

ARKANSAS METHODIST

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

VOL. XLIV.

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 26, 1925.

No. 13.

BELIEFS AND FAITH.

Beliefs formulate creeds; faith forms life. Creeds have a value; but life is fundamental. Creeds affect the outer life; faith affects the inner life; and yet people with the same creed may act differently, and those with different creeds may act alike. Romanists and Baptists differ radically in their creeds; but certain Romanists with vital faith in Christ and certain Baptists with the same faith in Christ live spiritual lives hidden in Christ; while other Romanists trusting in the merits of the crucifix and other Baptists trusting in the merits of baptism may live formal and unspiritual lives.

Scientists have differed and still differ concerning the real nature of electricity; but practically all scientists use electricity with like results. Once astronomers differed in their theories about the sun. Some believed that it was a small body revolving around the earth; others believed that it was a large body around which the earth revolved; but both got light and heat from it. Once some geographers thought that the world was flat; others thought it was round; but both lived on it and enjoyed the same privileges.

Creeds are our formulated opinions about God and his nature and relations; life is what God is in us and through us, and depends on our personal relation to Him. Creeds are good, because they are paths that lead to God; but the exact path depends on our position and that position depends on our family, our race, our age. Consequently, as no two men start from the same point, no two will have exactly the same creed; but by faith in God many may have the same life.

Creeds are convenient, because they enable the man who has no time to think through a theological system, to adopt a system which satisfies his mind, and to consort with others of like mind. But as all creeds are man-made and men in different ages have different degrees of light, so creeds may change, and men may honestly and conscientiously adopt changed creeds. However, if the man has a vital faith in God as Creator and Father and in Jesus Christ as a divine and crucified Saviour his life may be the same with the change in creed.

Let us remember that God has not revealed a creed; but has merely given us the materials out of which we may build our creeds, and as some men are more acute thinkers and grasp more of the materials and interpret their nature, some have more elaborate and logical creeds than have others. But God has given us a life in Christ, and the humblest mind and the greatest can receive Him and assimilate Him by faith and grow into his knowledge and likeness. Thus Romanist and Baptist, Calvinist and Arminian, with different creeds, but living faith in the Divine Son of God may by unity of faith be brothers in Christ and exemplify his life in their lives. Thus, disagreeing in theology, we may agree in Christian fellowship and good deeds.

A GREAT MESSAGE BY A GREAT MAN.

In our city last week assembled the representatives of the Young Men's Christian Association of Arkansas in State Convention. The attendance was the largest in its history. The program was rich. Every occasion was inspirational. On account of preparations to leave the city on Saturday, the editor was not able to attend all of the sessions, but he had the high privilege of hearing Dr. John R. Mott, the greatest Christian statesman in the world, in two of his remarkable addresses.

Friday night at a banquet, attended by some 500 members and invited guests, after excellent addresses had been made by speakers representing different phases of the work, Dr. Mott presented what he conceived to be the central idea of this generation.

Briefly reviewing the world situation as he had described it here two years ago, Dr. Mott outlined conditions as he found them at present. He was burdened, not with the prospect of another world war nor with the possibility of the collapse of our civilization, but with the fear lest the United States might miss the day of her second visitation.

In the world today are suspicion among the nations, irritation, the lack of a basis for constructive work, and an impossible economic condition. Some of the nations are better off by far than two years ago. There is a resumption of industrial activity and the means of communication have been restored. As an illustration of the latter, Dr. Mott

WHEN THE RIGHTEOUS TURN-ETH FROM HIS RIGHTEOUSNESS, AND COMMITTEH INIQUITY, HE SHALL EVEN DIE THEREBY. BUT IF THE WICKED TURN FROM HIS WICKEDNESS, AND DO THAT WHICH IS LAWFUL AND RIGHT, HE SHALL LIVE THEREBY.—Ezekiel 33:18-19.

PUNGENT PARAGRAPHS.

The brave man boasts not. His deeds proclaim his character.

Satan may fertilize the field; but you are not compelled to sow wild oats therein.

If gratitude has no hold upon your heart, your life lacks loyalty to the law of love.

Having made man in his own moral image, God can spiritually speak to and through his creature.

The beauty of the flower and the radiance of the rainbow reveal the mind of their Maker.

The traveler who carries not the compass of God's Word, may aimlessly wander through the wilderness of wantonness.

You willingly suffer for those whom you truly love; but you may heedlessly harm those whom you merely like.

had visited eighteen nations in Europe, Asia, and Africa, and had not missed a single engagement. There is also an improvement in the morale of many of the people. But there are many evils to be overcome. The backs of the rising generation are overburdened with an impossible financial burden. Communicable diseases threaten human life across national boundaries. Political distempers are raging. Bolshevism is insidiously seeking to overthrow both church and state. There is a slight element of good in Russian Bolshevism, but the larger part is evil and dangerous. Its ideas are disintegrating and menacing to morals. With 11,000,000 of the older men of Europe gone, the youth are lacking in the stabilizing elements, and are staggering under moral and political burdens for which they are not fully prepared. The policy of the Russian Soviet is to begin with the children and youth and fill them with hatred of church and the old-fashioned state, and it is not satisfied to work in Russia, but has a world propaganda.

Dr. Mott recognizes these evils, but he also sees the beautiful and the good in the world. Europe and many other parts of the world are seriously sick, but not dying. Their sickness is that which is associated with birth. New nations are being created and old ones are being re-born. It is a great age in which to live. It means more to live today than in any age in the world. All nations are tingling with new hopes and aspirations. All are plastic. The titanic forges of the world war have made the world molten. The question is, In what mold shall the new world set? The old mold of materialism, suspicion, hate, and militarism, or the new mold of altruism, hope, faith and love? The question that he is asking is, Shall we miss our day of visitation? During the world war we reached the point where we were ready to do anything, to make any sacrifice. Then, when the war ended, we lost the vision and the high passion for service. Now comes the greater opportunity. Are we ready for it?

Thirty-five years ago China seemed to be the country of all in the world that would be the last to change. Today it is the most hopeful nation in Asia. If the political powers will let China alone politically, in ten years her young men, educated in Europe and America, will bring order out of disorder and China will take care of herself. A generation ago the atmosphere of China was that of a closed and unventilated room. Today it is that of a wide-open house. Perhaps no land holds the fate of the world more than does Russia. Mohammedanism is giving way, and light is entering its domains. All the nations are humbled and teachable. Pride has been the cause of their fall; humility will help to save them, because they are ready to learn. Leaders everywhere are asking how did we miss the way, what is the way out, and how long is the way? Many are looking to us for guides and teachers. All are expectant. They look to the United States not for money, although they need that; but they are looking to us for light and

faith. The nations want, most of all, sympathy and to be understood. Let us give them what they need.

Into this puzzling and baffling situation God has thrust the Young Men's Christian Association. All over the world it is serving. It is the one American institution that is wanted in practically all countries in the world and is welcomed everywhere. Its great task is to present to suffering humanity the spirit of Jesus Christ and universal brotherhood. It has a platform on which all can stand. It seeks to promote international feeling and willing for peace and helpfulness. It takes the initiative in response to the aspirations of all nations. We must have a world campaign for peace beginning with the education of youth. The hearts of men must be changed. The change must be not reformation, but regeneration, and a different attitude. To whom shall we go for this but to Christ? We must concentrate on the boyhood of the nations. Their unspent years and unspoiled powers must be enlisted for Christ. The hands of Christ must be permitted to touch the heads of youth in schools and colleges. They are the teachers of the teachers, the preachers to preachers, and the governors of governors. We must go, as never before, after the men between twenty-five and thirty-five, because they were in the awful war, and they have been affected by it. They are disappointed with the outcome, dissatisfied with the past and the present, and keenly critical. That is dangerous, but better than the old indifference. They ask questions. Let us answer them wisely and guide them to the truth. They hate sham, and are responsive to reality. They are ready to break away from old grooves; but they will follow Christ if we properly represent him. For this purpose, as never before, it is important to present a united front. Our program must be adequate, large enough to startle men from soft living and confront them with the realities of life. The objective offered our young men must be worthy, must arouse in them the admiration for the heroic. We must put like to work for like, boys after boys, youth after youth.

Dr. Mott complimented our city, and said that few cities stood as it does in vital relation to a whole state. He sees progress in our schools, our churches, our fraternal halls, our buildings generally; but he expressed disappointment that the Y. M. C. A. is not adequately housed and equipped to meet the needs, and hopes that when he comes again he will find that we have met the situation.

In Christian work we must send out one arm to reach the youth of our own land and another arm to save the youth of all lands. There is no occasion to apologize for the work of the Y. M. C. A. in behalf of the army and navy in the recent war. Investigation has been made and it is now known beyond all cavil that our work was the most remarkable ever carried on, and it is appreciated by the leaders of all the Allied Armies, and even the German Army. General Foch has stated publicly that the influence of the "Y" was worth more than anything else in the strengthening of the morale of the French Army. Then the work of the "Y." among the 6,000,000 prisoners was a blessing that the returned prisoners will never forget. The Association is now known wherever a soldier is found. It is now doing magnificent work in many lands. In Czecho-Slovakia it has begun where it left off in America. The government even is helping it. The unifying influence of the Association is marvelous. In Jerusalem, where the different denominations are in constant strife, the "Y." is welcome. An unnamed benefactor has furnished the money to build there, another will furnish the organ and another the chimes, all to praise God and represent Christ. A Jewish governor gives permission to acquire a site, and the head of the Greek Church sells the finest possible site at a nominal price. In this building the different faiths will be represented and all will unite as in brotherhood. The Y. M. C. A. is doing more to bring the nations into harmony than are ambassadors and councils of peace; because the men who are soon to rule the nations are learning to know each other in a brotherhood that overleaps national boundaries. Through the Y. M. C. A. all branches of the Church of Christ are being brought into a larger brotherhood and all nations are learning to love the United States and to honor the Christ who is represented in this organization. Our opportunity

(Continued on Page 3, Column 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor
J. C. GLENN Assistant Editor
MYRTLE GREENHAW Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.
Little Rock Conference. N. Arkansas Conference.
James Thomas F. S. H. Johnston
C. M. Reves J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

SUBSCRIPTION RATES:

One Year, invariably cash in advance.....\$2.00
In Clubs of 10 or more 1.50
Rate to all Ministers 1.00

As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Assistant Editor. If mistakes occur, they will be cheerfully corrected.

Office of Publication, 221 East 5th Street, Little Rock, Arkansas.

Make money orders and checks payable to the Arkansas Methodist, and address all business communication to the Assistant Editor.

All matter intended for publication should be addressed to the Editor, at 221 East 5th Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be enclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1903, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized September 12, 1918.

Our Foreign Advertising Dept. is in charge of LAMAR & BAURTON, NASHVILLE, TENN., who are represented by D. J. CARTER, 1506 Union Trust Bldg., Chicago, Ill. ROBERT M. HARVEY, 17 W. 42nd St., New York.

METHODIST CALENDAR.

Batesville D. C., First Church, Batesville, April 7-8.
Arkadelphia D. C., Dalark, April 21-22.
Little Rock D. C., Mabelvale, April 21-23.
Searcy D. C., Pangburn, April 22-24.
Conway D. C., Jacksonville, April 28-30.
Prescott D. C., Gurdon, April 23-24.
Ft. Smith D. C., Greenwood, May 5.
Texarkana D. C., DeQueen, May 12-14.
Monticello D. C., Lake Village, May 19-21.
Booneville D. C., Paris, May 19-21.
Paragould D. C., Biggers, June 2-5.
Camden D. C., Hampton, July 7-10.

PERSONAL AND OTHER ITEMS.

If religion means much to you, live so that it will mean much to others.—Zion's Herald.

Rev. Jesse Galloway, Carlisle, issues one of the most interesting of bulletins, the "Helper."

Presiding Elder W. C. House announces that Jonesboro District Conference will meet at Lepad to May 4-6.

On March 18 little Robert Burns came to gladden the parsonage home of Rev. and Mrs. Hoy M. Lewis of Lavaca.

Presiding Elder J. A. Parker announces that the Monticello District Conference will meet at Lake Village May 19-21.

Rev. Grover Cleveland, general evangelist, has recovered from his recent serious illness. He was in the city last Tuesday.

Presiding Elder F. M. Tolleson announces that the Ft. Smith District Conference will meet at Greenwood at 7:30 p. m., May 5.

We appreciate the support of Rev. S. T. Baugh, Hunter Memorial, city. He called at our office and left several subscriptions last Monday.

Rev. J. H. Cummins, Highland, is preaching to great congregations. He is entering upon his new pastorate auspiciously. His people appreciate him most highly.

Those who are interested in the Epworth League work should read the article on the League Page concerning "America, North Arkansas, and the Ft. Smith District."

Presiding Elder Wm. Sherman reports that Bishop Hay has changed Rev. E. B. O'Bryant from Pochontas Circuit in Paragould District to Rosebud in Conway District.

Rev. Fred G. Roebuck, Pulaski Heights, reports a fine day, March 15. Nine members were received into the church, and the attendance as usual was a "whole house full."

Far from ruining the grape industry, prohibition has helped production greatly. In 1917, 300 carloads of grapes were shipped from California to New York; in 1924 the shipments were 16,000 carloads.

Presiding Elder W. A. Lindsey announces that the Batesville District Conference will meet at First Church, Batesville, April 7-8. The opening sermon will be preached at 7:30 p. m. by Rev. D. L. Yates.

Rev. S. T. Baugh has been invited to teach a course on "League Methods" in the Pastor's Sum-

mer School at Birmingham-Southern College, Birmingham, Ala., May 27 to June 10. Bro. Baugh declined the honor and privilege of serving the Alabama brethren because of pressing engagements in his own conference as pastor and chairman of the L. R. League Board.

On another page is an interesting article by former Senator J. H. Hamiter, which he contributes at our suggestion, on his visit to England in connection with the American and British Bar Association meeting.

Rev. F. P. Doak is in the midst of a successful revival at Third Street, Hot Springs. He is doing the preaching and Rev. A. M. Hutton of Van Buren, is leading the song services. Several have already united with the church.

