jews and surely Christians should not do less. Jesus gave it his indorsement when he said, "This (paying tithes) ye ought to have done and not to have left the other undone." This is not setting a limit to Christian liberality except in the downward direction. You are not to go below the tenth; you may go as far above it as love may suggest. And many should go far above it.

4. It is adequate giving.

"That there be no gathering when I come." You ask how much is needed for the success of God's cause in the world? Here is your answer. God has agreed to take one-tenth of the total income of his people and make it meet all the needs of his work. What a simple solution of all our financial problems! We sometimes find people who object to drives, campaigns and public collections and we all deplore the conditions which make them necessary, but they will continue to be necessary as long as we depend upon our present methods of raising money. When all our people can be brought to "lay aside" one-tenth of their income as a recognition of their stewardship, every righteous cause will flourish and God will "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."—Central Methodist.

QUESTIONS BOTH SENSIBLE AND TIMELY.

These questions come from a layman well known in our territory. They are directed by a layman to laymen.

We shall be glad to receive, and, as far as possible, to print, such answers as our lay readers may care to send us.

A Layman Wonders

What general class in the church must supply the money for our benevolent boards?

Is the present financial depression and scarcity of money really the reason for the "slump" in church contributions?

Is this lack of money for benevolence due to indifference on the part of our laymen?

Will sermons and appeals be a sufficient and permanent cure for this indifference?

Are the majority of laymen doing anything of real importance in the local church?

Is doing work one's self a good way to become interested, to lead to initiative, and to the assumption of responsibility?

How many laymen in every hundred think through church work, its possibilities, and privileges, as they think through other matters. Are our church leaders clearly and urgently emphasized the need for a changed attitude on the part of laymen?

Considering our falling income from benevolences, the condition of our church membership, as well as the results from our work in hospitals,

for education, for missions of all kinds, etc., where would you say we are least successful and least efficient at present? Is it in the local church?

Our plan as a church for preaching the gospel is that of joint or collective participation. Can it be practically applied in service in the local church, through joint or collective effort, instead of leaving it to indefinite individual attention?

If as a church we were giving the same attention to applying the gospel in Christian service, that we do to preaching it, do you think conditions in the local church would improve?

If a pastor had the time (and he has not) is he prepared by training and experience to handle the details of a good working program in the local church, which involves, almost wholly, lay needs, lay thinking, lay planning and lay activities throughout?

Do we in the local city churches inform our congregations of the work being done by such agencies as the Y. M. C. A., the Sunday School Association, the welfare organizations, etc., and try to supplement and work with these organizations in our own neighborhood?

Are we practical and efficient when we preach and emphasize the deeds of the prophets of old, but fail to work with the prophets, reformers and leaders, who are trying to emphasize Christian service in our town?

Considering our average church equipment, and the usual opportunity and need in every community, would you say that as many as half of our churches are accomplishing twenty-five per cent of what they could and should, in moral and spiritual leadership—assuming that the members were actually successfully applying the gospel?

If the general program of the church continues to say that religion cannot be made practical, while the busy world of its own volition actually makes it so, what position will the church find itself in?

Would you favor a "Layman's Exchange Sheet" to be published monthly for all members of our official boards, setting forth methods and plans which are being successfully used to practically and efficiently apply the gospel, also giving statistics and information in detail covering the work in wide-awake successful churches?

If you could write some "head-quarters" for methods and plans which are proving successful, when you wished to "campaign" for better church attendance, to interest parents in the Sunday School, to interest people in our church literature, to put over a financial canvass which should cover all needs and eliminate all appeals from the pulpit, would it be helpful?—Northwestern Christian Advocate.



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FOR YOUTH.

WANTED—A HARD JOB.

Forbid for me an easy place,
O God, in some sequestered nook
Apart to lie
To doze and dream and weaker grow
And less and less to do or know
Until I die!

Give me, O Lord, a task so hard
That all my powers shall taxed be
To do my best;
That I may stronger grow in toil,
For harder service fitted be,
Until I rest!

This my reward—development
From what I am to what thou art.
For this I plead!
Wrought out by being wrought upon
By deeds reflexive, done in love,
For those in need!

—Charles Earle.

A SPIRITUAL AWAKENING

A short time ago, writes a friend, a young man who has not attended church or read his Bible for a long time, but who recently began to take a great interest in good literature, came to me full of enthusiasm over something that he had read in a magazine.

"Listen to this," he said, opening the periodical. He read for a few minutes, and there was a new note of reverence in his voice as he ended with: "Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." His face glowed as he exclaimed: "Isn't that wonderful?"

"It is," I agreed. "Would you like to read more by the same author?"

He nodded, and I handed him my Bible that lay on my desk.

He stared at me. "You don't mean to say that's from the Bible?"

I nodded and opened the book at the twelfth chapter of Ecclesiastes and he read: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

"I didn't know that was in the Bible," he said quietly. "Are there any more passages like that?"

I turned to the fifty-third chapter of Isaiah and then passed on to other beautiful passages both of the Old Testament and of the New. He listened to them eagerly.

A few days ago he said to me: "I'm going to church now." He had found his God again through reading the Bible.

It has been a real joy to watch the spiritual awakening of that young man who had been rejecting the spiritual food for which he really hungered because at some time in his youth it must have been served to him unattractively.—Youth's Companion.

THE GREAT-SOULLED MACALPIN.

You have some wheat to sell?" said the miller to Macalpin.

"I have three thousand bushels," replied the settler.

The miller's eyes narrowed; then he made Macalpin an offer for his wheat that made the thrifty Scot stare. "Why, man," he exclaimed,

"at such a price you could make no profit grinding that wheat into flour! What have ye in mind?"

"Selling it for seed grain," replied the miller coolly, for he thought he was sure of his man.

A vision swept before the mind of Macalpin. Misfortune had overtaken the settlement. Early frosts the year before had killed all the grain, and the last that his neighbors had had from the years before had long since gone to keep them and a few cattle alive. They looked into the future with dismay. Macalpin, because he had farmed more extensively and had sturdy sons to help him, had grain stored away from the previous years when prices were low, and he had refused to sell his wheat at a loss. Now the miller was offering him money beyond his dreams! But in his vision Macalpin saw the cold-hearted man going among his struggling neighbors menaced by famine and extorting money from them, and the cold sweat came out upon his brow. He would not sell his wheat to this man!

The next Sabbath morning, dressed in his best, Macalpin took his stand early by the gate of the little kirk on the hillside, and as each fellow churchman and neighbor passed he whispered to him: "You can get seed grain at my place measure for measure. For each bushel you take at seed time you can bring me a bushel after harvest."

After doing that for the members of his own congregation he sent his sons off to other churches in the neighborhood to make the same offer.

Early the next day a procession of men with bags on their backs, men on horseback, men on oxen and men in wagons, came in at Macalpin's gate. Not one was denied.

"You're all alike to me today," said Macalpin. "Bushel for bushel it shall be. What you take at seed time restore me bushel for bushel after harvest."

His sons measured out the precious grain and filled the bags and boxes of their neighbors. For three days the work of distribution went on until every man in the neighborhood was provided with seed grain. The act of the great-souled Macalpin saved the settlement, and the deed is held to this day as a treasured remembrance.—Youth's Companion.

GIRL TELLS WHY SHE REFUSES TO DANCE

A young woman was asked to give a reason why she refused to dance, and she gave these reasons:

"1. The dance would carry me into crowded halls and ballrooms, and late hours, which would be injurious to my health.

"2. The dance would lead me to permit freedom with the other sex of which I would be ashamed.

"3. The dance has a bad name. I think something of my good name and character.

"4. The dance is often accompanied with drinking and kindred vices and sins.

"5. I am told that the dance is a temptation to young men and women, and the dance unfits the mind for serious reflection and prayer.

"6. I am a church member and a Christian; and no soul-winning Christian will dance. In fact, no one who honors God and Christ and the church and true ministers of the Gospel and good people will engage in the modern dance.

"7. I want my life to count for good not for evil in the world and I want to help everybody to be good, therefore I cannot dance.

"8. I covet the respect of true ministers of God, and of the church and all good, Godly people, so my own conscience will not permit me to dance.

"9. I never want to be where I would be ashamed for God and Christ and God's true ministers to find me and he refuses to go to the dance.

"10. I could not think of going from the dance to meet my God and the redeemed in the next world."—Exchange.

FOR CHILDREN.

HER DREAM

Sweet Kitty MacKay
Would not put away
Her clothes or her playthings,
For all you could say.

Behind the hall door,
Or else on the floor,
Were pencils and rulers
And dolls by the score.

But at last came a night
When she dreamed in affright
Of climbing a mountain
Of marvelous height.

It was made out of bats,
And sashes and hats,
Books, papers and puzzles
And small china cats.

There were tea-sets and balls,
And hundreds of dolls,
And a little stuffed pony
With one of his stalls.

Now Kitty MacKay
Puts her playthings away,
But what makes her do it
Her mother can't say.

—Rebecca D. Moore, in
The Youth's Companion.

HOW TOM AND TOT SURPRISED THEMSELVES.

Tom and Tot felt almost as big as grown-ups, for they were to see to things at the house and barn all day, and maybe until after dark. The rest of the folks were going to drive to grandfather's, fifteen miles away, to spend the day.

There was enough hay down from the mow to give all the cows and horses their supper, and Spot was only milked in the morning now. So everything was fixed for chores, and Tom and Tot would have little to do except get their dinner and supper. This was easily done, for the pantry was full of good things already cooked.

After dinner Tom said: "Let's go out to the barn and see if things are all right."

As they opened the little door out from the big barn door, and stepped inside, Tom stopped short, so short that Tot was frightened for fear one of the horses was loose. Then she looked in and saw what she thought was the head of a little gray kitten.

"Oh, I want it for my very own little cat," she exclaimed, starting to pick it up.

Tom jerked her back quickly. "It's not a cat," he declared. "It has feathers."

It was not a chicken, or a duck, or a turkey, or anything they had ever seen before.

"It's most frozen," declared Tot. "Let's take it to the house and get it warm."

Tom shook his head doubtfully. "I believe it is an owl," he said. "It looks some like the picture in my reading book."

"We mustn't let it suffer, even if it is an owl," said Tot. "We must take it in and get it warm."

Tom put on a pair of thick leather mittens lying near and touched it cautiously. He was afraid it might scratch or bite, but it was too nearly frozen to do either. Then he picked it up and carried it to the house.

It soon felt much better in the warm room and blinked at the children in a most comical way.

When it came time for the night feeding, the question was what to do with the owl. "We can't leave it here," said Tom; "it might get into the fireplace and get burnt."

"Let's put it in the spare room," said Tot. "We can shut the door tight, and it cannot get out."

"The very thing," declared Tom, and they shut it in the big room over the parlor.

After the stock was fed they thought about feeding the owl. But what should they feed it? Both decided that bread and milk would not hurt it, anyway. "It looks so like a kitten," said Tot, "that I think it must like cat food out of a cat's

dish."

This was given, but the owl looked at it with doubt, and then flew across the room in front of the grate.

"How glad we are there is no fire in it!" said Tot.

Tom nodded. Suddenly he said, as they slipped out of the room and shut the door, "Let's surprise papa and mamma. We'll go down into the parlor and jump out at them when they open the front door."

"Let's said Tot; 'it must be time for them; it's getting dark.'"

They scampered downstairs and into the big room below. It was cold and dark, and Tot wanted a light.

"That would spoil all the surprise," objected Tom.

"What's that noise?" asked Tot, as a queer sound came from the side of the room containing the grate.

"Maybe it's a brick blown from the chimney," replied Tom doubtfully. "You know one did blow down the other night."

"But I hear something flutter," said Tot.

"It's just your heart," insisted Tom. "Hush! I guess they're coming."

The sleigh stopped in front of the door. "When I nudge you, jump and say 'Boo!'" said Tom.

The door opened. But before he could nudge there was a terrible trembling scream from the fireplace.

Tom and Tot both screamed and jumped out into the hall just as something went sweeping over their heads.

"What's the fuss?" asked papa, who had just opened the front door.

"Something awful's after us," cried Tot.

A light was lit in the sitting room, and in one corner sat the little screech-owl, as badly frightened as any one.

"We had it shut in the spare room!" exclaimed both children.

"How did it ever get into the parlor?"

For a moment papa was puzzled. Then he laughed and said, "It must have fallen down the chimney from the fireplace in the spare room."

"That was the noise we heard," exclaimed Tot. "But may I have it for a pet?"

"If you will keep it in the granary at night," laughed papa. "It will be a better mouse-trap than the one I was intending to buy."—Bessie L. Putnam, in the Pittsburgh Christian Advocate.

COULD NOT WALK BECAUSE OF PAIN

Bad Case of Woman's Illness Remedied by Lydia E. Pinkham's Vegetable Compound

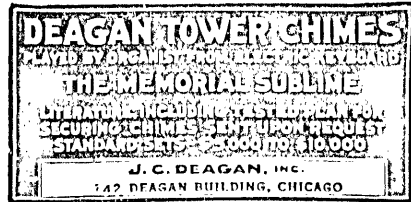
St. Louis, Missouri.—"I had such a bad case of female trouble that I could not walk because of the pains from inflammation. My back was all done up. I could hardly bend, could not go up stairs because of weakness, and no one could possibly be in worse shape than I was. I have taken twelve bottles of Lydia E. Pinkham's Vegetable Compound, and I am a strong woman now and can work down any of my neighbors. They wonder how I can do so much work. I dare say that I have recommended your medicine to a thousand women. A little book was thrown at my door, and that is how I first learned of it."—Mrs. D. M. BEAUCHAMP, 1104 Morrison Avenue, St. Louis, Mo.



Letters like this bring out the merit of Lydia E. Pinkham's Vegetable Compound. They tell of the relief from such pains and ailments after taking Lydia E. Pinkham's Vegetable Compound.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use.

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Chill Tonic

Destroys Malarial Germs
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Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
North Arkansas Conference, Mrs. E. F. Ellis, 104 N. College St., Fayetteville
L. R. Conference, Mrs. L. B. Dibrell, 1701 Center St., Little Rock
Communications should reach us Friday for publication next week.

MAXIMS ON PRAYER.

Keep before you the grand leading promises to the prayerful: God's immediate help, the possibilities of faith, and of abiding union with Christ, God's infinite power and riches in glory, rest from anxious cares, and the special promise to those who are in agreement. Compare—Isa. XIX, 27; St. Mark IX, 23; St. John XV, 27; Ephes. III, 20; Philip IV, 6, 7, 19; and St. Matt. XVIII, 19.—Dr. A. T. Pierson.

MARK OUR PROGRESS.

From Comparative Report of Mrs. F. H. E. Ross, Treasurer Woman's Missionary Council, for fourth quarters' of 1923 and 1924 we see that North Ark. Conf. W. M. S. paid in 4th quarter of 1923, \$7,725.52 and for corresponding quarter of 1924 \$8,875.40. Paid on Belle Bennett Memorial \$856.95.

For 4th quarter of 1923 the L. R. Conf. W. M. S. paid \$9,489.96 and in corresponding quarter of 1924 paid \$11,042.54. Paid on Bennett Memorial \$1,625.16.

OUR WOMAN'S BUILDING AT MT. SEQUOYAH.

We are pleased to know that plans are being drawn and will soon be submitted to the Building Committee. The building will be of native stone to the second story which will be of brick. The architecture is English in type. This attractive and commodious building will serve the women of the Western Assembly and it's good to hear of the great living room 23 by 36, three large committee rooms, porches, kitchen and pergolas. Upstairs will be bedrooms and baths.

Every woman of L. R., and N. Ark. Conf. W. M. S. will be glad to contribute to this building which will mean much to us. We are asked to raise one dollar each as quickly as possible for this work. Doubtless some of our friends will be pleased to assist us—and, maybe there will be some handsome contributions. Mrs. C. F. Elza's article on "The Need for a Woman's Building at Mt. Sequoyah" should be passed around that our members and friends may be inspired to "lend helping hands" to this very worthy cause.—V. C. P.

ANNUAL MEETING, L. R. CONF. W. M. S. EL DORADO, April 7-10.

Mrs. L. B. Dibrell, chairman, and her committee are arranging a fine program, and many hearts are turned towards First Methodist Church, El Dorado, in which the L. R. Conf. annual meeting will convene on Tuesday afternoon April 7.

The theme: "The Christian Way of Life" will be presented in a series of services led by Mrs. E. R. Steel. Besides her Annual Address, Mrs. C. F. Elza president, will bring a great message from the great Missionary Convention of North America recently held in Washington, D. C. Mrs. H. L. Rummell will give interesting reports of L. R. Conf. activities and from the Woman's Missionary Council, M. E. Church, South, in Tulsa, Okla.

For Mt. Sequoyah evening Mrs. Preston Hatcher, president, and Mrs. R. A. Dowdy, Cor. Sec. of N. Ark. W. M. S., are invited to assist in a splendid program. The address of another notable evening will be from Mrs. F. F. Stephens, Columbia, Mo., the gifted President of the Woman's Missionary Council M. E. Church, South. Interesting reports will be heard from Conference Officers, Superintendents, and District Secretaries. Mrs. J. M. Workman will con-

duct the noon Bible Hour.

The pastor-host, Rev. P. Q. Rorie, and the P. E. of Camden District, Rev. J. W. Harrell, will lead devotional services. The choir of El Dorado First Methodist Church will provide choice music. Anthems, solos and grand old Hymns will feature each day. The gracious hospitality of El Dorado is well known, and the large delegation will be royally entertained.—Virginia C. Pemberton.

N. ARK. CONF. W. M. S. REPORT OF PUBLICITY SUPT. FOR 4th QUARTER, 1924.

61 auxiliaries reported this quarter, more than any other quarter.

52 are using Bulletins.

5 presented Missionary news at church service, 1 at Prayer meeting and 8 at Sunday School.

31 sent news to secular papers, and three of these items were taken from Bulletin.

4 reported having sent items to Methodist, but there have been many more.

9 clippings were sent this quarter. 10 have used Missionary posters, three in the Sunday School, two at Prayer meeting and two at church service.

17 have a program committee.

I sent 300 leaflets to the District Secretaries for distribution; and have mailed monthly 180 Bulletins.

In sending your next quarterly report please use the new report blanks for Superintendents of Publicity and write your auxiliary and address plainly.—Mrs. E. F. Ellis, Pub. Supt. N. Ark. Conf.

DEAR CO-WORKERS, N. ARK. CONFERENCE.

I am informed that credit will be given the Woman's Missionary Societies for the use of the book, "The Task Ahead," where they take it as a regular class study in co-operation with the other agencies of the Church according to the plan which is being promoted by the Centenary Commission and wherever the women feel that they cannot do this and their other study also. Wherever they can put this, "The Task Ahead," in as a special, we should be glad to have them do so and to finish up their regular course later, but we are committed to the promotion of this cooperative plan and will give credit where the women claim it.

I hope the work will go steadily on in our Conference.—Mrs. Jno. W. Bell, Conf. Supt. Mission Study.

REPORT FROM HELENA DISTRICT.

The fourth quarter of the Helena District closed with a large financial increase over the first, second and third quarters. Six societies contributed to the Bennett Memorial Fund, Forrest City leading with the largest amount. The district pledge is now more than half paid and we hope to pay it in full during 1925.

Helena No. 1 led the race in the membership drive enrolling seventy-two new names.

Parkin, Holly Grove and Forrest City Young People deserve special mention for their splendid work and prompt reports.

Marianna Juniors are working beautifully under their very capable Supt. Mrs. D. P. Hilton.

The Baby Division of Earle is in the lead financially with four others of the mite-box-brigade closely following.

We thankfully acknowledge a gift of \$50.00 from Mrs. Jeffries, Clarendon, to Pearl McCain scholarship.

Amount of dues for 4th qr. . . \$ 549.95

Pledge 521.61
Week of Prayer 168.59
Bennett Memorial 294.73
Local Work 1708.03
—Mrs. J. A. Looney, Dist. Secy.

GURDON AUXILIARY.

In our first meeting in the church parlors, with forty ladies present a splendid program on the Sisterhood of Service was presented with Mrs. F. M. Holt as leader.

Mrs. J. W. Rodgers' talk on the "Sisterhood of the Local Missionary Society" was a gem, inspiring to the most indifferent. Mrs. W. D. Davidson presented the Bible lesson, "Along Friendly By-Paths—Here and There in the Gospel" with appropriate comments. Mrs. Dick Jackson told the story "From a Wedding Diamond to a Jade Bracelet" in a pleasing manner. Mrs. Mary Moore brought "A Message of Interest From the China Missionary Society."

After the program a social hour was enjoyed interspersed with music by Mrs. C. Loughridge after which the members of the Lillian Wahl circle as hostesses served delicious refreshments.—Reporter.

NORTH LITTLE ROCK AUXILIARY

Mrs. R. J. Rice, Publicity Superintendent of North Little Rock writes that they are having interesting meetings. They had their "Voice Program" the second and an all-day study meeting the ninth of February, studying "Ming Kwong." Mrs. G. D. Eason is Study Superintendent and she made the lesson very interesting, having assigned the different chapters some time before. Several musical numbers were given. Mrs. John Scott's circle served a delightful luncheon at the noon hour.

NEW AUXILIARY AT HACKETT.

Mrs. J. W. Head writes that a new auxiliary has been organized at Hackett with ten members. They intend to take up the work of a regular Missionary Society. They think they will be a small society but they expect to be a good one. They have a fine corps of officers. Pres., Mrs. Arche Darling; V. P., Mrs. Charley Bartley; Rec. Sec., Mrs. George Reeves; Treas., Miss Etta Ware; Supt. Study and Publicity, Mrs. J. W. Head; Supt. Social Service, Mrs. De-Roske Forbes.

THE NEED FOR A WOMAN'S BUILDING AT MT. SEQUOYAH By Mrs. C. F. Elza.

The Mt. Sequoyah Summer Assembly is now in its second year, and is rapidly becoming one of the great vacation centers of the West. Many new buildings are being added on the Assembly ground. Among these is to be a new Woman's Building. The project has been approved by the Woman's Council and Board of Missions and 1925 and 1926 will be marked by an active campaign for funds from the Western Conferences. The need for such a building is a real one. Mrs. F. F. Stephens, President of the Woman's Missionary Council, says: "This will be not only a beautiful project but an extremely useful one. Such a building will afford a meeting ground for conference executive committees which are near enough to make use of it, for the annual Conference of City Mission Boards, for people who attend the Schools of Missions, and for any number of other gatherings. I am sure it will meet with a hearty response from people who are interested, and that it will be a credit to the women who are planning and building it." Western Methodist Women want to have some real part in Western Methodism's summer play grounds. We are learning a great deal about play grounds these days—we used to allow our children to play on the common, sometimes on the streets, often with danger to them physically, worse still, a moral danger because that play was unorganized and unsupervised. We seem to have learned that of our children's play, but we have yet to realize the insidious danger of the vacation places where our

Methodist women "play" in the mer time.