Harrison's pastor, Rev. E. W. Faulkner, sends us his well edited bulletin regularly,—something that most of our fine pastors who publish bulletins are "not in the habit of doing." Thank you for your weekly visitor, Brother Faulkner.

The Dunn-Taft Department Store and the Boston Store, both of Columbus, Ohio, are reported as refusing to sell hippocket flasks and to have cleansed their shelves of such stock. This is a policy worthy of high commendation.

John, Jr., little son of the associate editor, who was injured recently while playing, is practically fully recovered. No serious after-effects are anticipated. This is the third of a series of accidents which have befallen him within the past year.

The Centenary is the hope of Belgium. It has purchased and put in operation a great Central Building at Brussels, where also is the great Centenary school for girls, "Les Marronniers," the only Protestant girls' school in that section of Europe.

Knoxville School, of which Prof. I. B. Faust is principal, won the regional banner recently. Prof. Faust is a brother of our Rev. W. J. Faust, now pastor at Waldron. Other teachers in the Knoxville school are Prof. R. J. Jetton and Miss Bessie Lamb.

Rev. J. L. Johnson, a venerable superannuate of Little Rock Conference, writes that he is almost eighty-three, his eyesight is bad, and he is virtually a shut-in, but he reads the *Methodist*, and enjoys hearing from his brethren. He lives at Murfreesboro.

Rev. George Tucker, general evangelist, who has just closed a meeting with Rev. W. L. Oliver at Marianna, has one open date, April 19-May 3, and would be glad to correspond with some pastor who wants him in a meeting. Address him at 2014 Nelson Ave., Memphis.

It is on the home life that our civilization is built. If the home life decays, our civilization will crumble. In the home life of every family the members are responsible not only to one another, but to the nation for the maintenance of a high standard.—Frank H. Cheley.

George Workman, son of Dr. and Mrs. J. M. Workman, and an A. B. graduate of Henderson-Brown College, expects to enter the Divinity Department, Yale University this fall. He plans to enter foreign mission work after completing his work for the B. D. degree at Yale.

The House of Representatives appropriated \$11,000,000 for prohibition enforcement during the coming fiscal year. The House increased the budget estimate by \$783,000, evidencing a fixed determination that active measures against liquor criminals should be fully supported.

The secular press reports the death at Wilson, N. C., on March 19, of Mrs. Blake, wife of Bishop Edgar Blake, of the Methodist Episcopal Church, who is now in Europe. Bishop Blake is well known in Arkansas and loved because of his genuine fraternity. He has our sympathy and prayers.

The Centenary operates an English-speaking church in the Central Building at Brussels, and there are six French congregations in the same city. The Centenary conducts regular evangelistic services in Antwerp, Liege, Namur, Uccle, Hasselt, Herstal, Ypres, and other places.

Rev. J. J. Galloway, executive secretary Henderson-Brown College, has set for his goal this year the raising of \$100,000 for endowment. Within the next two years he expects Henderson-Brown College to be able to satisfy all requirements for membership in the North Central Association.

Rev. J. W. Thomas, Lonoke's faithful pastor, called last Friday. He reports good news: debts of long standing on the parsonage and church annex have been liquidated during the past 18 months. The Woman's Missionary Society has 50 members. Lonoke Methodism is growing.

For the third consecutive year, Rev. J. Wilson Crichtlow, Rogers, has been selected to deliver

the closing sermon for the Rogers High School. Bro. Crichtlow is a most successful pastor. He is greatly honored by the young people of Rogers, too, as is clearly shown in the foregoing announcement.

Renewing his subscription, Mr. R. B. F. Key of Lakeland, Fla., recalls precious memories of happy days in Arkansas. While he lived in our State he was one of our best friends and most faithful members. He needs the *Arkansas Methodist* to keep up with his old friends. He misses many, but hopes to be re-united with them in the blessed home beyond.

From Rev. H. Lynn Wade of Fayetteville we learn that Rev. O. H. Tucker has returned from a visit to Wichita Falls, Texas; Rev. S. F. Brown, superannuate who lives at Gentry, has been seriously ill with pneumonia; and Rev. Riley Jones, another superannuate, has gone in his car to San Antonio for his health. The churches at Hot Springs have helped him materially.

Roger W. Babson says: "During the next few years we will witness a great Municipal Race, yes, a Great Municipal Marathon Race. The cities which are now behind will have an opportunity of getting in the front ranks, while some of the cities now in the front ranks will drop back into the lower places. The result of the race will depend upon the vision of those who direct the affairs of these cities."

Ida M. Tarbell says: "Women have won political power only to discover that such power is illusory." Quite true. Real power reaches deeper than surface combinations and oratory set loose on the wings of occasion. It has its roots in character and emanates from the home. In politics, women have a chance to demonstrate this one big thing that men have so adroitly neglected.—Holland's Magazine.

Mush and milk will be the regular luncheon diet of Ohio Wesleyan University students every Thursday for the next six weeks. The money they save in this way will go toward the \$500,000 which the University must raise by June 1 in order to meet the tentative gift of \$400,000 from the General Education Board. Most of the students have already made pledges to contribute to the University's \$8,000,000 development movement.

The Centenary is operating a really great and modern hospital at Brussels. Its service is making a profound impression upon the Belgian heart and mind. A Centenary orphanage at Uccle cares for a large number of little children made orphans and homeless by the war. The Centenary has opened a combination Church and Community Center at Herstal. Here are a regular congregation, a clinic, and a full round of social service activity.

Gypsy Smith, the English evangelist, leaves behind him: "I am neither a sectarian nor an insectarian. God never meant any man to be a stick—not even an ecclesiastic. I am a Methodist, but I know plenty of people who are all 'ist' and no method. On the boat coming from America a man said to me: 'My Church is the Church.' I replied: 'Go and fill your bath tub with salt water and say, 'This is the ocean.'—The Christian Register.

Dr. Chas. C. Selecman, president of Southern Methodist University, Dallas, Texas, after investigating as to how certain church leaders stand upon the question of unification obtained the following results: Of the bishops 9 are for and 5 against the plan. General conference delegates, 298 for and 74 against. Unification Commission, 22 for and 3 against. General secretaries, 27 for and 1 against. College presidents and educational leaders, 34 for and none against. Editors, 20 for and 6 against.—N. C. Christian Advocate.

Among the twenty-eight new missionaries of the M. E. Church, South, to be consecrated at the annual meeting of our Woman's Missionary Council in Tulsa, Oklahoma, March 18-25, Arkansas will be represented by Miss Pearl McCain of Searcy. She will be consecrated as a foreign missionary. Bishops John M. Moore and James Cannon, Jr., will officiate in the consecration ceremonies. At present the young missionaries are students at Scarritt College for Christian Workers, Nashville, Tenn., the recognized training school for mission workers of our Church.

At the Y. M. C. A. banquet last Friday night Mr. W. W. Taylor, a prominent layman of our Church at Pine Bluff, presided in his usual happy manner. The following persons made brief and pertinent addresses: Roy Deale of Warren; Neale Carruthers of Helena; Van Woodard of Morrilton; Joe Bishop of Russellville; Bruce Wright of Henderson-Brown College; Dr. J. M. Workman, president of Henderson-Brown College; Mrs. B. W. Torreyson of Conway, Dr. T. S. Staples of Hendrix College; and G. C. Page of Philander Smith College, representing the negro students.

CONTRIBUTIONS.

THE PREACHING OF THE PIONEER CIRCUIT RIDERS

By H. H. Smith.

They could preach. It is said that Bishop Coke, a Doctor of Civil Laws from Oxford, misled by their homespun suits in thinking them common men, was so surprised on hearing them preach that he exclaimed in his impetuous manner: "I can't preach a bit. I can't preach a bit."

There were few D. D.'s among the pioneer circuit riders.—Brush College did not confer many honorary titles. "Why doesn't your Church have Doctors of Divinity?" asked a clergyman of Jesse Lee. "Our divinity isn't sick and does not need doctors," was the witty reply. (By that test, as some one has said, our theology has grown very sick since that day).

The pioneer circuit riders earnestly sought the baptism of the Spirit upon all their labors, and if they preached and did not have "liberty," or feel the presence of the Holy Spirit, they regarded it as a dull, dry dis-

course and often resorted to prayer and fasting. The result was that God greatly honored their ministry as they preached the word "in demonstration of the Spirit and of power."

They lived at a time when religion was at a low ebb in many communities. Along the frontier especially there were few churches, and middle-aged persons were sometimes found who had never heard a Gospel sermon. No wonder they would drive thirty miles or more to a camp-meeting and remain ten days to hear the Word of God proclaimed. And no wonder many were pricked in their heart and fell to the ground helpless, as they heard for the first time the Law proclaimed as from Sinai, with its awful penalties, and realized how fearfully they had violated it. At some of these great camp-meetings as many as 500 have been known to fall prostrate at the altar during a single service. Sometimes the meetings were carried on all night. We are awed as we read of the marvelous displays of divine power at some of these camp-meetings. We give just one instance:

"At one of the camp-meetings there were two young men, bitter rivals, who had sworn to shoot each other on sight. There was great excitement when it was known that both men were on the grounds. A bloody encounter was expected. But the power of the Gospel reached their hearts, and they both went to the altar, each one not knowing the other was there. As the preacher talked to them at the altar, he took their pistols from their bosoms, and carried them to his tent. They were both powerfully converted, and when they rose from the altar they embraced each other, which greatly affected the whole congregation."

They preached the fundamental doctrines of the Bible and were not drawn off by side issues. We are told that there was once in the Virginia Conference a very strong doctrinal preacher by the name of Peter Doub. His presiding elder (later Bishop Early) had him preach to a large assembly, but requested that he "keep in the main channel and not go up the branches after little

fish." After preaching very acceptably for a while, he looked at his presiding elder and said: "There are some good fish in those branches." "Never mind them, Peter, keep straight on," was the reply.

Bishop McConnell says: "The first mark of Methodism is its emphasis on Christian experience. Religion had very little life in it when Wesley came. . . . For Wesley it meant a conscious living and personal relation to God." The pioneers regarded "experimental religion" as one of the chief corner stones of Methodism, when one of these old-time preachers was asked what he did when he "got in the brush," he replied, "I tell my experience, cry, shout, and wind up by calling for mourners." When Father Taylor, the sailor preacher of Boston, got tangled in a sentence, he cried out. "I don't know how I got into this sentence or how I shall get out, but one thing I know, I'm bound for glory." They spoke from deep conviction, like the old lady who kept talking about her conversion so much

The big executive of tomorrow must be not merely a money maker but a business diplomat, a business statesman, for he will have to discharge acceptably not only his duties to his stockholders but to his community. The man who can cultivate superior talents for earning profits and also an aptitude for winning the goodwill of the public, will be able to command, not simply a salary of \$50,000 or \$500,000, but will be readily paid a generous percentage of each year's net returns.—Forbes Magazine.

Our church programs give much prominence to the sermon and the service of song with only a few minutes for prayer and the prayer is led audibly by the minister. There might be more of real worship and a realized sense of the presence of God were more time spent in silent meditation and heart communion with God. Worship is more in the attitude and spirit than in words and acts. "God is a Spirit: and they that worship him must worship in spirit and truth." "The earth is the Lord's and the fullness thereof." "Be still, and know that he is God."—St. Louis Christian Advocate.

A great American preacher said one of the best tasks he put himself to was to read with care six consecutive times the Epistle of Paul to the church in Ephesus. Another great preacher, purposing to write a series of studies in the life of Paul, gave one year to study to each of Paul's Epistles. Such reading and studies have made these men great preachers and their books will never lack in value for students. "Reading maketh a full man." These men, had they studied no other portions of Scripture, would have been great preachers. In this day of books, magazines and papers we might have more great preachers were they to read current literature less and study the eternal verities of God more.—St. Louis Christian Advocate.

The wonder working power of God's grace is a central theme of the Word of God. The Prodigal Son, for example, is not the hero of that matchless story of Jesus. The story has no hero. Both of the sons in themselves present a rather sorry spectacle. The true emphasis of the story rests upon the amazing love of the father. Saul had in him the roots of bitterness and carried in his mouth a sharp tongue and in his hand a pointed dagger until converted. Then he became an amazing monument of God's grace and a wonder even unto himself. "By the grace of God I am what I am" became the insistent declaration of the world's greatest Christian. The outstanding figures of civilization are the handiwork of the grace of God. Why should mortal man in himself be proud?—N. C. Christian Advocate.

We have men in this country who will sell their brains and skill to the worst and most dangerous criminals living. They are the aiders and abettors in crime. For a certain sum of money they will defend the vilest murderer, do everything in their power to set them free unwhipped of justice, or secure for them the lightest punishment possible, and then busy themselves to secure their pardon from prison. Say all you please about the profession of law and the rights of criminals to have attorneys to defend them before the court, yet it has come to pass in this country that many trials have become a mere farce; where millions are involved they are a mockery at justice. One of the greatest needs of our time is real men with a conscience; something inside of them that fears God, that insists on having peace, and that cannot be bought at any price.—Pentecostal Herald.

Zion's Herald, that bright, newsy, progressive organ of New England Methodism, for the purpose of helping its readers in their spiritual meditations during the Lenten season, has introduced a new feature, the "Fellowship Series" of sermons, the first of which comes from Dr. W. J. Young of the Candler School of Theology, Emory University. The following is the editor's complimentary comment: The series is intended to furnish the Methodists of the North some samples of the truly great preaching of the Methodist Episcopal Church, South. We fear that there is danger of provincialism among the followers of John Wesley north of the Mason and Dixon line, who do not fully realize that in the other branch of American Methodism are to be found a large group of the foremost preachers of the land, men who could easily grace any pulpit in this or any other country. We have therefore requested a few of the leaders of the Church South to act as "Fellowship" preachers during this season."

DEATH OF REV. J. A. BIGGS.