Recreation periods have in them power to re-create or power to tear down. The woman who spends her summer in one of the great Methodist playgrounds where recreation is organized and supervised by our church, will come home full of renewed energy and enthusiasm for the higher things of life—with new ideas, new plans, new methods, and the glow of the summer's inspiration will flow like an electric current through the winter's program in church and community life. Whereas, the woman whose summer was totally given over to motoring, golf, bridge-playing and light gossip, probably comes home from some worldly resort to find the church program an uninspired drag, because it is not "lighted up" with the glow of an inspirational leadership such as a Mt. Sequoyah or Junaluska summer would give.

But if we want to take our women to Mt. Sequoyah, we must concentrate their thought, their interest, and their effort on this particular spot. Woman is domestic by instinct, she loves a place—her place, and so, in projecting a Woman's Building for the Western Methodist Assembly we are going to capitalize the homing instinct of our women in a great summer home that we can call "our own." Not a "Little Gray Home in the West" but a "Big Gray Home in the West" where all that is best in religious training, methods and ideals may be brought together.

We wish every one of you could see the beautiful site on Mt. Sequoyah, which is to be the location of our Woman's Building—a site right in the heart of things, nestling in a leafy background of fine oaks, two thousand feet high on the Ozark mountain crest. The Ozarks! The Ozarks! They are transcendently beautiful. We did not need Harold Bell Wright in his novels to tell us that. One woman who had visited both Mt. Sequoyah and Lake Junaluska said, "Why didn't some one tell me how very much better it is at Sequoyah, no long hard hills to climb—everything right here together on the top of that lovely mountain. I am delighted with it." And so you see whatever other advantages Lake Junaluska may boast it is Mt. Sequoyah which is "the fat woman's paradise."

We want a Woman's Building at Mt. Sequoyah which shall be dedicated to the higher things for women's lives, association, education, information and inspiration. When our lives grow weary with the objects close about us, we go to the window and look away out over the hills and valleys and get a far view. So, too in our Christian life, there is new inspiration in the broad outlook—We see the things near at hand better—in better perspective for having a bigger, broader outlook. It prevents our being self centered, or community centered. It gives us the world parish outlook of John Wesley.

And then more vital than mere inspiration is this greater need for definite missionary training and instruction. Again and again in our conference work we are confronted with a breakdown of work in conference, district or auxiliary because of inadequate leadership. Every year at Mt. Sequoyah a standard school of Missions is maintained, the curriculum and faculty being equivalent to University courses. We thought this summer as we listened to Dr. John W. Cline, for years president of Soochow University in China, in his masterful lectures on "China's Challenge to Christianity," what rich opportunities the School of Missions offered our women. A woman's building will mean more women to avail themselves of this training.

The Woman's Building should become a center where we may form helpful, inspiring friendships, where the women from Missouri may talk to the woman from Louisiana, the woman from Texas to the one from Oklahoma and where provincial him-

itations may be broadened into new sympathy and interest. Do you want to meet your own Council president and vice president, your Western administrative secretary, the Council officer who heads up your particular department of work? Then come to Mt. Sequoyah for your vacation. You will find them there, nice, lovable, human folk, easy to approach, anxious to help and your winter problems will be easier because of their summer acquaintance.

We need a Woman's Building at Mt. Sequoyah for a center of rest and recreation. We have become a strenuous, rushing, arduous people. We crowd into a week more events, places, functions and interviews than our grand-mothers covered in a month; and so there must be some season for relaxation, quiet, and a rebuilding of spent forces. Where better than where good Methodists get together up on the mountain tops among the clouds and trees and God's own unsurpassed loveliness, for Nature is the true rest-nurse who calms our world fever and brings back health, peace and power again.

The need for a Woman's Building is a very real need. Some of our

women love the outdoor life well enough to really like to camp in the little cottages or take a bed in the big dormitories, but that is not true of all. Many of our fine women who would make a very real contribution to the Assembly life, and who would bring from it invaluable returns to their church and auxiliaries, are women who must have more comfortable surroundings. If we expect some of our women to make Sequoyah their regular summer vacation grounds, we must make it at least a thoroughly comfortable place to stay. This will be readily accomplished in this new Woman's Building and with its construction a new influx of women guests will be assured.

The Epworth Leaguers are ahead of us. Their building is already partly constructed, the class and community rooms were used last summer and surely if these non-producing Methodist young people who do not control their own funds can get together enough money for a great building, then fifty thousand women in Western Methodism can finance a building that will be a monument to our Western Womanhood and a gathering place for years to come. Let's get together for a great woman's building on beautiful Mt. Sequoyah "out where the West begins."

WORKING PLAN FOR SOCIAL SERVICE COMMITTEES.

By Mrs. W. A. Newell, Council Supt.
As we lack space for the excellent "Foreword" on this subject, we hope the leaflet for March will be carefully studied in the auxiliaries and the Committee on Social Service will use the plan.

Mrs. Newell says:
You may go by ones or twos, calling at the door and explaining in a quiet, businesslike way that you are making a "house census" or "social census." People are used to answering questions in a school census inquiry, and this ought to remove suspicion of your motives.

1. Note outward appearance of building, paint, repair, roof.
2. Note condition of yard, rubbish, garbage unremoved, pets or animals, flowers, or any attempts at order.
3. In house detached or in row, single or apartments.
4. Number of rooms.
5. Number of windows in each room.
6. Water supply, from well or city water main. If latter, is tap in house or yard? Is it used by more than one family?

7. Location of toilets in house or outdoor privy? If former, is it connected with sewer? If latter, is it according to state or city regulations? How many families use it?
8. Are doors and windows screened against flies?
9. Number of persons in family? Are there boarders?

10. Age of children?
11. Number of breadwinners? Does mother earn?
12. Wages of each?
13. Health of family, past and present illness?
14. Rate of rental? Ownership? Note cleanliness of rooms. If mother works, find out who cares for her children while she is gone. Where do they get their noon meal? This will have to be tactfully found out.

Bring the facts to the attention of your auxiliary after comparing notes and going over them as a committee. Please send this to your Conference Superintendent of Social Service, signed, giving your address.

If you find neglect and bad conditions, study your city and state housing law and find whether it is being violated by property owner. Report to your board or health officer, city or county, and ask for inspection.

Discuss with your auxiliary wages, proportion for rent and for food for family in your locality to maintain health. How would you manage in similar housing conditions and like income? What can the Church do to change conditions?

Sunday School Department

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

Lesson for March 8

THE SAVIOR ON THE CROSS

LESSON TEXT—Luke 23:33-46.
GOLDEN TEXT—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Rom. 8:32.

PRIMARY TOPIC—Jesus Forgives His Enemies.

JUNIOR TOPIC—The Savior on the Cross.

INTERMEDIATE AND SENIOR TOPIC—The Crucifixion of Christ.

YOUNG PEOPLE AND ADULT TOPIC—Christ Died for Our Sins.

This lesson brings us face to face with the greatest tragedy of all times. No record in the annals of history approaches it; it is the very climax of all history. Though unique in its blackness, from it flows streams of liberty and life for all the world. It is highly important that every teacher have personal experience of Christ's death for himself, and then get his pupils to see that Christ's death was instead of their own death.

I. The Place of Crucifixion (v. 33).

They led him away to Calvary, a hill north of Jerusalem, resembling a skull. "Calvary" is the Latin word and "Golgotha" is the Hebrew. This is a most significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as the result of sin—life and intelligence are gone, leaving only the dark, empty cavern which once contained them.

II. His Companions on the Cross (v. 33).

Two malefactors were crucified with Him. Their names are not given. This is a fulfillment of the Scriptures. "He was numbered with the transgressors" (Isa. 53:12).

III. His Forgiving Love (v. 34).

He cried, "Father forgive them." He doubtless had in mind not only the soldiers who acted for the government, but the Jews, who, in their blindness, were ignorant of the enormity of their crime.

IV. The World Revealed (vv. 34-43).

Jesus Christ on the cross is the supreme touchstone of human life, and discloses the world's heart. Take a cross-section of the world at any time since Christ was crucified, and representatives of the various classes therein were found around Jesus on the cross.

1. The Covetous (v. 34).

They gambled for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain.

2. The Indifferent (v. 35).

"The people stood beholding." They gazed upon Him with indifference. The great mass of the world gaze upon the crucified Christ with stolid indifference.

3. The Scoffers (vv. 35-39).

(1) The rulers reviled Him for His claim to be the Savior. They wanted a Savior, but not a crucified Savior. Many today are religious, but have only contempt for a salvation which centers in an atonement made by blood.

(2) The soldiers reviled Him for claiming to be a king. The title, "King of the Jews," had been placed over Him in bitter irony, but it was true for, by right of the Davidic covenant, He shall be one day King over Israel (II Sam. 7:8-16). The fact that the superscription was in Greek, Hebrew and Latin shows that he was to be king over all the world.

(3) The Impenitent Malefactor (v. 39).

This brutal man joined in reviling the Savior, even though he was under

condemnation.

4. The Penitent Malefactor (vv. 40-43).

The conscious sinner who discerned the heart of the Savior prayed for mercy. The man confessed his sin against God and cried to Jesus for salvation. He saw that the dying One was the forgiving God. The fact that he acknowledged his sin showed that he was penitent. His request that Christ remember him when He came into His kingdom shows that he recognized that the One who was dying on the cross was making atonement for sin, and that He would come to reign as King. His salvation was immediate. Christ said, "Today shalt thou be with me in Paradise."

V. The Death of Christ (vv. 44-46).

So shocking was the crime that nature herself threw around the Son of God a shroud to hide Him from the godless crowd. When the price of sin was paid He cried with a loud voice, showing that He still had vitality, that His death was not through exhaustion, but by His sovereign will.

OUT-OF-TOWN DELEGATES TO LITTLE ROCK SCHOOL TAKE NOTICE.

By special arrangements those living too far to drive in will be excused from the Sunday afternoon meeting for the Little Rock School provided that the lesson is prepared in advance for Monday night. Let all expecting entertainment come immediately upon arriving in the city to the First Methodist Church, where a committee will assign homes. The Sessions will start with an inspirational lecture by Dr. Kern at 5:00 P. M. Monday.—Clem Baker.

BISHOP HAY TO BE IN LITTLE ROCK SCHOOL.

Bishop Sam R. Hay who rendered such fine service in the school last year writes us that he will be with us again. He will speak at the assembly period part of the time. He calls a meeting of all the Presiding Elders of the two Conferences while in the city.—Clem Baker.

FOWLER ORGANIZES ANOTHER NEW SCHOOL.

Some two weeks ago Mr. F. T. Fowler assisted the pastor, Rev. W. F. Campbell, in making a complete survey of the Bethel community on the Sheridan Circuit and last Sunday Mr. Fowler organized a new Sunday School at this place. There were 42 enrolled the first Sunday with prospects for an increase. The interest was fine and Mr. Fowler thinks that this will now be an ever-green school. Mr. E. P. Tabor was chosen superintendent and we extend our congratulations.—Clem Baker.