Rev. J. A. Biggs of Hot Springs passed away March 21, at the Modern Hospital, Hot Springs. The funeral was held in Central Church, with Dr. J. J. Stowe, Dr. C. O. Steele, Rev. F. P. Doak, and Rev. B. F. Scott officiating. Bro. Biggs, an honored superannuate, had been a member of the Little Rock Conference since 1876. He labored efficiently and faithfully. He was highly honored and deeply loved by all with whom he came in contact. We have no more successful pastor nor more effective preacher than was Bro. Biggs.

THE VALUE OF A WISE EXECUTIVE.

There are those who argue that no man can honestly earn a salary of \$100,000 a year. To such people we recommend the reading of the history of the Missouri Pacific Railway and its progress under the management of the present president, Mr. L. W. Baldwin, whose career is a verification of the claim of certain economists that on the basis of relative values the high-salaried executives are the cheapest men on the payroll.

During 1922 the Missouri Pacific failed to earn its fixed charges by \$1,413,712. Then Mr. Baldwin was employed by the directors. At first, it looked like a hopeless case, but within a month after his election there were signs of improvement. Certain leaks were stopped, and the turn came. In August of 1923, for the first time since 1917, there was a small profit. During the last quarter there was a profit of \$100,000. In the first eight months of 1924 the net earnings were \$2,359,458, and this added to the deficit of the same period of the preceding year, makes a difference of \$3,977,762. As there is no way to account for the change except in the management of the new president, it seems clear that he easily earned his \$100,000 salary, and might have been entitled to a larger share of the profits.

The secret of his success is that Mr. Baldwin was thoroughly prepared for his business, and he gives it his time and best thought. He does not sit in his office and read reports. He goes out and studies the problems, comes in contact with his men, and inspires them to do their best. When he is talking to the men about the Missouri Pacific, he invariably speaks of it as "our Road." He gets team work and that brings results. He knows his men and they know him and follow him.

It is fortunate for Arkansas that its principal railroad now has a progressive president. He is studying Arkansas and is trying to help our state to realize on its assets. He is in sympathy with our aspirations. Last Armistice Day he was at Conway as the guest of Hendrix College, and he

now knows what Hendrix stands for. He is profoundly interested in our forestry problem, and is anxious to co-operate in preserving our forests and regrowing them.

In the Forbes Magazine for March 15 is a fine article about Mr. Baldwin's work, from which we glean most of the facts above. When space will permit, we shall publish that illuminating and inspiring article.

BOOK REVIEW.

The Phantom of Organic Evolution; by George McReady Price, M. A., professor of Geology, Union College, Neb.; published by Fleming H. Revell Co., New York & Chicago; price, \$1.50.

This book is a challenge to the believers in Organic Evolution. It is not, like so many of the attacks on Evolution, written by one who is ignorant of the sciences, but by a professor of Geology, who is able to grasp the full significance of evolutionary argument. Nor is it written from a theological standpoint as a thesis in defense of the literal interpretation of Genesis, although the author is a devout believer in the Bible. Of course, in order to sustain his positions he interprets certain natural phenomenon quite differently from the evolutionists; but if the facts are as he states, and he is probably as competent to testify as are many on the other side, he is fully justified in doubting the validity of the inferences of the evolutionists. Without opportunity to verify his adduced facts, we frankly admit that he makes out a good case against the organic evolutionist. We recommend that all teachers of Biology and Geology in our colleges and high schools, read this work and weigh the facts and arguments. The author frankly admits that he does not expect certain scientists to accept his views, because they are as dogmatic as certain religionists. Nor does he expect the mere theologian to be interested, because he usually makes light of science. As a reconciliation of things as they appear in and on the earth and the declaration of Scripture this book deserves a high place. After you have read it you will probably conclude that Evolution as a process of creation cannot be absolutely disproved, nor can it be proved. If you are willing to do some hard reading and then a little thinking for yourself, get this book. After you have read it, you will be less dogmatic both in science and theology.

A GREAT MESSAGE BY A GREAT MAN.

(Continued from Page 1.)

has come. It challenges us? Shall we accept the challenge? Shall we follow the gleam? Shall we unite to represent a loving and crucified Christ to a dying and needy world?

In this address, as in others which we have heard, Dr. Mott shows the fullest knowledge of the world and its conditions and offers the best way out of its difficulties. Because he represents all Protestant Christianity, because he has reached more of the rising generation than has any other man with the Gospel of Christ, and has influenced more to seek the best way; because he represents our country at its best and stands on the things in which we all agree, Dr. Mott is the best representative of our Christian civilization and its safest guide. If we would all follow his leadership and present Christ to our youth and care for our youth, we would in a few years have a vastly better world. No other man in history has come as near leading the world as has Dr. John R. Mott. No other man's leadership has been safer and saner. We thank God for the man and his illuminating and inspiring message.

that some one asked her how she knew she was converted. "Because I was there when it happened," was the instant reply.

It was well that they placed great emphasis on experimental religion, for the popular teaching of that day ran somewhat on this wise: "If you seek religion, you won't find it; if you find it, you won't know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it." The teaching of the Methodists ran quite the reverse: "If you seek religion, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it."

Oh that Methodists everywhere today would make experience the crowning evidence," as Bishop Granbery called it!

The sermons of the pioneers were not noted for their brevity. Sermonettes had not yet been invented. When one heard the Gospel only once in two or three months he was eager to drink in as much as possible. Peter Akers would sometimes hold forth three to four hours when he warmed up on an interesting doctrinal subject. On one occasion a man got up to leave the church and the preacher shouted after him, "Stop, sir, I'm not through yet." "Go on, sir," said the man. "I'm just going to dinner, and will be back long before you are through."

Their preaching was practical and pointed. It did not apply to everybody in general and nobody in particular. It was Nathan-like, "Thou art the man." Here is an example of Father Axley's pointed preaching: "Now, here are a great many fat, sleek-looking professors of religion, but there is something the matter with you. You are not what you ought to be. Most of you here are farmers; you have seen wheat which was plump, round and good-looking to the eyes, but when you weighed it, it weighed only 45 to 48 pounds to the bushel, instead of from 60 to 63 pounds. Take a grain between your thumb and finger, squeeze it, and out pops a weevil. Now, you good-looking Christian people only weigh, like the wheat, 45 to 48 pounds to the bushel. What's the matter? When you are squeezed between the thumb of the law and the finger of the Gospel, out pops a whisky bottle and a lot of other meanness."

Many sinners were awakened by these practical applications of the Gospel, through the influence of the Holy Spirit. When Hope Hull was preaching, he pointed his finger at Lorenzo Dow, who was a reckless youth, and said, "Sinner, there is a frowning Providence above your head, and a burning hell beneath your feet, and nothing but the brittle thread of life prevents your soul from falling into endless perdition. "But," says the sinner, "what must I do?" "You must pray." "But I can't pray." "If you don't pray, then you will be damned," and stamped his foot. Dow said, "It came like a dagger to my heart. I came near falling backwards, and caught hold of my cousin by my side for fear I would fall into hell." This led to his conviction and conversion.

The pioneers preached extempore and were not handicapped by a manuscript. When Peter Cartwright heard a young college-bred preacher read a sermon, he said it reminded him of a gosling that had got the straddles by wading in the dew. Their preaching showed they were in earnest physically as well as morally, for they made use of the whole body in preaching. Sometimes they "screamed"—which Wesley forbade his preachers doing—but even this was an evidence of their earnestness. It could not be said of them as it was said by a street preacher (Bishop Taylor), who was struck with the extraordinary earnestness of an auctioneer: "If we could get the ministers to cry aloud as earnestly over living immortal souls as this man

does over spoiled cheese at two cents a pound, what a waking-up they would produce among the sleeping thousands of this land."

When the old-time Methodists met for worship, preachers and people often shouted aloud the praises of God. Perhaps they placed undue emphasis on the emotional side of religion, but have we not gone to the other extreme? I was glad to read these words by Dr. Snowden in his Notes on the Sunday School Lesson in connection with the triumphant entry into Jerusalem: "The most prominent feature of this procession was its enthusiasm. These people were not afraid to shout. They believed in Jesus with all their might and expressed their devotion in Oriental outbursts of joy. . . . This is a spirit that is evaporating out of our religious life and that we need to keep and intensify. We are growing so reserved and formal that we are afraid to speak out in religious meetings. Our boiling enthusiasm cools into fastidious speech and then freezes into silence."

What may we learn from the pioneer preachers? First, there is one thing "boy" preachers and ministerial students who are eager to leave school before their education is finished, should not learn. They should not for a moment entertain the thought that, as many of the pioneer preachers had only the bare rudiments of an education and became successful preachers, therefore a thorough education is not necessary for the work of the ministry. Had the pioneers been better equipped for their work they would have accomplished more good. No one knew this better than Bishop Asbury, who was a zealous advocate of education and built the first Methodist school in America.

We should certainly learn something from the evangelistic spirit of the pioneers. It was the burden they felt for lost souls that explains their consecration and sacrificial labors. Ebenezer Newhall, stirred by the spiritual destitution of the people of Vermont, is an example of how the pioneers sought the lost.

"Often I rested my weary limbs by sitting down and reading my Bible and praying. Soon I came to a small opening, found a log cabin, stopped, read, sung, and prayed with them. Then on again I went. I found a very poor woman in a log hut. I invited her to go to the meeting. She said, 'I have no clothes.' I said, 'Don't stop for that; just wash yourself clean and go. God may meet you there and wash away your sins, and clothe you with salvation.' 'But I have no shoes.' 'No matter, God may put on your feet the Gospel shoes.' 'Then I have no bonnet.' 'Well, God can put on your head a crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I, 'make no more excuses, throw a sheet over your shoulders, and if you find Jesus as you may, you will not be sorry.' Then on he went, and finally came to the meeting he had appointed. There, sure enough, was the poor woman, with rags sewed on her feet, a sheet over her head, and her children by her side."

As preachers, we should not fail to learn from the pioneers that there is a preparation of the heart as well as of the head,—a preparation they never neglected. A quotation from the diary of Bishop McKendree will, perhaps to some extent, explain the secret of their great spiritual power in preaching:

"Being already at my preaching place since eight o'clock, I have been with Jesus in this forest, in deep exercise. My Book is sweeter than common. Oh, what spirit I find in the Word of the Lord! I read it much and with great delight—often on my knees. I take my flight, on wings of faith and love still mounting higher to the celestial world. One-half hour humbly prostrate on my face, to converse with eternity! And such deep views and bright conceptions of eternal things I never had before in all my life. But I

must go; the congregation is assembled, and my watch says eight minutes to twelve o'clock. Farewell, sweet and solemn place! Lord Jesus go with me! Amen. Amen."

WHAT WAS THE MATTER WITH JONAH?

Dr. John A. Rice.

First of all let us remember how the book came to be written. It was an inspired tract for the times. Judaism was drying up. They were undertaking to build a wall around themselves, so to speak, shutting out all the rest of the world. This little book was a protest against such narrowness. Jonah, a Jew, was called to go to Ninevah, the metropolis of the Assyrians, the worst enemy the Jew ever had. He went the other way, got into trouble, learned his lesson and finally sulked into Ninevah, where his success embittered him and he prayed to die.

His root trouble was inherited narrowness. Palestine was God's country. He had never been far enough away to get a good look at himself. His people were the only people and their ideals final truth. Defending the faith once delivered was to him far more important than either keeping the faith up or keeping it in action. Any sort of contact with the great outside would imperil their traditions and destroy their integrity. He had been bred upon the idea of the exclusiveness and superiority of his little corner of the world and his little group of people. This must be preserved at all cost.

And he was indifferent to the risks he entailed upon others. He boarded the boat knowing perfectly well, according to the light of his times, that he would be a menace to the whole crew. When the storm broke he refused to pray. Indeed, he had put himself where he could not pray without sudden readjustment, which was entirely too costly. Nor would he consent to pray on a parity with these heathen, even though his prayer might save the heathen. In the final crisis he had them throw him overboard, assuming all the risk of being reckoned murderers, rather than eliminate himself and relieve them of the responsibility. That he was in the minority did not disturb him. The welfare of the majority was no concern of his. His course might subject the majority to all sorts of hazards, to insurmountable difficulties, to final disaster even. All this though the majority were on the border, too far away to disturb his own little section.

He affirmed with his lips a creed his life was denying. He said he was a Hebrew and feared the God of Heaven who made the sea and the dry land. This was a tremendous creed, little short of the first lines of ours—"I believe in God, the Father Almighty, Maker of heaven and earth." The sweep of the commitments implied was world-wide and world-deep. This creed committed him to tireless effort to understand the movements of God in his day. He had no right to be ignorant of his times. Great things were happening and it was his duty to learn their meaning for him and his people. He was thereby committed also to think in Kingdom rather than community terms. His particular group was after all but a tiny part of the whole. To think in terms of their peculiar circle of ideas and interests was to betray the higher interests of the whole world. Nor was there any place left for provincialism, suspicion, smallness, race prejudice, for one group to look down upon another, to hold another in contempt, to emphasize the other's inferiority, backwardness, incapacity for the best. Universal brotherliness and service, loyalty to the God over all, were the inexorable demands of the hour. While he was announcing his supreme loyalty to these great world principles he was deliberately seeking to prevent this dream from coming true.

He had the ecclesiastical mind. The Psalm he wrote in his submarine

quarters, if left in its present position, makes him thank God for his deliverance before it is accomplished. It was couched in ecclesiastical terms. He said, "Yet I will look again toward the holy temple." "And my prayer came in unto thee, into the holy temple" "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed." He had scoured through the Psalms to get phrases with which to write his own, and all these terms are ritualistic. He is thinking of the organized institution of the church, of the machinery of worship, of priests and sacrifices. In other words, even in the whale's belly he cannot get away from the ecclesiastical mind. It was the mind that made him unhuman. He was translating his whole life into an institution, the preservation of which was his first mission. That there might be a Kingdom of God sweeping over the whole earth binding all peoples into one family, living in filial fellowship with the Father and fraternal service to each other, without his particular machine, never once occurred to him. His church was his supreme concern. It must be kept inviolate. The institution was more important than a whole empire of people.

He took advantage of the minimum. After his experience in the whale he was afraid not to go to Ninevah, but he did just as little as he could get by with. The city was three days across. He went one day, preached one sentence. And when the whole city was stirred he went out by himself and built him a booth on the East Side. He had technically fulfilled his mission and he lived on technicalities—though such technicalities might defeat God and thwart human progress. He was willing to take the responsibility of using technicalities. He would rather have the religion of the minimum than be of service to the whole wide world. It was clear that the vast majority did desire a forward movement, but he fell back on his rights though hopelessly in the minority and tried to defeat them. Of course, he did not realize the unspeakable responsibility of assuming such a position.

He could see further than he would go. When the people believed God they proclaimed a fast, put on sackcloth from the greatest of them even to the least. The King put on sackcloth and sat in ashes and ordered the whole empire, man and beast, neither to eat nor drink and put on sackcloth and cry for mercy, turning from their evil ways. When he saw all this he was angry and prayed Jehovah to take his life. It was better to die than to live. He had foreseen the outcome because he knew God and knew what He would do. His vision outraveled his conduct. The ideal, he said, was right; of course, it could not be otherwise since it was God's way; but there were practical difficulties in its immediate application. It were better to let well enough alone. The Jews and the Assyrians had been doing very well apart. It would be dangerous to bring them closer together. His people would be swallowed up in the larger numbers and would become lost in the multitude. And, furthermore, these Assyrians might seek social equality with the Jews and they were an inferior race. Worse still in the new organization to be set up Assyrian officers might be set over the Jews, which would be humiliating in the extreme. Yet again these Assyrians were heretics. The faith of the fathers might not be able to withstand the new knowledge. While the proposed plan was very simple it would not work. It would retard rather than further the Kingdom of God. The Holy Spirit had not yet developed the people into a spirit of unity sufficient to make them live together in the fellowship of a great task. Though he saw the ideal, he saw impassible obstructions in the way.

He let fear, suspicion, resentment,

choke out all the joy of a great movement. The forefathers of these Assyrians had wronged the Jews and that wrong should be punished. There must be evidence, at least, of genuine repentance and a total change of attitude, and that evidence was not forthcoming. Indeed, their conduct was such as to bring them under suspicion of being untrustworthy, of being moved by sinister motives. It would be dangerous to undertake to work with them, since it would be necessary always to be on the alert for the repetition of old wrongs. A great grudge made him afraid and all the joy went out of him. His soul was strangled.

He would rather die than grow. He lived in a crystal universe, finally fixed, rather than a stream. He would rather die than break that crystal and let himself out into the ongoing stream. And if he must stay in the crystal he was right in saying it were better for him to die than to live. For growing is slow and painful. The old must be left behind. He must have the courage to forget. Childish things must be done away. A grown man cannot do the work of a man on the theology of a boy, no matter how hard he tries. Readjustment hurts. Jonah was afraid to study for fear he would find out he was wrong. And faith was a great adventure, far too great for him.

He was closed to the beautiful gospel of personal attachments. The gourd vine was given him for a day. He became attached to it. Then fell into a tantrum when it withered. And God said to Jonah: "Dost thou well to be angry for the gourd? And Jonah said I do well to be angry, even unto death." And Jehovah said: "Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night and perished in a night, and should not I have regard for Ninevah that great city wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah can you not reason from your attachment to the gourd vine, which cost you nothing, to my devotion to these Assyrians? Can you not reason from your attachment to things to my care for people? Here was a great gospel. We are all devoted to things. Jonah was devoted to things, to institutions, to jurisdictions, to forms and ceremonies, to traditional folk ways, to everything that made him and his people peculiar. Why could he not reason from his devotion to things to God's care for all people, for every conscious being, indeed? People were greater than things. Institutions or what not were valuable only as they served people. But to him things were greater than people and must be kept in the saddle no matter what became of people.

And what was the result of it all? Jonah went out a confiscated soul and set up a little church of his own in a little booth he had built. The onswep of God's Kingdom left him outgrown, a spent force, to point a moral or adorn a tale.

AMERICAN LAWYERS IN ENGLAND.

By J. H. Hamiter.

You asked me some time ago to write relative to my visit, last summer, to London with the American lawyers that attended the International Association of Lawyers from six great countries—America, Canada, England, Scotland, France, and Ireland.

Of course, my investigations, while in London, were mostly from a lawyer's standpoint, trying to ascertain all the information I could from the Courts, old Court Rooms, and Law Libraries.

The Lawyers were very much impressed with the great meeting in the old Westminster Abby Hall, which is eleven hundred years old and is now the venerable, gray, solitary building. All of its legal life has disappeared, but its history and

tradition remain sacred to the English race. Every stone and timber is sacred to them. This old Court Hall is now only opened for a very few occasions, such as the crowning of the King, but on account of its legal tradition it was opened to entertain the lawyers who were in attendance at the meeting of the International Bar Association.

In this old Court Hall sat the Lord Chancellor Haldane, who occupied the chair in the center of the platform, with the chancellors and Law Lords on his right, and the Judges on his left, and this carried the American lawyers back and recalled to mind the Constitution and the English jurisprudence, and the occasion also naturally recalled such great men as Blackstone, and others. And now, in the United States, the "Common Law" is treasured by the American lawyers as a part of their birthright and inheritance, and the great Judges of England have been their exemplars. This old Court Hall was where King Charles was tried and condemned.

This Court Hall, laden with grim memories of state trials and man's inhumanity to man, presented an unusual spectacle, and there the lawyers saw the statues of men whose heads paid the penalty of the time on the block, and some of the lawyers there saw the plate which records where Charles I. stood to receive sentence of death. It was, you might say, a wonderful scene, imbedded in deep-set English history.

A great many of the lawyers attended the English Courts, and every effort was made to give those who wished to inform themselves as to the administration of justice in the English Courts, an opportunity to do so under the most favorable conditions. Judges were constantly inviting visiting lawyers to sit on the Bench with them and watch the conduct and trial of cases. The lawyers were always ready to answer questions by the American lawyers, to show them the briefs of the cases they were trying, and to give them an idea of how the profession did its work in England.

Some of the American lawyers spent a week, after the conclusion of the meeting, in attendance at the Courts, and they found the briefs of the cases that were being tried to be well written, very clear, trying to be fair, and much efficiency shown in their preparation.

One of the most notable things about the Courts was the tone of the proceedings. It is dignified, but by no means noticeably formal, and the lawyers would very readily get the idea that there was not so much orating and tilts with counsel, which the newspapers as a rule, like to "write up" in this country, but a simple desire to get at the facts without so much noise or questions and to give litigants their rights.

At Oxford Coliege, the lawyers were shown old records which disclosed many interesting facts. One of them recalled that Lawrence Washington, the great-grandfather of our President, George Washington, matriculated in 1621 in College, and at the old Sulgrave Church, where Lawrence Washington is buried, the lawyers saw the original Washington pew. This pew was dedicated by the Dean of St. Paul's Church. There Sir Charles Wakefield presented an original letter written by our George Washington, dated June 28, 1788, from Mt. Vernon. The purport of the letter was that when Mrs. Washington, wife of President Washington, was at church at Fredericksburg, she saw the tomb of her father, the late John Dandridge, Esq., "in a ruinous condition," and President Washington was desirous of having the tomb "done up again," and he was writing to have this done and to advise him the amount of the cost, and that he would remit for same as soon as possible.

The presentation of the Blackstone statue, by the lawyers of America to the lawyers of England, was one of the most interesting and important

events that we had in London, and, to the English lawyers, one of the most gratifying events was the unveiling of the Blackstone Memorial in the Central Hall of the Royal Court of Justice. The Memorial was a gift from the American Bar to the Bar of England, the idea originating in the minds of the leading American judges some time before the visit of the American lawyers to London.

America is proud to acknowledge that its common law is largely based on Blackstone's Commentaries. This magnificent concentration of the laws of England, which, though now admitted to be in many respects out of date, is still considered to be the best exposition of laws written, that even the layman may understand, that has ever been produced.

It was a kindly and generous thought on the part of American lawyers to mark their indebtedness to Blackstone in this way. They have spared neither time nor money in seeing that the Memorial is a worthy one. Its design and execution were placed in the hands of one of the leading sculptors of the United States, Mr. Paul W. Bartlett, and it will be a noble addition to the none too numerous legal monuments of England.

Of Blackstone's work on his Commentaries it has worthily been said, "will only perish in the general wreck of the recorded wisdom of the world."

Many of the lawyers were presented to and received by the King and Queen, and the Prince of Wales, at the Royal Garden Party at Buckingham Palace.

Many of the lawyers went to Oxford, many of them went to Cambridge, to visit the ancient seats of British learning. This was the first glimpse most of the lawyers had ever had of the great English Universities, and the difference between them and the American Universities was the subject of much and constant comment. Every College has its character and special distinction.

The English lawyers extended much hospitality and many courtesies to the American lawyers, Canadian lawyers, and all lawyers from all countries in attendance at the great International Bar Association Meeting, and most of the entire time was devoted to hospitality and friendly intercommunion. The American lawyers were impressed with the thought that this great International Meeting would bring about more the spirit of democracy, and a better feeling among the American lawyers and the English lawyers, which naturally brought about a closer friendship by the actual association with each other, furthered by the demonstration of our sense of justice, and by the respect we show for each other, and this naturally would bring about a greater co-operation among the English-speaking lawyers.

This Meeting in London was the first gathering recorded in history of English-speaking lawyers from the four corners of the earth. It was not only a notable event in itself, but it will be evidence of the continued contribution of the lawyers to the development of the Anglo-Saxon civilization.

After the Meeting of the International Bar Association had adjourned in London, being a cotton-grower in Arkansas as well as an attorney, I visited Liverpool in order to see the greatest Cotton Exchange market in the World. I found their Exchange was operated and manipulated very similar to the New York Cotton Exchange, and I enjoyed very much interchanging ideas with the great cotton operators of the Liverpool Cotton Exchange, as they are consumers and we cotton growers of the South are producers, and they have never seen a stalk of cotton grow.

I gained considerable information relative to the consumption of cotton, and they seemed to appreciate what I had to say about production, as I tried to tell them, from the best information that I had, what it cost to produce a bale of cotton in the Cotton States in the South.

A RELIGIOUS LIFE EMPHASIS WEEK

By Howard G. Grose.

Des Moines, Iowa, has recently passed through what was called Religious Life Emphasis Week. The meetings held during that period are described by Sherwood Eddy as the most remarkable meetings he has known in thirty years of service. He gives a graphic account which will appeal to our readers, because what can be done in Des Moines can be done in other cities. And if done in all of them, we should have a new day indeed.

The week began with a great mass meeting of seven thousand persons in the Coliseum, addressed by John R. Mott. The attendance steadily rose from twenty thousand to thirty thousand a day, the program of meetings including a noon theater meeting, six mass meetings held in as many sections of the city, daily assemblies in each of the five colleges and the eight high schools.

More than fifteen civic clubs received the message of this Religious Life Emphasis Week—the Chamber of Commerce, Rotary, Kiwanis, Lions, the Masons, and other bodies.

The State legislature adjourned to hold a combined session to hear a direct religious message, bearing upon the child labor amendment and political conditions in the present world situation.

Employers and employees, representatives of capital and labor, met in mass meetings, shop meetings, and noon luncheons.

The industrial secretary of the Y. M. C. A., who is also the principal of the labor college, arranged for a mass meeting of labor in its own headquarters, and Church and Association joined hands with labor leaders and employers in seeking the application of Christian principles to industrial problems.

Open forums were held for the discussion of social and personal problems not only in the colleges but in the churches following the mass meetings.

No partisan or sectarian note was struck during the entire week, no carping criticism was heard from fundamentalist or modernist, klanman or anti-klanman, Jew or Gentile, Catholic or Protestant. Men in one great brotherhood faced the challenge of their common human problems.

The score of speakers and workers connected with the campaign were modern, socially-minded, spiritual men, endeavoring to present a whole gospel, both personal and social, on a common platform of which John Wesley would have approved with his catholic motto, "We think and let think."

Interviews for the students in the colleges and high schools were conducted by expert interviewers all day long. The conscience of a whole city was exposed to the searching application of the principles of Jesus. Thousands of pamphlets and books bearing upon personal and social religion were brought and widely studied.

One business man came from one of the first meetings saying, "That meeting cost me \$10,000," and cut out a doubtful practice from his business. The entire campaign, however, was not spectacular but spiritual; it cost only about \$3,000.

On the closing afternoon, four thousand representatives of the hundred churches and a score of civic organizations crowded the largest church, while hundreds were turned away. By a rising vote they enrolled as members for a great crusade.

The formation of a general committee and of seven commissions was ratified. These commissions will study spiritual dynamics, questions of property and profit, human relations in industry and business and the human consequences of poverty and luxury, the relations of racial groups, the problem of war and the way to outlaw it, moral problems of school and college life, and methods of personal religious work.

THE CHRISTIAN LIFE.

UNBELIEF.

There is no unbelief;
Whoever plants a life beneath the
sod,
And waits to see it push away the
clod,
He trusts in God.

Whoever says, when clouds are in
the sky,
"Be patient, heart, light breaketh by
and by,"
Trusts the most High.

Whoever sees 'neath winter's field of
snow,
The silent harvest of the future grow,
God's Power must know.

Whoever lies down on his couch to
sleep,
Content to lock each sense in slumber
deep,
Knows God will keep.

Whoever says, "Tomorrow," the "un-
known,"
"The Future," trusts unto that power
alone,
He dares disown.

The heart that looks on when the
eyelids close,
And dares to live when life has only
woes,
God's comfort knows.

There is no unbelief;
And day by day and night uncon-
sciously;
The heart lives by that faith the lips
deny;
God knoweth why.

—Selected.

IF GOD SO CLOTHE THE GRASS

Then He is the living God.
Then He is at work in the world.
Jesus had no question about either
of these two intimately related
facts about God. He taught that God
is so interested in the world which
he made that he cares for sparrows.
He said: The Father worketh hith-
erto and I work.