THE TEACHER'S REWARD.

Last week it was my happy privilege to teach a course in the first session of the Fort Worth (Tex.) Standard Training School. It was a splendid school with 250 certificates awarded at its close. My class had 48 enrolled and 37 certificates awarded. At the close of the week my class presented me with the paper which I give below. Such fine appreciation is the reward that makes a fellow try to do his best. It is worth more than dollars and cents.—Clem Baker.

Dear Brother Baker:

We, the members of your class on Organization and Administration of the Sunday School, want to express to you our very great appreciation for your course and the work you have done for us. The entire membership has been charmed and in-

Harmless, purely vegetable, infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

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When washing hair always use Floreston Shampoo

LONG SUFFERING

Birmingham Lady Tells of Her Remarkable Recovery Following Use of Cardui. "First Health in Years."

Birmingham, Ala.—Mrs. Florence Moore, 2309 Thirty-third Ave., North, this city, says:

"For many years I suffered with female trouble of every description. I was told an operation was necessary to save my life. At times I was not able to stand on my feet. I have cooked many a meal sitting, while my husband and children handed me the things with which to do it....

"I had given up all hope of ever being well again.... It is a sight what women will suffer before they will listen to the advice of others.

"Several of my friends had taken Cardui and been benefited by it. They told me about it, but I thought my case was hopeless. Finally I told my husband to get me some Cardui and I began to take it. After I had taken the first bottle I saw that I was improving. I took eleven bottles at that time before I was cured, but as it was the first health I had had for years I was thankful to do it.

"I can't praise Cardui enough." At all druggists. NC-167



spired by your broad sympathies, by your open mindedness, by your skill and power as a teacher, and by your love for the Great Teacher.

We think that it is fair to say that you have made us feel that you are an expert in Psychology and teaching methods. We have been immensely helped by your voluminous use of well selected, choice illustrative material in your lectures and discussions.

May God continue to bless and prosper you in your arduous task and your splendid efforts to promote His Cause and Kingdom through the development of strong symmetrical Christian leaders. You have given us new courage. We bid you God-speed.

(Signed)—By the 48 members of the class.

COMING TO THE LITTLE ROCK SCHOOL.

We are specially delighted at the large number of out-of-town leaders who have already enrolled for courses in the Little Rock School for Leaders. This list includes practically all our District officers from the two Conferences together with a large number of other outstanding workers. We have letters from others signifying their intention of coming. Every Presiding Elder in the state is expected to be here. The Bishop will be here. It is going to be a great meeting. We give below a list of those from out of the city who have enrolled:

Mrs. H. M. Harper, Texarkana; Mrs. L. E. N. Hundley, Arkadelphia; Mrs. Robert Hambright, Prescott; John T. Patton, Jonesboro; Rev. L. E. N. Hundley, Arkadelphia; Rev. C. E. Gray, Pocahontas; Rev. John A. Womack, Fayetteville; Rev. and Mrs. Chas. Franklin, Russellville; Rev. J. M. Harrison, Piggot; Rev. Alva C. Rogers, Humphrey; Rev. W. C. Yancey, Glenwood; Rev. A. W. Hamilton, Mt. Ida; Rev. L. J. Ridling, Wilmar; Rev. and Mrs. B. L. Wilford, Conway; Rev. F. R. Hamilton, Clarendon; Mrs. M. J. Russell, Valley Springs; Mrs. N. E. Armstrong, Booneville; Rev. Roy E. Fawcett, Crossett; Rev. and Mrs. T. O. Owen, Lake Village; Rev. L. T. Rogers, Hot Springs; Rev. Geo. E. Patchell, Hoxie; Rev. Wm. Sherman, Paragould; Rev. Ira A. Brumley, Springdale; Rev. G. C. Johnson, Atkins; Rev. John Hoover, England; Rev. Jesse Galloway, Carlisle; Rev. J. W. Thomas, Lonoke; Rev. Roy M. Black, Mammoth Springs; Rev. and Mrs. Marion W. Miller, Carlisle; Rev. M. E. Scott, Keo; Rev. and Mrs. F. M. Tolleson, Fort Smith; Rev. W. H. Goodloe, Jonesboro; Rev. W. C. House, Jonesboro; Rev. J. J. Melard, Eudora; Mrs. C. C. Graves, Mansfield; Mrs. Burney Standley, Lonoke; Mrs. John Hoover, England; Rev. R. R. Moore, Hazen; Rev. H. H. Griffin, Searcy; Rev. J. A. Parker, Monticello; Mrs. W. C. Ellis, Lonoke; E. R. Robinson, Lonoke; Mrs. J. W. Thomas, Lonoke; Miss Alberta Edmondson, Lonoke; Geo. Rule, Lonoke; Rev. I. L. Claud, Swifton; Rev. J. W. Moore, West Helena; Rev. J. B. Sims, Thornton; Rev. C. L. Cagle, Delight; Rev. M. K. Rogers, Sheridan; Rev. J. D. Rodgers, Sparkman; Rev. W. W. Nelson, Sherrill; Rev. J. L. Cannon, Arkadelphia; Mrs. E. L. White, Bryant; Mr. N. D. Couch, Bryant; Mrs. F. C. Fulcher, Bryant; Rev. and Mrs. W. J. Whiteside, Bryant; Miss Mary Bame, Bryant; Rev. R. H. Cannon, Stamps; Rev. J. A. Sage, Texarkana; Rev. Francis N. Brewer, Texarkana; Mrs. Robert Williamson, Fort Smith; Rev. W. T. Wilkinson, Magnolia; Rev. W. R. Jordan, Mabelvale; Rev. S. C. Collins; Mrs. Bessie Carpenter, Van Buren; Rev. J. M. Hamilton, Ashdown; Rev. C. D. Cade, Blevins; Rev. C. W. Johnston, Holly Grove; Rev. J. A. Henderson, Pine Bluff; Rev. E. S. Cook, Murfreesboro; Rev. J. D. Barksdale, Blytheville; Rev. C. E. Whitten, Grady; Allen D. Stewart, Mansfield; Rev. Jefferson Sherman, Searcy; Rev. J. R. Dickerson, Portland; Rev. W. V. Womack, Forrest City; Rev. G.

N. Cannon, Stephens; Rev. John G. Gieck, Arkadelphia; Rev. S. F. Goddard, Mena; Miss Mary Fuller, Augusta; Rev. Clifton E. Rule, Warren; Rev. S. K. Burnett, DeQueen; Rev. C. C. Burton, Greenwood.—Clem Baker.

CAPITOL VIEW MEN'S CLASS.

As a reminder that the "We Want U" Class of Capitol View Church is wide-awake and doing something, I wish to announce that the Class is growing rapidly and every one seems to be interested in the work.

The attendance for the past two weeks has been very good and it makes one feel good to see these fine men come out and line up with us in this great work.

Our fine pastor, Bro. Thompson, although a very busy man is doing much for us in the building up of this class, and I feel that it is largely through his prayers, untiring efforts and ever helping hand that we are enjoying this rapid progress.

Time and space will not permit me at this time to put my thoughts into words, but I believe that this class is going to work and pray as they have never prayed before, and that we will, if it is God's will, stand out as a leading factor in our church and in our community.

On Tuesday evening, Feb. 17, we held our monthly social Service. A very fine program was rendered by local talent and every one enjoyed the evening.

Following the entertainment refreshments were served.—C. E. Traylor, Reporter.

OVER THE TOP.

In the meeting of the General Council the North Arkansas Conference accepted a \$100 share in the Elementary Special for New Mexico, and Mrs. Carpenter reports that every District in the Conference has promptly responded to the call, and that she has already forwarded more than the amount accepted to Miss Kennedy.

You will have to take off your hat to Mrs. Carpenter when it comes to getting things done.—H. E. Wheeler.

STANDARD SCHOOLS.

At this writing the following places are on schedule for Standard Schools in 1925: Clarksville, Fort Smith, Batesville, Blytheville, Jonesboro, Helena, and Paragould. Searcy will also have a school, and other centers are considering this important field of training this year. The Conway District is throwing its resources into the Little Rock School, and the Fayetteville School is naturally assimilated by the Mount Sequoyah program.—H. E. Wheeler.

LAKE CITY, NOW AN "ADVANCED SCHOOL."

We are very happy to state that the Lake City Sunday School is now an Advanced School under the "C" type program of work, having cleared up all points which were questionable in the October Round-Up Campaign.—H. E. Wheeler.

JUNIOR AND OTHER SCHOOLS.

So many of these schools are being held that it is hard for us to keep up with them all. We have a most excellent report of the work being done in Fayetteville by the Class in Old Testament Bible, and under the leadership of Rev. James W. Workman, student pastor.

Reports from the Prairie View, Scranton and other Schools have been promised.

A splendid School was held in Paris, the unit on the Training of the Devotional Life being taught by the writer, and the course on the Pupil being taught by Prof. Morgan. There were 37 enrolled in the school, but those taking the examination were not reported at the time the writer left. Much good was evidently done. The pastor, Rev. J. A. Reynolds, is carrying forward the work on the Church to completion, and preparing for a thoroughly modern Sunday School program. The superintendent of the Sunday School and his father were both pupils in one of the courses given in Paris.—H. E. Wheeler.

EPWORTH LEAGUE

HOT SPRINGS LEAGUE UNION.

The first annual banquet of the Hot Springs City League Union was held Tuesday night, February 17, at the Central Methodist Church. Covers were laid for ninety, and the tables were very lovely with the George Washington decorations of tiny red candles and hatchets as favors.

Mr. Dewell Jackson, the president of the City League Union, acted as toastmaster. Dr. J. J. Stowe, of Central Church, delivered the invocation, and during the evening the following program was rendered:

Toast to the League Presidents—Jimmie Green.

Violin Solo—Lola Hildreth.

Why I should like an Epworth Leaguer for a Wife—Dewell Bradfield.

Why I should like an Epworth Leaguer for a Husband—Hazel Nix.

Reading—Martha Stowe.

Just Twigs, That's all—Spence Love.

Quit your Kicking—Lois Swin.

Ukelele Selections—Paul Runyan.

The City League Union, which is scarcely a year old, is an organization of the different Epworth Leagues of the Methodist Churches of the City, and is doing a splendid work. At present there are over two-hundred members on roll. A very interesting work has been mapped out for the coming year and the Year Book will soon be published.

LITTLE ROCK CITY LEAGUE CALENDAR FOR 1925.

Jan 19—First Church, 8th & Center.

Feb. 16—Capitol View.

Mar. 16—Asbury.

Apr. 20—Hunter.

May 18—Winfield.

June 22—Henderson.

July 20—Pulaski Heights.

Aug. 17—Highland.

Sept. 21—First Church, N. L. R.

Oct. 19—Gardner or 28th St.

Nov. 16—First Church, 14th and Scott.

Dec. 21—First Church, 8th and Center.

On account of the Arkadelphia Assembly June 15-20 the Union meeting is held on the Fourth Monday Evening. All the others are held the third Monday of each month.—H. T.

LEAGUE ORGANIZED AT TAYLOR'S CHAPEL.