Because we practically ignore these
vital, fundamental truths about God
and his relation to the world and hu-
man life and history, we get into
many grave difficulties and some-
times get frantic with fear lest we
lose certain other truths about God
which are also vital and fundamen-
tal.

Almost exclusively we associate
God with what we call religion—Je-
sus never used that familiar word—
and we have difficulty in thinking
of him in connection with the world
and what is now being done in it. We
think of God in connection with the
Church, with religious services and
what we call religious work and with
the life to come, and we lose the
sense of his presence in the world
and the comfort of his immediate in-
terest in the world and in us and in
all that pertains to human life. Jesus
manifestly wanted us to have that
comfort instead of the carping anx-
ious care which makes life a burden
rather than a joy. He wanted us to
enjoy the fellowship with the Father
and opened for us the way.

We think of God as interested pri-
marily in religious creeds and insti-
tutions and in having us accept cer-
tain doctrines or systems of theology
or schemes of salvation, and we do
not exercise that simple trust which
the thought of the living God, His
Father and ours, awakens.

We do not go so far as the old
philosophers and theologians, Gnos-
tics and others, who taught that God
had nothing whatever to do with the
world and could not have, just be-
cause he was God. But we do make
the religious and ethical opposition
of God to the world so vivid that the
profound spiritual truth of this state-
ment of Jesus about clothing the
grass is lost to us, familiar as the
gracious words are. We forget that
the world which God made and rules
is something widely different from
that social order which men have

proudly fashioned apart from God,
which is often called the "world"
even in the Scriptures.

When Jesus spoke such words as
these, If God so clothe the grass;
Your heavenly Father feedeth them;
Ye are of more value than many
sparrows; The Sabbath was made
for man, was he not seeking to call
the minds of those who heard him
away from the formal religious no-
tions of God which led men to think
of him as concerned primarily with
religion as it affected himself? And
was he not seeking to fix the minds
of men on the thought of the living
God who made the world, is now at
work in it and, like the Father that
he is, cares first of all for his chil-
dren?

How are we to think of God? In
the way the theologians have thought
of him? Do we not get into confu-
sion when we attempt to follow them
in their speculations and reasonings
and interpretations?

Is there any better way to think
of God than the way Jesus taught
men to think of him? Is there any
way at all comparable to the fruit-
ful redemptive way he has shown
us?

Jesus thought of God not as men
had been taught to think of him by
the priests and rabbis of his day,
but as he knew God in the experi-
ence of life.

It was through his communion with
God that Jesus knew him. He taught
out of his own consciousness of God.
He taught through his life and death
as well as through his words. He
made God known. He became one
of us that he might use our language,
our human experience, our imperfect
thoughts even in making the living
God, his Father and ours, known to
us.

No man had seen God at any time;
the only begotten Son, who is in the
bosom of the Father, he hath de-
clared him—made him known.

Jesus has made it perfectly clear
that the God he knew is the living
God who made the world, who is at
work in the world, who is in human
life and history, who clothes the
grass and cares for sparrows and is
deeply interested in men, placing an
infinite value on every human life.
Nor is the God whom Jesus de-
clares a new God whose attitude to-
ward men has changed, whose plan
and purpose for men and the world
have somehow been altered. He is
the God of redemption and that vi-
tal fact Jesus most conclusively
showed by his own "life and death
of woe." But he is the same living
God and Father of whom Jesus so
calmly and compellingly spoke in
Galilee.

Most of our difficulties with the
findings of modern science and crit-
ical research disappear when we
think of God as Jesus thought of
him—the living Father interested in
and profoundly concerned for his
children in this world, as really alive
and as truly bearing the burden of
the son and sorrow of men as ever.
The Cross proved how real that bur-
den is and must be

Till all the ransomed church of God
Be saved to sin no more.

More than anything else we need
to remind ourselves today of the
fundamental truths about God as dis-
closed in the words and life of
Jesus.

If God so clothe the grass.—Pitts-
burgh Christian Advocate.

FINDING EXCUSES FOR PEOPLE

The majority of us have a rooted
conviction that it isn't a very safe
habit to get into. If a man has done
wrong, we feel that the best and
most wholesome thing to do is to
let him understand that he has, and
that we know it and, perhaps make
him suffer some punishment or dis-
advantage for his wrongdoing. This
thing of looking around for excuses
for people, or trying to put the best
side on what looks like dubious ac-
tion, we have a notion makes for

flabbiness, and ought to be discour-
aged. Talking out plainly and act-
ing vigorously about the faults and
failings of people is quite generally
considered to be the wisest and best
thing to do.

But we wonder if very often, it
does not turn out to be at best the
most un-Christian thing to do. Sure-
ly the worst and most wicked deed
that the world has ever seen was the
crucifixion of Jesus Christ. Such a
deed as that surely demanded the
outflaming of righteous indignation
and the most unsparing condemna-
tion of its perpetrators. But Jesus'
attitude toward their deed and them
finds expression in his prayer, Father,
forgive them, for they know not
what they do.

What a deed to pass over so light-
ly, and what an excuse to make for
such a deed! Surely, no one but
Himself, in all the history of the
world, would ever have thought of
excusing such a crime or ever have
made such an excuse for it.

And we can not think that He
made a mistake, or did a wrong or
weak thing in treating it that way.
And can we think that we would
make a mistake if we cultivated his
strange habit of trying to find ex-
cuses for people?—Christian Guard-
ian.

"FATHER TAKE MY HAND"

We have read somewhere of a fath-
er and a young boy wandering
through the night and coming to a
stream over which there was a very
insecure bridge. The little fellow
had been asserting his manhood. He
wanted to walk alone, but the shad-
ows had gotten so dark about him
that his courage began to wane. He
was not so sure he dared to walk
without his father's hand and this
grew on him when he came to the
stream. The wise father did not of-
fer his hand, but the little fellow
looked up and said, "Father take my
hand, I am afraid to cross the stream
alone." It is a beautiful little story
and very human. We are so inde-
pendent and bold to walk alone in
the light. We do not need the Father's
hand in the daylight. On the
plain path we can choose for our-
selves where we will place our feet,
but life sometimes darkens into
night and the smooth path reaches
stream or the rugged mountain and
it is hard climbing and dangerous,
or the foot may slip in crossing the
stream. So we are like the little fel-
low. Our boldness is gone amidst
the terrors of the night and the ter-
rors of the way and we call out in
the darkness to the great Father,
"Take my hand, I am afraid in the
dark."

This father took the little fellow's
hand and led him on through the
darkness and across the insecure
bridge and on home. There is a beau-
tiful comfort in this for us. The
heavenly Father is like that. He
will take our hand if we are afraid in
the dark. He will lead us across the
stream and up the rugged mountain
and through all the shadows of the
night until the day dawns. Let us
dare believe this and live the life of
simple trust in the Father which is
in heaven, who loves us as no earth-
ly father ever loved his children and
whose wisdom is greater than all
human wisdom and whose power
built the worlds.—Methodist Protest-
ant.

THE LYING MEMBER

Paul says in Ephesians 4:25: "Put-
ting away lying, speak every man
truth with his neighbor: for we are
members one of another." Queer
words, Paul! You must have had
some bad church-members if you
had to tell them to quit lying! But
perhaps you did not have all of them
in the Ephesus church—some of them
have descendants yet. Yes, church-
members should stop lying, if they
have been lying, and liars not church-
members also.

The injury to the liar himself is
bad enough; but Paul puts the ban
on lying to protect the neighbors.

"We are members one of another,"
said he. He meant that one liar in-
jures all the rest. Take this illus-
tration:

A man going through woods sees a
fungus growth. His eye says it is a
mushroom. He plucks it, and the
touch says it is a mushroom. He
takes it home, fries it in butter and
flour, and his nose says it is a mush-
room. Seated at the table, his sense
of taste says it is a mushroom. But
his stomach says it is a toadstool.
Eye, hand, nose, tongue, and stom-
ach are members one of another, be-
longing to the same body. Eye, hand,
nose, tongue lied—lied to one ano-
ther. The stomach tells the truth. The
whole body dies, because of the lie
the eye started. Eye, hand, nose,
and tongue may know something
about mushrooms and toadstools, but
the stomach is authority—the stom-
ach and the undertaker. But all the
truth-telling of the stomach could
not offset the effect of the other four
lies.

When a church-member lies, who
can stop the pernicious influence?
If one questions the preacher's mor-
ality, or the Sunday School superin-
tendent's honesty, or the choir lead-
er's domestic life, the injury affects
more than the man who started the
falsehood, more than those accused—
the whole church comes under a
shadow. "We are members one of
another" still. One may as well try
to stop the Mississippi river at Saint
Louis as to attempt to stop the evil
influence of a lie. We don't know
how many liars are in your church,
or ours, or the church of our friends;
the only thing to do with the practice
of lying, anywhere and always, and
under all circumstances, is to stop
it.—Religious Telescope.

THE HAPPINESS OF SURPRISE

A prime condition of the happy
life is the element of surprise. I do
not believe there can be any happi-
ness that has not in it the perpetual
element of fresh and unexpected sur-
prise. One reason why so many
things in which we seek happiness
utterly disappoint us is that after a
little while the surprise is all gone
out of them. We know everything
that there is there, and there never
will be anything fresh or novel in
them, and therefore they can not
bring enduring happiness.

We must have for a happy life a
fountain of unceasing surprise. Now,
two things will give us a fresh sur-
prise; the one is truth, the other
love.

Nobody can follow the truth with-
out being perpetually surprised, be-
cause we know only very little truth.
Anybody who will realize that, and
who will say, "All my life is going to
be spent in finding new truth," will
discover every day fresh surprises.
This is true whatever the kind of
truth it may be that you are hunt-
ing after—looking out over the world,
studying any part of God's handi-
work, and best of all in our Bible.
There are truths there that nobody
ever has found as yet. What John
Robinson said is forever true, "Fresh
light is perpetually to break from
this Word."

What is true of truth is true also
of love. You can tell thus the dif-
ference between true and false love.
False love has no surprise in it;
true love is full of surprises every
day. It will be thinking of new in-
genuities of expression, of new forms
of utterance, of new kinds of self-
sacrifice and service. Love is the
most ingenious power in the world,
and whoever once truly loves has
once entered into a life of happiness
and a career perpetually fresh and
new, full of unforeseeable surprises.
—R. E. Speer.

Take KOZOL instead of

aspirin for Headache, Colds, Flu, Neuralgia,
Rheumatism and pains from similar ailments. It
is safe and does not affect the heart. Not habit
forming—25c at your Druggist, or by mail from
WARNER DRUG COMPANY, Nashville, Tenn.
Manufactured by KOZOL LAB., Nashville, Tenn.

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.

DAVID AS A BOY'S HERO.

Is not David a boy's hero—first, last, and all the time? Was not his life more exciting than any modern fiction for boys? Do you love the wilderness? Can you love the wilderness and not love of David? Think of Saul hunting David like a partridge in the mountains—no holidays were David's excursions into the wilderness when he was playing the game of hide-and-seek with Saul!

Then how about caves? Do you like to think of them? Was not David a cave expert? Did he not know every cave and every place of refuge in the wilderness of Engedi, and also in the wilderness of Ziph? Think of how David spared Saul's life on two occasions when he was in his power. The first instance was in a cave of Engedi, when Saul unwittingly entered the very cave where David and his men were hidden. David cut off his skirt as he lay sleeping, but he could not bring himself to harm the king whom God had anointed.

The second instance occurred in the wilderness of Ziph. Look! the eyes of Saul's followers are heavy with sleep! Look again; here comes David and Abishai stealing softly into the camp! They take Saul's spear and his cruse of water, but David turns a deaf ear to the pleadings of Abishai that he may smite David's part, and what faith in God! No wonder that such a man could say: "I will both lay me down in peace, and sleep: for thou, Lord, only make me dwell in safety." David had faith to believe that God would take care of him if he but kept his conscience clear. This reminds me of a poetic warning against theft, displayed on a large ranch:

"For conscience' sake, then, have a care,
And keep your conscience clear."
Was not danger the almost con-

Why Many Mothers Are Thin and Pale

No one perhaps suffers a greater drain on strength, nerve force and vitality than the woman who has children to care for. Yet Science has now perfected a remarkable new strength-giving combination which has enabled thousands of nervous, tired-out mothers, often in only a few short weeks, to build up and renew their strength, energy and physical and mental endurance. Any doctor will tell you that a great many mothers lack sufficient iron—organic iron—in the blood. Without sufficient of this organic iron nothing you eat does you the proper amount of good. You don't get the strength out of it, so you become weak, pale and haggard-looking, nervous, irritable and easily upset.

In such cases what you need is organic iron—Nuxated Iron—to enrich the blood, and revitalize worn-out nerves. For Nuxated Iron is organic iron, like the iron in your blood, and like that in spinach and lentils. Try it for just two weeks and notice the marvelous improvement. Money back if not delighted. But be sure you get genuine Nuxated Iron with the letters NI on every tablet. This is the only kind sold under this absolute guarantee. At all good druggists.

stant companion of David? Note how he always gave God the praise for deliverance, whether he was delivered from lion or bear, Goliath or Saul. Saul would have smitten David to the wall with his javelin, but the same God who directed the flight of the stone that laid low the haughty giant, Goliath, could as easily misdirect a javelin. Would not Goliath have made short work of the stripping David had not God been on his side. Somebody said to Lincoln during the Civil war, "What we need is to get God on our side." To this, Lincoln replied, "No, what we need is to get on the Lord's side."

Is not the God of David a victory-giving God? Does he not give victory over the Goliath of selfishness, pride and illtemper, and all the enemies of a boy? We cannot but think of these words in Jeremiah: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—George W. Tuttle in Religious Telescope.

THE YOUNG MAN WORTH FINDING.

There never was a time in the history of the world when there was such a demand for young men for positions of business trust and management. The world has greater need of young men, but no greater need than young men have of it.