Miss Lillian Peaslee secretary of the Little Rock District, in company with Misses Peaslee, Kirkland and McKay, went to Taylor's Chapel on the Maumelle Circuit and organized a promising Senior League with twelve members. The following are the officers: Pres., Myrtle Brinkley; Vice Pres., Seaborn Grimmett; Sec'y., Beulah Cook; Treas., Raymond Cook; Era Agt. Orrin Ives; Supt. 1st Dept., Thelma Grimmett; 2nd Dept., Lois Henigson; 3rd Dept., Mrs. Lessie Puler, and 4th Dept., Mrs. J. E. Mills.

NOTES AND PERSONALS.

Miss Mary Sanders of McGehee has been appointed District secretary of the Monticello District to succeed Mrs. Clarence Peel who finds that she is unable to do the District work. We are sorry to lose Mrs. Peel, but very glad to find some one who can take the work and do it as we know Miss Sanders will.

Miss Edith Sparks of Crossett has been appointed Group Leader for Group No. 3 which includes Crossett, Fountain Hill Ct., and Hamburg.

Please keep in mind that the month of March is set aside for Mt. Sequoyah Building Fund services. All collections should be sent direct to the Conference Treasurer.

Mr. Ted Haynes, president of First Church League (L. R.), reports that the Third Department has been kept busy during the month of February. The Valentine Banquet was a complete success and other entertainments for the Leaguers were given.

On account of moving out of the District, Miss Merle Couch, assistant District secretary of Camden District, resigned from the Little Rock Conference. It is with regret that the Cabinet is forced to give up Miss Couch, but we people in Little Rock are glad that she is making this her home.—H. T.

MONTICELLO DISTRICT.

On February 9, Groups 1 and 2 met at Dermott in their first Group meeting of the District. There were about one-hundred Leaguers present, from Dermott, Dumas, Eudora, Lake Village, McGehee and Wilmot. One of the best and most encouraging parts of the meeting was that the pastor of every chapter represented was present.

A pledge was secured from every chapter that had not previously made a pledge.

Much of the success of the meeting was due to the work of Miss Sadie Duncan, leader for the Group. We are sorry to know that Miss Duncan has accepted a position in Kentucky and cannot be with us. We are asking Miss Jessie Lee of Dumas to take her place.

Group No. 4 met at Warren on the evening of the 10th. Hermitage, Monticello, Warren and Wilmar were represented in this group. We were glad to have Bros. Ridling and Boyd drive in with a good representation from their chapters. We were very sorry that Bro. Rule was sick and unable to be present but glad Mrs. Rule was there and helped to carry out some of his plans.

Mr. Watt Childs, the efficient Group Leader was there with a lot of 'Pep' and a good talk. The District that finds a better leader will have to "go some."

Last but not least was the meeting held of Group No. 3 at Crossett, the 11th. Every charge was represented. We were glad to see Bro. Simpson with his two car loads from Fountain Hill and the crowd from Hamburg. Mr. Little, an ex-District Secretary from the North Arkansas Conference but now the County Supt. of Ashley County, was present from Hamburg. Bro. Fawcett had a good representation from his two Leagues.

At every meeting we had the very best of eats. We were sorry for the Dan Tuckers, who "Came too late to get their supper."

I want to congratulate the Monticello District for having the most loyal bunch. I don't know of another District that would have listened to the field secretary an hour and said they enjoyed it. Your enduring power is great.

On account of sickness Bros. Roebuck, Rule and Fawcett were unable to fill their places on the program, therefore this is why the Field Secretary did such long speaking.

The following is a summary of their meetings:

23 charges, 13 represented; 23 pastors, 10 represented; 21 Senior Chapters, 13 present; 11 Junior Chapters, 4 present; 2 Intermediate Chapters, 1 present. Number of Chapters making a pledge 26, number not making a pledge 8.

DALARK CIRCUIT, ROCK SPRINGS EPWORTH LEAGUE.

On Feb. 14, at Mrs. B. H. Gilliam's, we had a fine Valentine social. The house was artistically decorated in red hearts.

About thirty in attendance, everyone seemed to be in a good humor and having a good time.

Entertainment for the evening was furnished by music, contests, and fortune telling. Some interesting fortunes were read.

Delightful refreshments were served by the hostess, assisted by the Misses Ester Daniell, Hazel and Gladys Eubank.

Prize winners for the evening were Junius Fite, Homer Collins, Addie Evans and Louise Eubank.

The out-of-town guests were Mr. Hall Jones of Little Rock and Miss Elizabeth Smith of Camden.

These entertainments come month-

ly. If you don't belong to the League, come join us and be at the next one. —O. D. Gilliam, Pres.

CITY LEAGUE UNION WELL ATTENDED.

Despite the storm and down pour of rain preceding the City League Union meeting at Capitol View, February 16, the auditorium including the balcony was full of Leaguers and their friends. Although Capitol View led with 75 in attendance, Highland was a close second with 73. Much credit should be given to Henderson for bringing 54. The percentage has not been figured but it is likely that Henderson won. The following was the program: Devotional, Mrs. Mada Thomas; Reading, little Miss May; Vocal Solo, Miss Jeanne Owens; Reading, Mrs. Mary Teague, and Mr. Johnson, representing Hendrix College, was speaker for the evening. Refreshments were served in the League room.—H. T.

WYNNE EPWORTH LEAGUE.

The Senior Epworth League of First Church, Wynne, held their 3rd Annual Banquet Thursday evening, at 6:30 p. m. These Annual Banquets have grown to be one of the greatest social events of the year at Wynne.

Here is how the Evening Star at Wynne describes it: "The people of Wynne naturally think that the Epworth League is one of the finest bunches of young men and young ladies to be found in this community" and with reference to the Banquet they say, "A complete survey, based on quality, quantity and purpose would perhaps reveal that one of Wynne's foremost social functions ever witnessed in Wynne was that of the Third Annual Banquet of the Epworth League held at the Elk's Hall last evening."

The Banquet Hall was attractively decorated in red, white and blue twining which was draped over pictures and posts. Flags were also in profusion, suggesting the birth Anniversary of the "Father of the Country" was near.

Members of Miss Jennie Hare's Sunday School class each dressed as Martha Washington did the serving. A "George Washington" occupied an important place in the work. The tables were placed in a U-shape and

one-hundred-fifteen plates were laid and used. At each plate was placed a little cup of mints with red, white and blue shields. The place cards were miniature flags.

Mr. H. K. Barwick, Jr., was the toastmaster for the occasion, introducing the speakers with many flattering remarks and quite a few original jokes. F. N. Powell made the address of welcome to which Rev. J. A. Anderson made a response. Miss Lois Childress rendered a beautiful solo and Miss Wilmuth Dorris gave two readings all of which were enjoyed by the hundred Leaguers present. Mr. Harrell Burke, vice-pres. of the local League, gave a report on the League and this report would have been very commendable even from the largest city in North Arkansas Conference. Rev. E. T. Wayland gave a short talk on the good of the order, bringing out the fact that only in co-operation and organization can anything of importance thrive. Miss Floye Hall gave the League Prophecy, foretelling a great future for a number of the Leaguers.

But greater yet than all the talks and music was that of the Scrap Iron Quartette, of Hamlin, who came very near rendering a selection for the applauding crowd of young people, but on account of the loud applause the Quartette was unable to complete their selection entitled the "Church in the Wildwood."

Among those from out of town were Dr. & Mrs. J. A. Anderson, of Forrest City, G. G. Davidson of Jonesboro; District Secretary John O. Baker and his wife; Prof. Garrett, L. M. Frazier, Misses Maude Minnie, Ruby Dye, Josephine Bogard, Miss Lena Pierce of Parkin Epworth League.

Wynne has one of the best Leagues in Helena District and is doing 100 per cent work looking to carry a Gold Seal away from Galloway this year and is to be congratulated on having as its president Miss Louise Coffin, who is a real, live, enthusiastic League worker. Watch Helena District grow, especially Wynne League.—Reporter.

GARDNER MEMORIAL LEAGUE.

On coming in contact with live wires one receives a "shock." Such was the experience of the District Secretary on paying a flying visit to Gardner Memorial Epworth League Sunday night, Feb. 22.

Programs were neatly printed and distributed to the Leaguers, and in spite of the rain, a large crowd had the privilege of hearing an interesting program. The talks and special numbers were of the type that only study and work can produce.

Gardner Memorial is a Gold Seal League and is one of the strongest in Conway District. Mrs. Edith Salmon is their most efficient president and she has the hearty support of her Cabinet, members, pastor, and District officers. Besides being efficient, their spirit of friendliness and fellowship can hardly be surpassed by any organization.

The delightful "shock" came last when their President presented the District Secretary with a large card of "welcome" and a beautiful five pound box of candy.—Vivian Clerget.

WE SHALL NOT FAIL.

North Arkansas Conference boasts one of the finest most loyal bunch of Epworth Leaguers in the whole wide world. They stand by the Church and its program to the last ditch.

Just now we are being put to the test. Let us not be found wanting. The drive for the balance of the Mt. Sequoyah Building Fund is now on in full blast. We have only about three weeks in which to raise our quota. If your Chapter has not paid at least fifty cents for each member, see that they do so at once. Also if you have paid your quota and can pay more at this time, it will help the weaker Chapters who cannot pay up in full.

Send all collections to Mr. Howard C. Johnston, Conway, Ark.—S. Harney Chaney, Pres.

LAYMEN'S CORNER.

MORE DISTRICT MEETINGS FOR THE LAYMEN, LITTLE ROCK DISTRICT.

On February 9th the Little Rock District Laymen's meeting was held in First Church, Little Rock.

The attendance was good and the interest of the best kind. District Lay Leader, R. D. Lee presided in a most able manner, and had his program well arranged. J. S. M. Cannon, Lay Leader from Winfield Church conducted the devotional services, after which District Lay Leader Lee stated the purpose of the meeting. G. L. Morelock, General Secretary of the General Board of Lay Activities, was present, and led in the discussion of some of the topics viz: Full payment of all Benevolences, Centenary Carrying on Campaign, Wesley Brotherhood and Methodist Laymen. C. E. Gray Lay Leader of Asbury church led the discussion on a True Revival of Religion and Personal Evangelism. W. T. Hammock of Asbury Church, led the discussion on the use of Lay Speakers in the vacant pulpits. G. W. Pardee, Conference Secretary, led the discussion on Church Wide Stewardship cultivation and Sam T. Poe, Conference Lay Leader discussed the Laymen's movement in a general way. Many Laymen took part in the discussions and pledged themselves to devote more time to the building of the Kingdom of God. All in all it was a great meeting, and means much for Little Rock District, as the organization of the Laymen into groups was arranged for, and all can find something to do. Most of the Preachers of the District were present, and at times took part in the discussion of the various subjects. At the lunch hour, Dr. J. J. Stowe of Hot Springs addressed the meeting relative to the Centenary.

PINE BLUFF LAYMEN'S MEETING

On February 10, the last of the District Laymen's meetings was held in Lakeside Church, Pine Bluff, and was attended by some 60 or 70 earnest men and women, many of whom had come a goodly distance that they might get an inspiration that would help them in their efforts to advance the cause of Methodism in their respective localities. G. W. Pardee, Conference Secretary, led the devotional services, following which, D. B. Niven, District Lay Leader, talked on "Why are we here, and what for?" G. L. Morelock, General Secretary of Lay Activities then spoke on "Our Special Goals" and the full collection of all benevolences. Bro. Morelock also delivered a stirring address on the Centenary achievements and the present crisis that confronts us.