In this day of auto and jazz the young man must remember that the world is older than he is by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one in ten million went to the funeral or even heard of the death.

Be as smart as you can, of course. Blow the packing out of your cylinder-head; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so simply because you say it is.

Don't be too sorry for your father because he knows so much less than you do: remember the reply of a professor to a student of Brown university who said it was easy enough to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. We never heard that the young man made any.

Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair is better and you are prettier, O, far prettier, than "Dad."

But, young man, the old gentleman gets the bigger salary and his homely, scrambling signature on the business end of a check will bring more money out of the bank in five minutes than you could get out with a ream of paper and copperplate signature in six months.

Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merits will not be discovered. People all over the world are hunting for you, and if you are worth finding they will find you.

A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.—Ex.

It would be impossible to adequately describe the coward who hits a person with an automobile and then runs off and leaves the victim to his fate. Occasionally such instances happen. They are representative of a type of humanity than which there is none more fit to be permitted the freedom of handling a steering wheel. Such cowards, when apprehended, ought to be deprived of their right to drive or even to ride in a car. They should be condemned to the life of a pedestrian and made to walk all day long among the thickest of traffic and the most reckless of drivers.—Nashville Banner.

FOR CHILDREN.

A GRUMBLE RUMBLE.

When a grumbler a-grumbling has grumbled his grum,
It is wise for the rest of folk all to keep mum;

For just as a snowball that's rolled in the snow
Will larger and larger soon rapidly grow.

A grumble that's grumbled grows greater; and so
When a grumbler's a-grumbling, best never come near,

For a grumble's a failure with no one to hear.

—By Ellen Manly in the October St. Nicholas.

THE ELEPHANT'S KEEPER.

"Now is it time for the train?" demanded Paul. It was the tenth time that he had asked the question.

"In a few minutes now," answered his mother.

"Then I can go," Paul shouted.
"Now you may go," agreed his mother. "Don't get in daddy's way or in the animals' way either, will you?"

"I'll try not to," Paul promised.
"But you can't tell when it's animals. I love animals. When I'm as big as daddy I'm going to be an elephant trainer just like him. I guess I could most manage an elephant now."

His mother laughed and kissed him.
"Better leave it to daddy yet awhile. But I hope that you will grow into as brave and good a man as daddy."

"How can I learn to do that?" Paul asked.

"By being a brave, good boy. Without the whistle. Run!"

There's the waiting for his hat, Paul dashed out of the house and down the street to the station to meet the train that was bringing the circus animals back to Bridgeport to their winter home. It was always to Paul the most exciting day of the year, not only because it brought his father back to him.

The train came in and the animal cars were shunted down the track into the circus yard. No one was allowed in the yard except those that had the care of the animals, but everyone knew Paul and he skipped in without any trouble.

"Where's my daddy?" he asked of the first man he met. It happened to be old Mike, who loved to tease.

"Sure, your daddy decided not to come back," he said.

"Isn't he ever coming back?" Paul asked.

"You ask him the next time you see him," said Mike laughing. He was only teasing, for Paul's father had come on the train and was busy just now with an elephant that needed his attention.

Mike went his way and Paul loitered through the yard. If his father had not come, there wasn't much fun in the animals.

One after another the beasts found their places in their homes, but there was no father for Paul. He had a queer disappointed feeling in his throat as he turned to go home. He wanted very much to cry, but he remembered what his mother had said. If he wanted to be a brave man he must be a brave boy, and brave boys never cry. He tried to whistle but did not get on very well, and then as he turned a corner he stopped.

There, close to a flat car, all alone, lay Japhet, the biggest elephant, the one his father had the most trouble with. Japhet looked as if he could give trouble now, for his trunk was moving in a cross sort of a way.

Paul ran back and called but no one came. Every one was in another part of the yard.

Back to Japhet came Paul, his heart beating fast. Japhet was moving now, he was going to get up, and once on his feet without any one to control him, he would be on the rampage. He might hurt somebody.

"O daddy, daddy! where are you?" cried Paul. "It's your elephant. They'll blame you if he hurts any

one. Lie down Japhet!"

Japhet recognized Paul, for he had often seen him before, but he wasn't going to lie down for a word from a boy. If any one wanted him to lie down, let him give the proper signal by tapping his right ear. He made another move to get up.

Paul knew the signal for lying down, but Japhet's big ear was far out of his reach. There was no long stick about that would reach so far; only a tiny twig that Paul picked up.

"What can I do?" he cried. "It's daddy's elephant and daddy isn't here, so I've got to keep Japhet from going on the rampage."

Then as Paul saw how close Japhet lay to the flat car he had a sudden thought. Still holding his twig, he scrambled up on the car and with a running jump landed on the big elephant's back. Japhet paused in astonishment at this unexpected visitor, and Paul ran up the broad back as if it were a hill and came down flat astride the elephant's neck.

Then Japhet began to rise and Paul thought that he was going to have a horseback ride on a rampaging elephant. He looked out anxiously for help, but no one was near. Paul leaned forward and with his switch gently tapped the old elephant's right ear.

Old Japhet stood stockstill a moment on his knees, and then obeying the order that he knew from his master's son, he sank slowly down again. He was not going to rampage this time.

Paul sat on his high perch until some one came running. It was his father, who had just found out that no one had looked after Japhet and who came expecting to find the old elephant doing his worst. When he saw Japhet lying like a meek lamb with Paul on his back he gave one shout of joy and held out his arms to his son. Paul slid down into them.

"How did you get up there?" he asked Paul.

"From the car," Paul said. "He was going to rampage and you were not here, and I had to reach his ear. He minded me, didn't he? But I'm glad you came, daddy, for he's awfully high up."

His father held him very close. "You're your father's son," he said. "It's the pluckiest thing I ever heard of a kid doing."

Japhet was put in his own safe place then, and Paul and his father raced home to his mother.

"There's the new elephant keeper," his father told her, "and I tell you what, he's the bravest man in the whole bunch of us."—The China Christian Advocate.

Henderson-Brown College
ARKADELPHIA, ARK.
Educates for Life
Investigate TODAY

WINSTON-INTERNATIONAL
LOOSE-LEAF BIBLE
A PRACTICAL BIBLE FOR NOTES
Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.
Send for Illustrated Catalog of Bibles
THE JOHN C. WINSTON CO., Publishers
American Bible Heaqua te
98 Winston Building Philadelphia

Grove's Tasteless Chill Tonic
Restores Health, Energy and Rosy Cheeks. 60c

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.

THE LIGHT OF LIFE.

Oh, let us live the beautiful life,
 The life that opens the door
 Into the realms of Heavenly light
 With Christ forever more.

Open our hearts to the beauties
 That shine forth in everything,
 And look for the hidden meaning
 Of the messages it will bring.

This beautiful here which we see
 Is given from God above,
 For above the seen is the unseen,
 The great heart of eternal love.

O dwell in His rays of glory
 That overcomes every strife,
 And breathe forth only love
 For lo-v-e is the Light of Life!

—Selected.

OUR CALENDAR.

N. Ark. Conf. W. M. S. Annual Meeting, Ft. Smith, April 7-10.

L. R. Conf. W. M. S. Annual Meeting, April 7-10, at El Dorado.

Y. P. Summer Conf., L. R. Conf. W. M. S. at Henderson-Brown College, June 8-13.

A WARM WELCOME ASSURED

Rev. Paul Q. Rorie, the Pastor-host for the Annual Meeting of L. R. Conf. W. M. S., to be held in El Dorado, not only accepts duties assigned him by the Program Committee but graciously adds:

"Looking forward with a great deal of pleasure to our coming meeting, believing that we have one of the best societies in the Conference, it will give us another chance to prove it to the Conference."

THE ANNUAL MEETING L. R. CONF. W. M. S.

The opening session of this meeting to be held at First Church, El Dorado, April 7-10 will be on Tuesday afternoon. All delegates and visitors are requested to send their names to Mrs. L. K. McKinney, 402 N. Washington by April 1.

The program committee has spared no efforts in preparing an unusually attractive and inspiring program. The El Dorado auxiliary is anxious for each auxiliary—Adult, Y. P., and Junior—to have its representative show the inspiration of this splendid program and to catch the vision of our work that only an annual meeting can give.

The train service over Rock Island and Mo. Pacific lines is convenient for all points of the conference. Schedules will be printed next week.—Mrs. T. M. Thompson.

NEW AUXILIARIES IN PINE BLUFF DISTRICT.

Mrs. V. D. Webb, Dist. Sec., reports auxiliaries recently organized at Gould and at Prosperity on Rowell Circuit. Both are starting well and the one at Prosperity already has 20 members. These auxiliaries are cordially welcomed into our band of women who are eager to help in the upbuilding of God's Kingdom.

L. R. CONF. W. M. S.

TO ADULT AUXILIARIES

The last two sessions of our annual conference recommended that the adult auxiliary defray the expenses of the superintendent of children's work to annual and district meetings. After all, the success of and the responsibility for the children's work are in the hands of the adult auxiliary. If the adults can possibly send their leaders of Children's Work or some one vitally interested in this

phase of the great work to the meetings this year, 1925, will see at its close such a record as has never been made by the Little Rock Conference Juniors.

Let the Junior leaders be present 100 per cent at El Dorado April 7-10.—Mrs. T. M. Thompson, Supt. Children's Work.

OKOLONA AUXILIARY.

This auxiliary has started the new year well under the leadership of the president Mrs. T. O. Rorie, Treas., Mrs. J. J. Young with Mrs. F. C. Pyles, Supt. of Publicity.

LITTLE ROCK FIRST CHURCH AUXILIARY.

The Mission Study class, with Mrs. Clyde Dew as leader, met at the lovely home of Mrs. Frank Tillar, Monday, March 16. There was a splendid attendance and three chapters from the book "China's Challenge to Christianity" were given. The devotional in charge of Mrs. H. T. Thomas was led in an inspiring way by Dr. Morsey of the John Brown College. Topics from the book, interspersed with interesting talks by Mrs. Dew, were given by Mrs. J. G. Benson, Mrs. B. J. Reaves, Mrs. T. H. McLean and Mrs. H. B. Allis. Mrs. Morris Jessup very skillfully rendered four piano numbers, Mrs. H. A. Emerson sang a beautiful solo and Mrs. Frank McCarroll gave a clever reading entitled, "The Ladies Aid." A delightful feature of the day was the surprise Chinese luncheon of chop suey and other Chinese dishes which was served by our charming hostess and thoroughly enjoyed by all present—Mrs. M. B. Allis, Pub. Supt.

ARKADELPHIA AUXILIARY MEASURES UP—A TRIBUTE

This auxiliary with a membership of eighty two women, has by wise arrangement given every member of the church an opportunity to serve her church.

It has for many years responded to every connectional call, and has been officially recognized at the annual meetings as one of the "honor" auxiliaries. The year ending in 1924 found the work completed with the following items recorded:

| | |
|------------------------------|-----------|
| Budget | \$ 686.77 |
| Belle Bennett Memorial | 100.00 |
| Lillian Wahl Salary | 60.00 |

Total sent Council Treas. \$846.77

Box supplies to Scarritt College, in Nashville, Tenn., valued at \$50.00.

Books to Brevard School, in the mountains of North Carolina valued at \$75.00.

Amount spent of the local funds \$1,235.30.

Study circles reported, 6.

Correlated with, and under the supervision of the Missionary Society, the women of the church are divided into four circles, which meet on Tuesday afternoons, alternating with the Missionary Society.

At these meetings, the bulletin is presented, the Missionary Voice studied, and three of the circles study and report the authorized mission books. In this way the women are given the benefit of our church literature.

These circles have been a dynamic force in fostering our church education movements, as well as emphasizing stewardship as outlined by the church leaders. One church circle has fourteen tithers in a membership of twenty women.

The Circles gave to Christian education \$1,100.00. The circles prom-

ised to Henderson-Brown College Endowment \$2,000.00. When the call came for books needed in the Henderson-Brown College Library, to meet college standardization requirements, again these loyal and far seeing women met the issue and authorized Dr. Workman to take advantage of a sale put on by our publishing house at Nashville. For \$500 a collection of books, varied in subjects, is now on the shelves of Henderson-Brown College Library. Mrs. Turpin, of the Nashville Publishing house, sister of Miss Mary Sue Moon-ey, of Henderson-Brown College Faculty, graciously gave her time to the selection of these books.

Arkadelphia women realize that our Christian leaders must be educated.

Arkadelphia women pay to the connectional work.

Arkadelphia women pay to the educational work.

Arkadelphia women are not forgetful of local needs.

Therefore I say Arkadelphia auxiliary measures up.—Mrs. R.W. Huie, Jr., Publicity Supt.

OUR MISSIONARY COUNCIL IN TULSA, OKLAHOMA.

The Fifteenth Annual Meeting of the Council March 18-25, was notable for its large attendance, cheering reports, fine addresses, and spirit of love and consecration to the Master's business.

Membership of the Council is composed of the presidents and corresponding secretaries of the missionary societies of the thirty-eight Annual Conference divisions of the Southern Methodist Church, secretaries of the Board of Missions, and women members of the Board. In addition to this number are representatives of the Conference Missionary Societies of Brazil, China, Cuba, and Korea. Women secretaries of the Board of Missions who rendered reports at the meeting were, Administrative Secretaries—Miss Mabel K. Howell, Oriental Missions; Miss Esther Case, Latin America and Africa; Mrs. J. W. Downs and Mrs. J. H. McCoy, Home Missions. Cultivation Secretaries—Mrs. B. W. Lipscomb, in charge of organizations; Miss Estelle Haskin, Sec. of literature; Candidate Sec., Mrs. Hume Steele, and Mrs. E. B. Chappell one of the editors of Missionary Voice. The President's Message, reports from Council Treasurer, Mrs. F. H. E. Ross, and Dr. J. L. Cunningham, president of Scarritt College for Christian Workers, in Nashville, Tenn., were of special interest and full of inspiration. The noon-day Bible lessons were given by Miss Bertha Conde, former National Y. W. C. A. Secretary, and there were splendid addresses from prominent men and women.