After lunch, the various goals, viz: Wesley Brotherhood, Church-wide Stewardship cultivation, Methodist Laymen, Religious Service in every Community every Sunday by the use of Laymen, True Revival of Religion and Personal Evangelism were all discussed by Bros. Morelock, Poe, Pardee, Niven, Sorrells, Crum and others, each topic being ably handled by the various brothers taking part. The Laymen and preachers were all deeply interested in the work in hand, and much good was accomplished for the Kingdom. Practically every charge was represented, and many of the preachers were also present, much to the delight of the laymen.

"Go Forward" is the watchword of the Laymen in the Pine Bluff District, and their labors will be rewarded many fold.

The loyal support of the Presiding Elders and Preachers is appreciated more than the Leaders of the Laymen's movement have words to express. We thank you, one and all, and feel sure your loyalty will be rewarded in increased activity in your various Districts and charges.

Organization of the Laymen through their "Group" Leaders is important to the end that the work begun may go on with greater zeal than hereto-

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Attention Church workers and members of the S. I. A., if you want to raise money in a businesslike manner for any department of your local home community, write District Manager, P. O. Box 234, Little Rock, Arkansas, for particulars.

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Wanted, a good, reliable saleslady in every town of 2000 population or over in Arkansas selling "Miss Detroit" frocks "From Maker to Home Maker." New plan, pay every day, no deliveries, no collections, a necessity in every home. A remunerative and permanent position assured in your home town. For particulars, write District Manager, Little Rock, Arkansas, P. O. Box 234.

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Salesladies with good references wanted for remunerative and permanent positions in their home towns selling "Miss Detroit" frocks "From Maker to Home Maker." New plan. Pay every day. No deliveries. No collections. A necessity used in every home. Positions open in every town in Arkansas which is not already filled. Pastors and Church workers, you probably know of some good, reliable lady in your town that would appreciate a position of this kind, which I would appreciate if you would refer them to me. If your Church or School should need to raise money it will pay you to call, wire or write for particulars to C. A. Doak, Room 4, Butterfield Bldg., Little Rock, Arkansas.

FROST PROOF CABBAGE AND ONION PLANTS

Grown in open field, strong, well-rooted plants packed fifty to bundle, damp moss to roots, each bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch; Parcel Post prepaid, 100 30c; 300, 75c; 500, \$1.25; 1000, \$2.00; 5,000, \$9.50; express collect, 5000, \$6.25; 10,000, \$10.00. Onions, Crystal Wax, Yellow Bermuda; Parcel Post prepaid, 100, 30c; 500, 90c; 1000, \$1.50; 5000, \$6.50; 10,000, \$12.00. Full count; prompt shipment; safe arrival; satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Ark.

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NEWS OF THE CHURCHES.

MEETING AT TEXARKANA.

The Centenary meeting called by Rev. J. Frank Simmons, Centenary secretary for Arkansas, and Rev. F. N. Brewer, presiding elder of the Texarkana District, met according to schedule Thursday morning in First Church. It was a very helpful one as we all undoubtedly got a more intelligent and comprehensive view of our immediate task.

Rev. R. H. Cannon of Stamps led the devotional exercises in a way that tended to bring us face to face with our task.

Rev. C. N. Weems, missionary to Korea, and Rev. R. F. Bryant, Centenary secretary of the North Texas Conference, were introduced and made splendid addresses. Bro. Weems pointed out that the Centenary meant a rejuvenation to Korea. Some of the results were 150 churches and chapels built, an evangelistic campaign put on, 90 new churches organized, 8,345 members added, 22,562 adherents now instead of 9,460 before, capacity of every school at least doubled, and hospitals enlarged. Because of a lack of funds, a retrenchment has begun, the evangelistic program being the first thing they had to cut. He said the Koreans are not falling down on us as some charge, but three Districts are undertaking entire self-support. The church as a whole is 70 per cent self-supporting.

Rev. R. F. Bryant's first remark was that he was thankful to God for the \$20,000,000 paid. He said we should put on a cultural program similar to that of 1919, for everybody likes a plan, a system. He pointed out that the Centenary period has been the greatest building period we have ever had, and that 400,000 members have been added to the church. He emphasized the idea of getting our churches in the next few weeks to give themselves over to intercessory prayer.

Bro. Simmons says he is trying to arouse in our people the missionary spirit. The present program is, first, a period of stewardship and prayer; second, a period of the study of missions; third, to get those in arrears to pay pledges. The advance program is, let those who have paid out and who will, take out a bond to pay what is uncollectable in any charge, enabling the charge to pay out. He wants each Centenary treasurer to send out statements to those in arrears before March 15.

Bro. J. L. DeLoney, District lay-leader, was introduced and given a hearty welcome by the Conference.

Bro. G. W. Pardee, one of our prominent laymen of the Conference, announced the Laymen's meeting at Texarkana, February 5, and at De-Queen Feb. 6. He said he might let the preachers come, but they were to be laymen's meetings. The preachers are asked to do one thing, to get the laymen there and they will do the rest. He advised the preachers to read chapter 20 of the Discipline, and said the preacher who organizes his laymen will put things over. The expenses of the charge lay-leader will be paid.

Bro. S. T. Baugh, chairman of the Conference Epworth League Board, wants the brethren to send their best young people to the Assembly at Arkadelphia and to see that an E. L. Anniversary service is held. The offering expected is 1 per cent of pastor's salary. An arrangement he stated had been made with the general board whereby all but \$300 could be kept by the Conference.

Bro. J. C. Glenn emphasized the fact that the Arkansas Methodist is the best assistant a pastor can have. He called attention to the fact that the Gazette, which so many people read, carries patent medicine advertisements as well as the Methodist.

Bro. Clem Baker, in his quiet but impressive way, gave us some helpful thoughts on the S. S. work. He said the Christmas offering was the

best yet. He wants us to carry out a membership and evangelistic campaign before Easter. He also wants us to back up the Teacher-Training program for the schools and to look after the missionary feature in the Sunday School. He would have us direct our missionary contributions to the King-Fowler Special as last year.

Bro. Brewer, the P. E., presided over the meeting in his inimitable way. He did not talk much himself and placed a limit on the time of those who made the speeches, which added to the interest of the meeting. We closed out at 12 o'clock.—F. C. Cannon, Secretary.

LOCKESBURG.

Well when conference was over I had to leave a mighty good charge. Richmond and Wilton, in many respects is a very pleasant people to serve. There was a great deal of improvement work done while I was on the charge. The people at Richmond and Oak Hill decided to build new churches and did so. They are both good rural churches. The people co-operate well in this task. I never will forget them.

I landed on my new job happy and ready to go to work. The people received me well, gave us a big pounding in due season, which was much appreciated. Then we said, how can we repay these good folk for their kindness? Then came the answer, we want a new church and then I began to think. Well, I like the people just fine. Many of the older people attend the services and the young people are fine too. They seem anxious about their part of the work. We are looking forward to a year of great progress in every way. Gravelly will soon be recovered and decorated. They are going to remodel the church at Bellville right away. Then in the summer we expect to build the new community church in Lockesburg. There will be plenty of good

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RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply it to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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For Internal Cleanliness

things to write about Lockesburg later on. Watch for them.—L. C. Gatlin, P. C.

ARKANSAS METHODIST ORPHANAGE.

This is the ninth report that I have made of the Sunday School Christmas offerings for the Arkansas Methodist Orphanage. The following money has been received since my last report:

Little Rock Conference
Hunter Memorial S. S., Little Rock, by A. Scruggs, Treas. \$10.00
DeAnn S. S., by W. W. Christie, P. C. 1.00

North Arkansas Conference
Eureka Springs S. S., by H. A. Stroup, P. C. 3.00
Oak Grove S. S., by J. E. Coker, Supt. 7.00
Wheatley S. S., by Miss Ruth Smith, Treas. 4.58
Black Oak S. S., by Mrs. Maude Hanks, Treas. 1.20
St. Francis S. S., by Mrs. O. J. Gunning, Supt. 5.00

The Matron has received the following articles at the Home this week:

Box of clothing from the Wyatt girls, Hot Springs.
One pair of children's shoes from Box 18, Hudspeth.
7 loaves of bread by Mr. Jeffreys, 17th & Woodrow, city.

Valentines and scrapbooks from Merry-makers Class, Methodist Ch., Gillett.

Primary Department, Winfield Church, city, Valentine shower.

I wish to make the following correction:

Mt. Zion Sunday School, Zion and Goshen Circuit, Fayetteville District, sent an offering of \$10.00, instead of \$9.60, as was reported in the Methodist in the issue of February 9.—James Thomas, Supt., Arkansas Methodist Orphanage.

BENTONVILLE.

Arkansas Methodists will perhaps be interested to hear something about the new pastor of the Bentonville church, the Rev. J. L. Evans, a transfer from the Louisiana Conference, who came to Bentonville from West Monroe, after a ministry of ten years in Louisiana. Bro. Evans is not related to the ministerial Evans family of Arkansas, but is the son of a pioneer Methodist minister of Mississippi, his father, the Rev. C. C. Evans, now pastor of our church at Natchez, having been for many years a member of the Mississippi Conference. Mrs. Evans is a woman of culture and charm and the parsonage family includes three interesting children.

Bro. Evans was transferred to the Arkansas Ozarks on account of his health, but his preaching is none the less vigorous on that account, and, though he has served the church here less than three months, his congregation predicts for this youthful and gifted pastor a brilliant future in the

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If you are troubled with painful, excessive or strained urination, if your urine is highly colored, if you suffer from pains in your back, if you get up nights, don't let your condition go another day. Get Bond's Kidney and Bladder Remedy and start on the road to blessed relief. By assisting Nature easily and safely, this meritorious prescription will bring relief to you as it has to thousands of others. Bond's Kidney and Bladder Remedy may be had at any drug store for 60c and \$1.20 or sent prepaid by Bond's Pharmacy Co., Little Rock, Arkansas.

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ministry of the church. He has a pleasing voice, a graceful and easy pulpit manner, a keen sense of humor, and the valuable background of a childhood spent in a Methodist parsonage. His viewpoint is always optimistic and his attitude toward his people is shown in his frequent use of the words, "Neighbors of Mine," in addressing them. His sermons show thought, careful preparation, originality, and always an appealing humility and reverence. A recent sermon on "I Will Lift My Eyes to the Everlasting Hills" was suggested by his first visit to Mt. Sequoyah, and another, "Whiter than Snow," by his first experience of an Ozark snowstorm. Popular subjects for Sunday evening discourses have attracted to his church numbers of non-church people and have given opportunity for the exercise of his talent for introducing into his service an unusual and refreshing variety.

All the departments of the church are in good condition. The finances are fully paid to date; the Sunday School has a class for men which is attracting a large attendance; the Woman's Missionary Society has oversubscribed its pledge; and the church attendance is satisfactory, even in zero weather. The year promises to be one of the most successful in the history of the church.—D. D. B.

CHIDESTER CHARGE.

Conditions here seem better to me. Congregations good; however, we have two appointments where there is no School, but hope to organize soon.

Rev. J. W. Harrell held our 1st Conference for this year, and preached on Sunday at 11 a. m. what I pronounced an excellent sermon. Bro. Harrell is a good, sound, faithful preacher in my judgment. I do not hesitate to say that I am fond of him as our elder.