The Annual sermon on Sunday by Bishop John M. Moore was followed by the consecration of the deaconesses, and on Monday the home and foreign missionaries were ordained by Bishop James Cannon, Jr. There were 21 new missionaries and 7 new Deaconesses added to our list of consecrated workers. One of the foreign missionaries was Miss Pearl McCain of Searcy, Arkansas, in whom we feel a special interest. We have work in Africa, Brazil, China, Cuba, Japan, Korea, Mexico, Siberia and are doing much missionary work in the homeland through Wesley Houses, mission schools and settlements.

The annual expenditure by the Council for mission work, at home and abroad, is approximately \$1,000,000, and its membership approximates three hundred thousand women and children.

Property owned by the Woman's Missionary Council in foreign lands is valued at \$3,154,882, and in the United States the value of missionary property not including that owned by city mission boards, is valued at \$2,236,000.

Plans were made in Tulsa for going forward with renewed zeal, with greater faith in God and more love for humanity.—V. C. Pemberton.

Sure Relief FOR INDIGESTION



6 BELLANS Hot water Sure Relief BELLANS 25c AND 75c PACKAGES EVERYWHERE

WOMAN SO ILL COULD NOT WORK

Tells How Lydia E. Pinkham's Vegetable Compound Stopped Her Suffering and Restored Her Health

Momence, Illinois.—"I surely can recommend your medicine to other women



who have female weakness, as it has helped me very much in every way possible. I was working in a dining room in town, and sometimes I could not do my work; had pains in the lower part of my body and had to stay in bed. One of my neighbors told me what good Lydia E. Pinkham's Vegetable Compound did for her, and it has surely done wonders for me. I hope all women who suffer will take my advice as the Vegetable Compound has done so much to bring back my vigor and strength."—Mrs. ALBERT E. DESCHAUD, Momence, Illinois.

Over 121,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?" 98 per cent. of these replies answer "Yes."

That is 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it. For sale by druggists everywhere.

BILIOUSNESS

Retired Minister Tells How He Keeps in Good Form With the Assistance of Black-Draught.

West Graham, Va.—The Rev. Lewis Evans, a well-known retired minister, now past 80, living here, has a high opinion of Black-Draught, which he says he has taken when needed, for 25 years.

"For years I had been suffering with my liver," he says. "Sometimes the pain would be very intense and my back would hurt all the time. Black-Draught was the first thing I found that would give me any relief."

"My liver has always been sluggish. Sometimes it gives me a lot of trouble. I have suffered a lot with it—pains in my side and back, and bad headache, caused from extreme biliousness."

"After I found Black-Draught, I would begin to take it as soon as I felt a spell coming on and it relieved the cause at once. I can recommend it to anybody suffering from liver trouble. A dose or two now and then keeps me in good form."

Made from selected medicinal roots and herbs, and containing no dangerous mineral drugs, Black-Draught is nature's own remedy for a tired, lazy liver. NC-166



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

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. COLQUETTE.....Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

Lesson for March 29

CLOSING PERIOD OF CHRIST'S MINISTRY—REVIEW

DEVOTIONAL READING—Rev. 1:9-18.

GOLDEN TEXT—"Jesus Christ the same yesterday, and today and forever."—Heb. 13:8.

PRIMARY TOPIC—How Friends Cared for Jesus and Paul.

JUNIOR TOPIC—Helping the Missionaries by Our Gifts.

INTERMEDIATE AND SENIOR TOPIC—Living Lessons From the Quarter.

YOUNG PEOPLE AND ADULT TOPIC—Closing Scenes in Christ's Life.

The lessons of the quarter have been so rich and full that perhaps the best method of review will be to summarize the outstanding teachings of the quarter. The following suggestions are offered:

Lesson I—The so-called triumphal entry was the official presentation of Jesus of Nazareth to the Jewish nation as their Messiah. He was the predicted king coming in the name of the Lord (Psa. 118:26).

Lesson II—Coming judgment is absolutely certain. The judgment portrayed in this lesson is that of the nations living on the earth when Jesus comes. The judgment pronounced—reward or doom—will be on the ground of the attitude of the nations towards Jesus as expressed in their treatment of His brethren, the Jews.

Lesson III—Before Jesus went to the cross He instituted a memorial of His broken body and shed blood. This should be gratefully and strictly observed by believers until Christ come again.

Lesson IV—Many are the trials through which the believer must pass as he goes through this life. The sure cure for "heart trouble" is the assurance that Jesus has gone to prepare a place in His Father's house, and will come again and receive His disciples to Himself.

Lesson V—Jesus is the true vine and believers are the branches. Abiding in Him will result in fruitfulness, success in prayer, fellowship in the love-life of God, fullness of joy and love-life like that of God.

Lesson VI—It is not the purpose of God that Christians should be taken out of the world at once when they believe on Christ because the world needs their influence and testimony. Christ needs them as His representatives and they need the trials of the world to strengthen the grace of God in their hearts. Those whom God has given to Christ are eternally secure even though they must pass through great trials.

Lesson VII—The agony of Gethsemane was due to the fact that Jesus was bearing the burden of the sins of the world.

Lesson VIII—The heart of this lesson is that Christians should be obedient to civil authority because human government has been ordained of God. The more loyal the believer is to Jesus Christ, the more loyal he will be to rightly constituted authority (This lesson has no logical connection with the others of the quarter and should be omitted where time is limited).

Lesson IX—Jesus Christ gave clear proof that He was the Messiah promised in the Scriptures, but the wicked nation rejected Him and chose a murderer instead. Both Pilate and the nation went down under the guilt of the rejection of Christ.

Lesson X—Christ on the cross is the supreme expression of unselfish love, a revelation of the moral nature of the world, and stands as an exhibition of a cross section of the world in any generation.

Lesson XI—Christ's resurrection is an absolute certainty. This unques-

tioned fact certifies that He is the divine Son through whom we get eternal life.

Lesson XII—The various appearances of Jesus Christ after His burial demonstrate the reality of His resurrection, confirm the truthfulness of the Scriptures and reveal Him as not only the supreme and grand center of the Scriptures, but the supreme interpreter of them.

STAMPS TRAINING SCHOOL NEXT

In spite of our depleted finances several churches are so anxious to have Standard Training Schools this spring that they are willing to help us out by assuming all financial support. The great Little Rock School just closed was taken care of entirely by the local churches of Little Rock and North Little Rock. The good people of Stamps are planning to do the same thing and the school will be held the week of April 12-17. The faculty will consist of Rev. R. H. Cannon, Rev. O. L. Walker, Rev. R. P. James and Rev. Clem Baker. The courses to be taught are "The Sunday School at Work in Town and Country," "The Pupil," "Life and Letters of Paul," and "The Methodist Church and Its Work." Our school at Stamps last year was one of the best and we are looking forward to another great session. They are fine folks at Stamps with Rev. R. H. Cannon, pastor, and Brother C. L. Cade, Superintendent.—Clem Baker.

ORDERS FOR PROGRAMS START OFF WITH A RUSH.

The campaign for Sunday School Day observance in the Little Rock Conference starts off with a rush. During the week we received and filled orders from the following schools: Tillar, Okolona, Trinity, Center Grove, Redfield, Oaklawn, Holly Springs, Mt. Olivet, Mt. Carmel, Lonsdale, Green's Chapel, Ashdown, Thornton, Smackover, Park Avenue, Buckner, Sardis, Mt. Ida, Kilgore's Lodge and England. We congratulate all these schools for getting an early start and expect next week to report scores of others. After this the report will be given by Districts. Let us beat our own record this year.—Clem Baker.

A GOOD LETTER FROM MR. BRABHAM.

We have just received the following note from Mr. W. M. Brabham who taught the course in City Sunday School Management in the Little Rock School:

Dear Brother Baker:

I wish to say again the thing I said to you in person concerning the Little Rock School. I do not know when I have seen any School so well managed and conducted in every particular. You certainly have a great deal to be proud of and the people there have much to be thankful for. My own class did excellent work, and as you will observe from the final report, only three out of thirty-six received a grade below eighty. It was a genuine pleasure to work with such a homogeneous group.—M. W. Brabham.

A FINE NOTE FROM DR. MUDGE

Dr. E. L. Mudge of Cincinnati, O., who taught the course in Intermediate-Senior Lesson Material in the Little Rock School writes as follows:

Dear Brother Baker:

I had the most delightful week in Little Rock in spite of any poison that may have gotten into my system and shall look forward to an-

other visit with great pleasure. I had an excellent class, enthusiastic and responsive, and enjoyed them very much. I greatly appreciated a beautiful gift of Niloak pottery which they conspired to give me the last evening. I hope the work in the Little Rock Conference goes on as prosperously as it seems to be going to date.—E. L. Mudge.

CAPITOL VIEW WINS LOVING CUP.

The committee consisting of Robert Lee, Ray Scott, and H. R. Coffman met in my office last Thursday and after a careful examination of all the records awarded the James Thomas Loving-Cup to the Capitol View Sunday School. The Loving Cup was presented to the Little Rock Training School three years ago on the condition that it was to be awarded annually to the School making the best percentage of credits in the Training School with the understanding that when any one School had won it three years in succession, it would become the permanent property of that school. Capitol View has now won for the three successive years and thus becomes the proud possessor of the beautiful cup. We extend our heartiest congratulations.—Clem Baker.

WONDERFUL PROGRESS IN THE MONTICELLO DISTRICT

It was my happy privilege to make a trip through the Delta section of the Monticello District last week. Never in my life have I seen such fine church spirit as I find down there now. Dumas is happy with her new pastor, Rev. J. H. Glass. The fine new church showing up plainly from the Pike is a credit to any city. Brother Coleman at Tillar and Brother Hopkins at Montrose have both been well received and every thing points to a great year for each of these two good preachers. Rev. J. R. Dickerson has doubled the value of Portland property by his fine genius in building the church there. It is the first thing one notices on entering Portland and would do credit to any city in Arkansas. The interior is one of the best arranged that I have seen. Every department of the Sunday School is well taken care of with department and class rooms. The building is now being used by the Sunday School and the auditorium will be ready by the first of June. Dickerson is a wonder and his people know it.

At Wilmot we found Brother J. M. Cannon recovering from a severe case of the "Flu" but happy in his appointment, and, best of all, Wilmot will build a new church this fall if the crops make good again down there.

At Snyder we found our good friend Rev. J. B. Pickering just able to be out of the hospital where he had undergone a serious operation. Brother Pickering was too sick to attend the Conference at El Dorado and has been able to preach only twice since Conference. His friends will be happy to know that he is well on the way to complete recovery now and that he expects to fill his pulpit next Sunday. The Snyder people say that God never made a better man than Bede Pickering and they are equally as enthusiastic in their praise of his good wife.

To travel by auto through the Monticello District one gets the impression that our Methodist people are up and doing and that we are in for the greatest era of church activity that we have ever had down there. If this is not enough, then drop off at McGehee and see Dhot Baker with plans perfected for his new church at McGehee and Frank Roebuck already working on the beautiful new church at Dermott. Both the last named pastors are new in their appointments and both are perfect fits. Surely God was in the making of the appointments in the Monticello District this year. If anybody has the blues over the future of

the Methodist work in Arkansas I want to recommend just such a trip as I had last week.—Clem Baker.

A RESOLUTION OF THANKS FROM VISITORS TO THE LITTLE ROCK SCHOOL.

We, the Committee on Resolutions, on behalf of the state-wide membership of the Little Rock Training School hereby express our appreciation of the opportunity afforded us of the great pleasure of this brief yet delightful sojourn among you.

First, we want to thank the General Sunday School Board for its most efficient co-operation in helping to outline the program and visualize the objectives of this great School of Religious Education; and to the members of the faculty on their own personal behalf who have learned how to combine the most thorough efficiency with the most kindly courtesy and from dignified instructors have become both companions and friends whose hearts rejoice with every "A" they sometimes strain their consciences to give and whose countenances honestly sadden when duty to the church and the children requires a grade of "B" or "C". To these, at least those of us who have "passed" hereby express our gratitude. We have greatly appreciated all the platform service rendered by Bishop Hay and others. Dr. Paul Kern's several addresses were of special value.

We have always loved Baker for his most pleasing and compelling personality, but we have increasingly come to admire him for his executive leadership in the creation and mastery in detail of one of the greatest Training Schools in Methodism. Baker is in the right place and he knows how to puncture an atmosphere of solemnity with a concrete word of homely reality by which he keeps us reminded that after all "we are of the earth."

Brother Reves, our dean, has presided with his never-failing courtesy. He has the happy faculty of complimenting every effort of others into self-conscious approbation.

The local pastors of Little Rock and North Little Rock have cheerfully performed a double duty—one of earning each a credit, and the other of welcoming their state-wide guests. In at least the latter function they have not failed.

Brother Colquette, from long and consecrated devotion to his chosen work until service with him has become an unconscious habit, has most courteously supplied our every literary want.

Dr. Fletcher, the host of the school, rightly called "Radiant," who has learned how to coin religion into happiness and acquaintance into friendship and need into service and everything into good will, together with the great First Church the "Cathedral of Arkansas Methodism," have wholeheartedly dedicated all their personal and material resources to make this School both in efficient service and in human relations the success it was meant to be.

The best homes of the city have received us as their guests. All their conveniences and luxuries have

WHAT WILL THEY DO WHEN YOU ARE GONE

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.

The METHODIST BENEVOLENT ASSOCIATION
J. H. SHUMAKER, Secretary
608 Broadway, Nashville, Tenn.

been freely and fully ours and to the "Harvard Plan" with its appreciated utilities they have added the luxuries of friendship.

And the good women of the churches who know that even religion needs bodily as well as spiritual refreshments have every evening stimulated us to do our best, leaving us without excuse.