We have some great people on this charge and in the town of Chidester that seem anxious to take part in the work of the church.—C. B. Powell, P. C.

LEXA.

With Rev. T. H. Wright as minister the church at Lexa is taking on new life.

The W. M. S. and the Sunday S. are both doing good work, with many things planned for future advancement.

On Friday night, February 13, the Missionary Society gave a home talent play, "Mrs. Deacon Spriggs," assisted by the Missouri Pacific band and Miss Kumpi, teacher of expression in the school. This was a decided success and the sum of \$71.65 was realized.

The Sunday School class of Mrs. E. L. Parker had charge of the devotional exercises at Sunday School and gave a program that was enjoyed by all. These little tots like to do things and what they do is always a pleasure to the school.

At the evening service Sunday a Church Conference was held and the various committees, necessary for the advancement of the work of the church, were elected.

The church and school are so closely connected that I cannot refrain from telling of the good fortune that has come to our school and town. Through the good will and interest of Mr. Miller, who at that time was division superintendent of the Wynne Division of the Missouri Pacific Railroad, and Mr. Butterfield, landscape gardener, our school grounds are being beautified to an extent never hoped for. Concrete walks have been laid, bulb beds, roses, shrubbery and hedges have been planted and under the direct management of Mr. Land the work goes steadily on until we have dreams of one of the most beautiful school grounds in the state. This work of the landscape garden is being carried on in the town as well as on the school grounds.

This is the first report from Lexa, but we hope at frequent intervals to

send you a few words about the progress of the church here. We are also working to have the Arkansas Methodist visit every home in Lexa.—Reporter.

FUND FOR BRO. FARR.

In response to the letter asking the pastors of Little Rock Conference to take a special offering for Brother Farr, there has come \$722.40, from 36 pastoral charges. Every mail brings a letter asking about Brother Farr and we are still receiving checks.

Our goal was to raise \$1000 and we are expecting to reach it. May I urge you to give your people an opportunity to help one of our finest young men to regain his health.

Brother Farr is responding to the treatment of his doctor very satisfactorily. He is now able to sit up some every day, and, if he continues to gain, he will be able to go to a warmer, higher climate within a few weeks.

In behalf of Bro. Farr may I thank everyone who has contributed to this fund and let me again urge any pastor, who has not already done so, to take an offering for him and send it to me at once.—W. C. Yancey, Glenwood.

LITTLE ROCK DISTRICT.

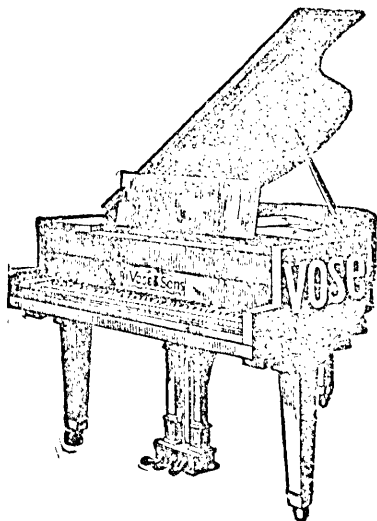
(Second Round.)
Highland, 11 a. m., Meh. 8.
Hunter Mem., 7:30 p. m., Meh. 8.
Keo-Tomberlin, 11 a. m., Meh. 15.
England, 7:30 p. m., Meh. 15.
Austin Ct., at Concord, 11 a. m., Meh. 21-22.
Capitol View, 7:30 p. m., Meh. 22.
Carlisle Ct., 11 a. m., (at Hamilton), Meh. 28-29.
Carlisle Sta., 7:30 p. m., Meh. 29.

Hickory Plains, 11 a. m., (at Hebron), April 4-5.
Henderson, 7:30 p. m., April 5.
Hazen-DeVallis Bluff, 11 a. m., (at Hazen), Apr. 12.
Des Arc, 7:30 p. m., Apr. 12.
Winfield Mem., 11 a. m., Apr. 19.
Forest Park, 7:30 p. m., Apr. 19.
Oak Hill-Maumelle, 11 a. m., (at Paron), Apr. 25.
28th Street, 7:30 p. m., April 26.
Lonoke, 11 a. m., May 3.
Pulaski Heights, 7:30 p. m., May 3.
Bryant Ct., 11 a. m., (at Congo), May 9-10.
Bauxite, 7:30 p. m., May 10.
Mabelvale-Primrose, 11 a. m., (at Mabelvale), May 17.
Asbury, 7:30 p. m., May 17.
District Conference at Mabelvale, April 21-23. Opening sermon by Rev. R. R. Moore at 7:30 Tuesday, April 21. Conference will close Thursday, 4 p. m. E. R. Steel, P. E.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.



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SEVENTY YEARS as one of
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SERVICE and FAITH

and the

MISSOURI PACIFIC

The First Two are Two of the Greatest Things in Life; the Third, One of Arkansas' Most Important Assets.

And high among the reasons for the prominent part this vast railroad plays in promoting our welfare and our prosperity is the fact that two of its greatest attributes are just those we have mentioned—Faith and Service.

It was faith in the future of Arkansas when the men responsible for the building of the Cairo & Fulton Railroad, the first railway to traverse the state, worked through weary years and many difficulties to bring that pioneer line to completion. It was faith when they arranged to erect the first bridge ever to span the wide Arkansas at Little Rock, thus linking together the north and south parts of the state. It was faith when the Missouri Pacific acquired the Iron Mountain, which had taken over the Cairo & Fulton. And it is faith in Arkansas's still greater development which is causing the Missouri Pacific to expend large sums of money annually in bettering service, in increasing facilities, in draining swamp



L. W. BALDWIN,
President.

lands to eradicate the malaria-carrying mosquito, and in establishing demonstration farms and sending marketing trains and agricultural experts over the state to work with our farmers in raising both yields of crops and the standard of living.

All these things are likewise Service, with a capital "S." Under the magnetic leadership of President L. W. Baldwin, whom The Arkansas Banker recently characterized as "Arkansas' Big, Resourceful Friend," the Missouri Pacific is giving prompt, efficient service to the shipping and the traveling public. It is "Service with a Smile," for the 40,000 employees in this big railroad family are thoroughly imbued with Mr. Baldwin's spirit of public helpfulness and his desire to give Missouri Pacific patrons the greatest possible accommodations in every way.

One of the most important points on the Missouri Pacific is Greater Little Rock, where operating and traffic headquarters for the Southern District are maintained. Here reside 4,855 employees of the railroad, of which number 2,520 are employed in the big shops and roundhouse in North Little Rock. Good, substantial citizens, these men and their families are an asset to any community. Alive with the "Booster" spirit energized by President Baldwin throughout the entire system within the two short years since he became the directing head of the railroad, these folks are constantly striving for an even better Missouri Pacific and an even better Little Rock.

They also mean much to the Little Rock business world, and through it to the material welfare of the entire community. The annual payroll of these 4,855 employees of the Missouri Pacific amounts to more than \$7,000,000. And by far the major portion of that \$7,



J. G. HOLLENBECK,
General Passenger Agent, St. Louis.



C. L. STONE,
Passenger Traffic Manager, St. Louis.

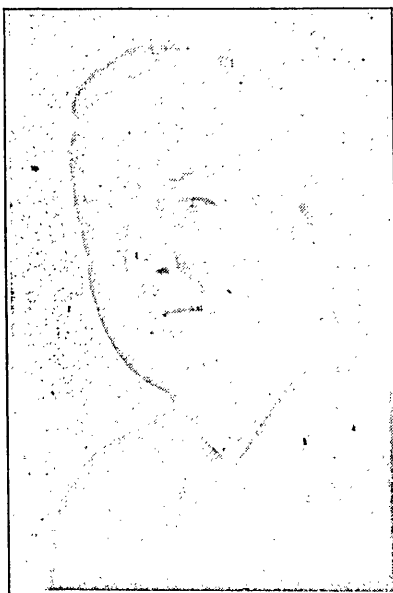
000,000 is spent in Greater Little Rock, and most of the rest in Arkansas.

In addition, the Missouri Pacific has recently completed a \$750,000 hospital, thoroughly modern in every respect, in Little Rock to care for its employes and their families. The hospital is one of the finest in the country.

The Missouri Pacific is interested in its employes, and its employes are interested in "their" railroad. Everywhere you encounter them you will find them boosting for the Missouri Pacific. Here are a few of the things they will tell you:

The Greater Missouri Pacific System is now the largest in the country, through acquisition within the year of a controlling interest in the Gulf Coast Lines, which carries with it ownership of the International-Great Northern Railroad, and by purchase, in conjunction with the Western Pacific, of the Denver & Rio Grande Western Railroad. The system's mileage is 14,254 miles.

Accomplishment of these projects opens a large trade territory and several additional seaports to Little Rock



A. D. BELL,
Assist. Passenger Traffic Manager, St. Louis.

and the other cities served by the Missouri Pacific, gives two routes into Mexico, and provides a connected trans-continental line making possible greatly improved through service to the Pacific Coast.

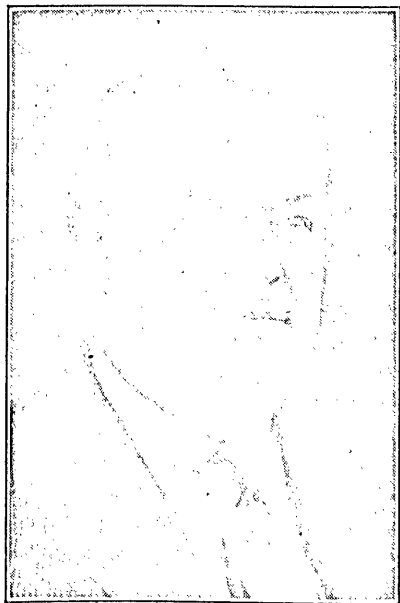
With its own lines radiating from Greater Little Rock in every direction, the Missouri Pacific serves the largest distributing territory of any railroad reaching the city. It brings Little Rock and Arkansas into close and profitable contact with all neighboring states and many others besides. Within Greater Little Rock itself it has 92 miles of yard and industrial tracks, from which 129 industries are served directly.

Little Rock patrons receive the best of train service from this great railroad. Many of its crack trains pull in to and out of the beautiful, modern station, with its graceful architecture, which stands as an eye-pleasing neighbor to the State Capitol. There are the two sections of the famous "Sunshine Special," serving Little Rock to the North and East, the South and Southwest; the Rainbow Special between Little Rock and Kansas City; the

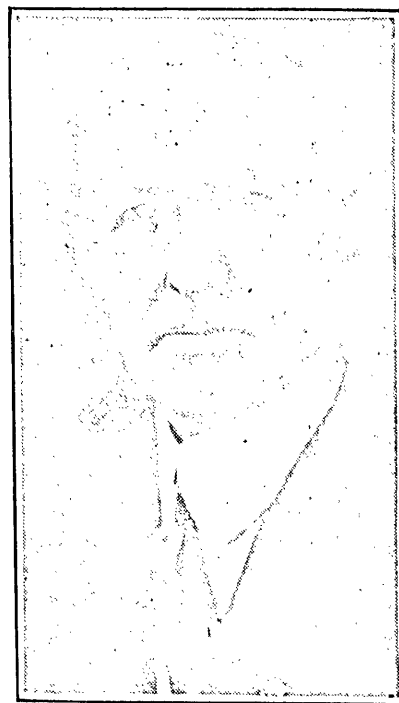
Hot Springs Special; also the new Kansas City-New Orleans train, the first such direct service ever established between those two points; and many other trains in addition.

Sleeping car accommodations are excellent. Travelers may take direct through sleepers to St. Louis, Kansas City, New Orleans, Lake Charles, Fort Worth, Texarkana, Dallas, Houston, Galveston, San Antonio, Memphis, El Dorado, El Paso, Laredo on the Mexican border, and numerous other points. And within the last few months the Missouri Pacific, in conjunction with the Southern Pacific, has established a through Los Angeles sleeper, affording an enjoyable journey to and from the Pacific Coast through the mild winter climate of the Southwest. Still another recent extension of service for the traveling public's accommodation is the establishment of a through sleeper to Mission, Tex., on the border, via the Missouri Pacific and its allied Gulf Lines.

Service and Faith. The Missouri Pacific has the one and is giving the other; and Little Rock, Arkansas, the railroad itself, and all the rest of us are the better for it.



C. K. BOTHWELL,
Assist. General Passenger Agent, Little Rock.



F. R. PENNELL,
City Passenger Agent, Little Rock.

LITTLE ROCK CONFERENCE ORGANIZES.

The Little Rock Conference is rapidly completing its organization to sponsor the greatest movement, from an historical standpoint, before American Methodism; namely, Unification. The Bishops favoring and Friends of Unification have evolved plans whereby our Church shall be intelligently and dispassionately informed touching the proposed plan of Unification. To this end a Committee has been named and the or-

ganization of the committee will extend to the various local charges within the next few days. Those already appointed, and who are eagerly at work are: Rev. James Thomas, D. D., chairman; Hon. George Vaughan, Rev. J. Frank Simmons, and Mrs. C. F. Elza. The Districts are represented by the following: Rev. E. R. Steel, D. D.; Rev. J. A. Henderson; Rev. L. E. N. Hundley; Rev. J. A. Parker; Rev. Francis N. Brewer; Rev. J. L. Dedman; and Rev. J. W. Harrell.

As soon as the Districts are completely organized, the names of the other Committee men will be announced.—Ass't Ed.

RECTOR.

Rector church is taking on new life. Sunday, Feb. 15, was a good day with us.

Attendance was better than any other day of the year.

Our pastor, Rev. S. G. Watson, preached two splendid sermons with sufficient "pep" to loosen the "moss"

on any old Methodist back.

Our Sunday School is fine. All teachers are doing splendid work. Organized a new class of Juniors (boys) had to move our Beginners into a larger room.

Three organized Wesley classes have renewed their certificates for 1925; also have added a "Workers Council" to our program, from which we are expecting great results.

We are planning to make this year our very best year's work.—Reporter.

"THE FORGOTTEN MAN." AT TEXARKANA.

"The Forgotten Man" was presented Sunday at First (Ark.) Methodist Church at the 11 o'clock hour, and, by invitation, at Fairview church at the evening hour. Both churches were crowded to the capacity of their auditoriums, despite the inclement weather.

The audiences seemed profoundly impressed by the play, the result being very liberal contributions to the fund being raised by Methodists for her superannuated preachers who have given their life work to the church and are now incapacitated by age or infirmities.

At the close of both performances, the actors were given an ovation in the way of profuse compliments.

"The Forgotten Man" is a play in two acts, with pathetic scenes and parts, depicting the destitute condition of many old worn-out preachers, too often forgotten and neglected by the church in their old age. It is interspersed with appropriate musical numbers, the flitting spirits of Gloom, chased away by angels, and happily culminated in a dramatic scene in which a man, once favored by the old preacher, having since become wealthy, looks him up and extends large financial aid, delivering him at the crucial moment of his distress.

The play makes a powerful appeal for the effort the church is putting on to raise an endowment fund to care for her old preachers. Mrs. A. M. Robertson, of this city, widow of a Methodist preacher, is author, and took one of the leading roles in the play.

The cast of principal actors included:

J. L. Wadley, Sr.—"Rev. Jeremiah Hopkins," superannuated preacher.

Mrs. A. M. Robertson—"Nancy," wife of old preacher.

M. F. Chestnut—"Mr. Odemyer," hard-boiled landlord.

Mr. Wood—"Mr. Wiggins," philanthropist, once favored by the old preacher.

Orin Wright—"David," son of the old preacher, who lost his life in the world war.

Miss Violet Boyce—"Big Angel."

Glenn Robertson rendered a beautiful solo as part of the play, and a group of pretty little girls played the part of "spirits of Gloom" and ministering "angels." Mr. J. A. Buchanan read the pathetic story of "The Forgotten Man" as a prelude, and at Fairview Church Mr. House took this part, and the choir leader sang the solo.—Daily Texarkanian.

JONESBORO DISTRICT PREACHERS' MEETING.

Under the leadership of Rev. W. C. House, Jonesboro Dist. continues to grow and develop. Surely, Bro. House is the right man in the right place. He is a brotherly, discreet and wise leader. He is loved and honored by his co-workers and the lay members throughout the District. He and his cultured wife are investing themselves unreservedly in the program which has been outlined for the Jonesboro District.

During the past eighteen months two charges went to stations: Manilla and Brookland. Three new church buildings are under construction: Jonesboro First Church, Marked Tree and Osceola; two charges have purchased parsonages within the last three months. Luxora and Fisher Street, Jonesboro, churches have liquidated debts. Pastors at these points are Bro. Russell and Bro. Goodloe. They are both doing monumental work.

The foregoing are only the outstanding achievements. In addition to the progress made along financial lines, Presiding Elder House is urging the pastors to put on an intensive campaign for evangelism. Bro. House has another objective. He expects to build a new District parson-

age. He now has about \$4,000 on hand and doubtless will be able to raise a sufficient amount this year to erect a home for the Presiding Elder.—Ass't Ed.

SEARCY DISTRICT'S DOUBLE-HEADER MEETING.

A double-header meeting was held at Harrison, Feb. 18-19. The laymen, under the superb leadership of Mr. John G. Sugg, assistant District lay-leader, conducted one of the finest Laymen's Meetings I have ever attended, Wednesday evening. Helpful addresses were delivered by Mr. John G. Sugg, Mayor Louis Keck, Prof. M. J. Russell, Mr. D. N. Holmes and Dr. L. H. Estes. The writer spoke briefly on Christian Literature with special reference to the Arkansas Methodist. The spirit was fine, the attendance large and the program inspiring.

Much credit is due the assistant lay-leader, Mr. John G. Sugg, for the fine way in which he is organizing the laymen of the north end of the District.

Rev. Jefferson Sherman, Searcy District's excellent presiding elder, presided over the Preachers' Meeting, the following day when the attendance was necessarily small because it was intended only for the north half of the District, yet the enthusiasm and interest on the part of both pastors and lay members were remarkable. Those who contributed to the program were Rev. H. H. Griffin, commissioner of Galloway College, Dr. L. H. Estes, secretary of Metho-

dist hospital, Rev. J. Frank Simmons, and the writer.

Presiding Elder Sherman pronounced it one of the most helpful meetings of its kind that he had ever attended.

Rev. E. W. Faulkner, pastor of First Church, Harrison, entertained the visitors royally at the noon hour, having all the preachers as his guests at the Rotary Club luncheon. I am sure that I am voicing the sentiment of all who attended this meeting that Harrison is a delightful town to visit and the citizenry of this growing city are most hospitable and cordial.—Ass't Ed.

EAST SIDE PARAGOULD AND J. L. SHELBY RUNNING IN HIGH.

Rev. J. L. Shelby, the associate editor's personal friend, has unquestionably proved that he is a man equal to any task. He has sent in a hundred percent list. Shelby and East Side Paragould are both "Blue Ribboners." They are members of the Boosters' Club.

Every department of this church is functioning efficiently. East Side Paragould is coming into its own. The membership is appreciative and loyal and the pastor is intensely zealous in his work.

The associate editor enjoyed the cordial hospitality of the Shelby home when at the Preachers' District Meeting at Paragould recently. The fellowship was delightful and the evening meal appetizing. It is a happy reception you receive at Shelby's.

The One-Hundred Percent List: East Side Paragould is a one-hundred per cent church. The pastor

and his live wire committee on Christian Literature have adopted a unique plan to circulate the paper. The following is a letter which they are sending to every Methodist. There are many pastors and officials who are just as interested in the Arkansas Methodist and would doubtless capitalize on this splendid method. The letter in full is as follows:

"Dear Co-Workers:

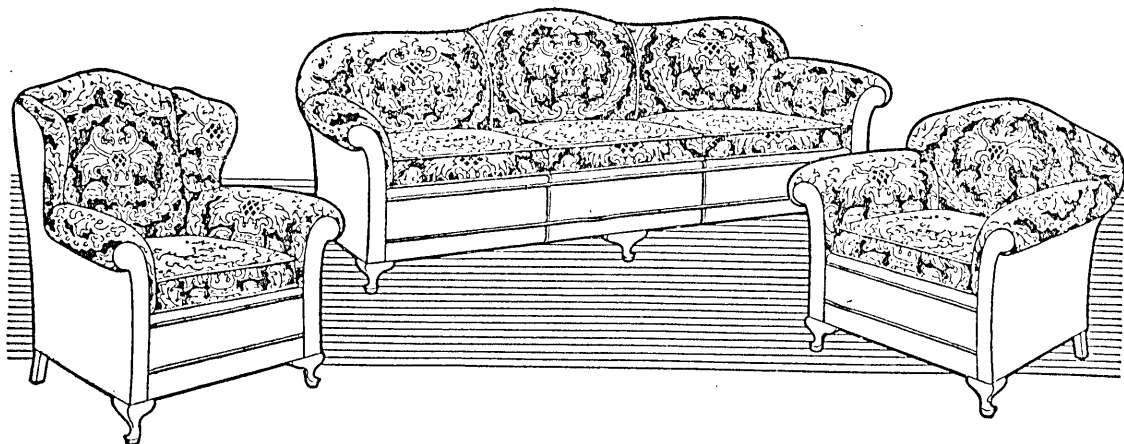
The Committee on Christian Literature and your pastor have made arrangements with the management of the Arkansas Methodist to place your Conference paper in the homes of all our Methodists. You, being an honored member of the East Side, Paragould, Church, will receive the paper for three months under this plan. Our action was taken in compliance with the request of our Annual Conference which adopted the Club Plan for circulating the Church paper last November.

We are sure that you will appreciate our interest in you and your children by reading our Church Organ weekly, and will co-operate with us in making the plan a success. Under this arrangement the Methodist is placed on the same plane as the Sunday School literature and our Benevolent Claims, you see.

At a later date, we shall make the proper arrangements to care for this splendid paper and no doubt it will result in much good this quarter.

Trusting that you will heartily support your own paper and thereby strengthen yourself, your children and your church spiritually, we remain, etc."—Ass't Ed.

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—with that homey, aristocratic appearance that radiates quality—yet offered at prices that are most reasonable!

The Suite Shown Above

—is upholstered in finest mohair and has reversible cushions and moss trimming with wonderful silk tassels (not shown in illustration). We have this suite specially priced at,

\$389

Sold On Special Terms of Only \$39.00 Cash and Balance \$25.00 Each Month. For All Cash With Order Our Price Is Only \$350.00.

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