To all the above mentioned contributors to our happiness we who are members of the Little Rock Training School from over the state hereby express our happy gratitude. Especially would we remember the good ladies of Winfield Church who served us with such thorough and good will on Tuesday evening. Our discomfort was not so great as their undeserved chagrin. Some one has always a philosophy of religion ready for every emergency—it is that both last year and this God has manifested his displeasure of Training Schools and more especially that God does not approve church suppers. Our belief is that God has shown his good pleasure by carrying us safely though to such a fine closing. We shall meet again next year and when we do let us hope that all "pesky germs" and "pesky criticisms" will have lost the habit of going to church. So to these good women of Winfield church we express our warmest sympathy hoping thereby to bring them every one on this our last evening together back up to the level of our commonjoys.—Chas. Franklin, William Sherman, J. A. Sage.

TRAINING SCHOOL ON PRAIRIE VIEW CHARGE.

In view of the loyal support of the good people of Prairie View, and the efficient work done by the teachers of each class, I report our training school here. According to the program worked out by our P. E., Rev. B. L. Wilford, we began Feb. 15, continuing until Feb. 21.

We were very fortunate in securing as teachers Rev. E. H. Hook, our pastor at Booneville, and Prof. A. M. Shelton, principal of our Public School here. Notwithstanding the fact that Bro. Hook came to us sick and worn by the strenuous labors of the two schools through which he had already passed, he held the class of seventeen to the subject of "The Training of Devotional Life" night after night as though he had been in a revival campaign, and in response to the call he made to the two classes for a consecration of life to service in the S. S. work a large number came forward and gave their hands.

Prof. A. M. Shelton, with his large class of 27 young people, did one of the best pieces of work that will be accomplished in the District. He, being the principal of our public school here and in the highest favor with the young people, led into his class every one who should have been in it and held them to the subject of "The Small S. S. Its Plan and Work," to the close of the school, 22 of the class taking the examination for credit.

We expect 32 certificates as a result of this school. We claim for Prairie View first place of all the schools of all the District comparing the size of places. If you have beaten us, let us hear from you and we will take down our shingle. Our S. S. is taking on new life. We expect to make ours a S. S. of the "C" type this year.

We had ten in the class at Olive Chapel, seven trying for credits. We had in the class at Low's Chapel 23. Of this number 15 tried for credits.

Owing to the fact that Bro. C. H. Bumpers, our pastor at Scranton, had severe sickness in his home when the campaign of schools was on in the District, he was compelled to put his school off which hindered somewhat and also made it impossible for him to secure the teachers who had been assigned him, so he decided to have only one class instead of two and got me to conduct the study period for him. We had 23 in this class and we think 15 or 18 will take for credit.—J. W. Harger, P. C.

Epworth League Department

LESLIE HELVEY.....Treasurer Little Rock Conference
222 Lexington Ave., Ft. Smith, Ark.
HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
HOMER TATUM.....Editor Little Rock Conference
4216 West 12th St., Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville

AMERICA, NORTH ARKANSAS, AND FT. SMITH DISTRICT.

America.—America was settled founded and started by several groups of men, all of well-nigh unmixed Nordic blood. These groups coming from the British Isles, Scandinavia, Maritime Germany, Holland, and from among the French Huguenots, mingled and fused so completely that by the time of the revolutionary war, they were a homogeneous people of Anglo-Saxon culture, Christian in religion, and intensely Protestant by conviction. After the Revolution, the unmixed descendants of the revolutionary fathers built and finished that amazing thing we call America, which is the peculiar and unique product of a breed that to this day remains Anglo-Saxon, Christian and Protestant.

North Arkansas.—The North Arkansas Conference League was founded and started by several groups of Epworth League leaders, representing most all the Districts of this Conference. These groups mingled and fused and toiled so endlessly that by the time a few Conference Meetings had been held, they were a homogeneous population of Epworth Leaguers. These early leaders with their converts and descendants kept working and building until that amazing structure, the North Arkansas Conference Epworth League, is before us and is operating splendidly and beautifully. All the Districts have had a share in creating the North Arkansas Conference League, its culture, industry, inventions, its Conference life, and everything in it that is worthwhile.

Ft. Smith District.—A recent visit to the Ft. Smith District demands that I tell and insist that this District has played a fundamental part in the growth and development of the Conference League. Limited space will not permit me to take up the eulogy of the individual leaders from this particular section of the Conference, but, if one will recall the Galloway Assembly of about four years ago, he will catch the scene again of that long line of Ft. Smith District Leaguers who remained throughout the entire session and carried home with them the Bronze Emblem as evidence of the leading District of the Conference. They have not kept the Emblem all the time since, but they have been energetic and enthusiastic ever since, and right now the Ft. Smith District is coming into line for a strong bid at the Assembly June 8-13.

Mulberry Group Meeting.—March 13-15 was a great occasion for Mulberry and Ft. Smith District. This was a wonderful spring group meeting. The preliminary efforts of Miss Ethel Taylor, the District secretary, resulted in a large representation of Leaguers, though it was unfortunate that Miss Taylor could not be present at the meeting.

North Arkansas Conference will look a long time before she will find an assistant District secretary who is more interested, more energetic, more earnest, and more alive to her responsibility than Miss Gracie Mae Meadows of Mulberry. She is thoroughly saturated with the Epworth League spirit, and she is constantly working to satisfy her craving that her District rise to Conference leadership again.

However, Gracie Mae and Ethel are not alone in their undertakings—far from it—as was clearly evidenced at Mulberry. Miss Gertrude Wier, the Conference Junior superintendent, was there with her usual life, leading in the Junior work and in the so-

cial and play periods. Mrs. Lester Weaver of Clarksville presided at this meeting and proved herself to be a great force in the upward march of the Districts. Then, to be fair all along the way, I must mention Moss, Russell, Milburn, Woolridge, Gibbons, and Brother and Sister Pruett, Helvie, and other names I cannot stay to mention who walked right up to the front row and joined the Mulberry people to make this one of the biggest affairs that has been "pulled off" in Ft. Smith District in a long time.

That is a great crowd of Leaguers up there, and if you don't believe they will go strong at the Galloway Assembly you don't know them like I do.—Noel S. Chaney, Conf. Sec.

PEP SUPPER

All you Conway District Leaguers from Russellville, Atkins, Dover, London, Oppelo, Lanty, Oak Grove, Morrilton, Plummerville and Lamar, be on hand at Pottsville Friday night, April 3, at seven o'clock for the "PEP SUPPER." There will be "eats" and an interesting program. Bring plenty of Pep with you.

The meetings for the other sections of the District will be announced later. The District Banquet will be held in Morrilton some time in May. Watch for the date.—Vivian Clerget, Dist. Sec.

HER PULSE IS STRONG.

There can be no mistake about the strong heart-beat of the North Arkansas Conference League.

A retrospective view through the past month will behold a District Secretary (Rakes) in the land of "Apple Blossoms" with his hundreds of leaguers in an enthusiastic group meeting at Oakley's Chapel; another District Secretary (Ethel) and her assistant (Grace Mae), leading scores of youngsters over to Mulberry for a great gathering; Baker of Parkin, Helena District's princely leader, accumulating interesting publicity for a wonderful district bulletin; Booneville District Secretary (Eva Mae) at Danville studying and singing and yelling league rally; Vivian, who superintends the "Bronze Emblem" District, visiting the local chapters of her parish, taking to them a smile and a speech; and the other district secretaries—Cledice and Virginia, in the country of "rolling mountains;" Laura in the great Northeast, and Ralph Manning in the section of "wonderful possibilities"—maturing plans for the spring cultivation program.

Leaguers, keep your eyes on the League Page of the Methodist for reports and announcements from now until our Assembly. Leaguers all over the Conference are busy and interested. The pulse of the North Arkansas Conference is perfectly normal.—Noel S. Chaney, Conf. Sec.

JONESBORO DISTRICT LEAGUERS.

We are going to have an institute at Manila April 4-5. There will be two services Saturday night and meetings all day Sunday. We will have Mr. Chaney, our Conference president; Dr. Manny, head of the Rural Life Department at Hendrix; and several other speakers who will discuss the work of our Leagues with us.

This will be a very important meeting and every League should plan to send several delegates.

The roads are all good now and all Leaguers can drive to Manila if they wish to.

There will be a small registration

fee to cover the traveling expenses of a few of the speakers and other small items.

Look in next week's Arkansas Methodist for a complete program of the institute.—Ralph Stuck, Sec., Jonesboro District.

BOONEVILLE DISTRICT LEAGUE.

The Senior Epworth League of the First Church, Booneville, is alive and active. We have 50 members. We are well organized and each department is working towards the standard of efficiency. We have socials each month for the young people and we give fellowship programs each quarter at the State Tuberculosis Sanatorium. We have committees to look after the shut-ins and care for the sick and the poor. Members of the League are now preparing the Fanny Crosby pageant to be given in the church auditorium Sunday night, Apr. 19. We are now making plans to entertain the Epworth Leagues of the Booneville District with a "pep" banquet on May 8. All Leaguers are invited to attend. Begin now making your plans to come.—Beatrice Fields Edwards, President.

TO NORTH ARKANSAS LEAGUERS

I have returned to the state and am now ready to receive reports for the Methodist.—Ida M. White.

HOW MY LEAGUE COULD BE IMPROVED.

By having wide-awake officers, keep records straight, and sent in at the proper time.

Having more interesting programs. Make out the programs and give out the topics for discussion in time to study them. Have every member present every time.

Have good leaders. Proper training in speaking and rendering their parts.

Christian leaders, interesting programs, start on time.

Increase your membership and have every one present to make your programs more interesting.

To make our League better we must live morally and spiritually better day by day.

Get up the part that has been assigned to you.

Social gatherings is a good way. By having good order.

By attending regularly and showing a willingness to help in any way we can.

By taking more interest and bringing some body with me.

By working to get new members and helping the needy ones.

If the Leaguers could understand the meaning of worship and reverence in the League (church as well).

Come regular, know your part, be good and listen and try to get somebody else to come.

To conduct it in a more business-like manner.

Try to do what you are asked to do.

Always do something worth while and work hard to get new members.

We should vary our programs, not have the same ones to lead and be on the program all the time.

Have a good Mission Study Class.

Speak to all visitors and strangers when they come to your League.

By reading the Epworth Era and studying the Hand Book.

By every member doing his part and paying his pledge every month.

These are some of the ways that the Leaguers in Group No. 4 of the Monticello District thought they would improve their Leagues. Check them over and see how many of these would help to improve your League.—B. M.

5000 CHRISTIAN WORKERS Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture mot toes. Good commission. Send for free catalog and price-lists.

GEORGE W. NOBLE, Publisher
Dept. 6K, Monon Bldg Chicago, Ill.

NEWS OF THE CHURCHES.

PINE BLUFF DIST. CONFERENCE.

District Conference will meet at DeWitt, May 6, 7:30 p. m. Dr. James Thomas will preach the opening sermon. Thursday, May 7, will be given to the work of the Conference. Thursday night Layman's program; Friday, May 8, Sunday School Day; Friday night Epworth League program.—J. A. Henderson, P. E.

PRESCOTT DISTRICT CONFERENCE.

The District Conference will convene at Gurdon, April 23 and 24. Rev. F. F. Harrell will preach the opening sermon. The following committees are announced: License to preach—F. F. Harrell, T. O. Rorie, E. S. Cook; Deacon's and Elder's Orders—W. C. Davidson, S. C. Dean, A. W. Hamilton; Admission on Trial—J. W. Rogers, O. L. Walker, J. C. Johnson.

Let delegates and visitors notify Bro. J. W. Rogers of their coming.—J. L. Dedman, P. E.

EVANGELISTIC SLATE FOR 1925.

Morrilton, Ark., March 15-20.
Catulla, Texas, April 1-10.
Dardanelle, Ark., April 12-26.
Carrollton, Miss., Camp Meeting, Aug. 2-16.

Others promised, none settled definitely. If you need an all round man, preacher, personal-worker and singer, write or wire E. G. Phillips, Siloam Springs, Ark.

FROM REV. DAVID BOLLS.

Returning to Atlanta, Arkansas from Annual Conference, we gathered up a truck load of our effects, and took an Abraham chase, stopping off at Fordyce, but, finding the train service inconvenient for me to serve a little work offered me by Bro. J. A. Parker, we extended our journey to Wynne, Ark., where we have a comfortable little home convenient to church service and excellent preaching by Bro. Wayland and co-operation of his strong force of members.

Now the Macedonian cry comes, through the P. E., from Turner Circuit, covering most of the territory from Clarendon to Helena without a preacher. I am on the ground, using every conveyance from the Missouri Pacific, to the saddle horse, trying to reach every point and the entire membership.—David Bolls, Wynne, Box 174.

BINGEN CHARGE.

We were returned for our second year. Found every body in a good way. Had a splendid pounding. Seventy-five were present. The pounding was great. Everything even to a preacher's dish, a dressed hen. Just had our second quarterly Conference Sunday at McCaskill with a big crowd from the different churches. I received and distributed some Methodists Sunday and everything is looking as though I shall be able to send in at least the largest list for the Methodist that has been mailed lately, provided the readers will do as they are now expecting to do. We have sent in two lists already and we are expecting many more. If our P. E. and these good laymen keep up their pace you can expect a good report from this work at Conference this year. Pray for us that we may do the work that God has placed before us.—H. A. F. Ault, P. C.

LAKE VILLAGE.

This is not an ordinary village, but a wonderful little city of more than 2,000 people; about half of whom are whites. It is the county seat of Chicot county. No town in the delta has made more substantial progress than Lake Village in recent years. The city has more than three miles of asphalt and graveled streets. Far above an average percent of the population are members of some church. A half dozen trucks bring the children from surrounding territory to our fine school. Farmers are more hopeful now than they have been for years. The seasons have been ideal,

and crop prospects are good. Lake Chicot is the most beautiful body of water in America. Folks are finding it out, and are flocking here in great numbers during spring and summer. We have been here three months and ten days, and are enjoying it fine. We never had a better response anywhere in church work. Bro Parker was here last Sunday; preached a fine sermon, and held our second Quarterly Conference. Good reports came in from every organization in the church. A building committee was elected. We will, at some future date, erect a church on the lake front that will equal their enterprise and forward look. The Epworth leaguers of this District are projecting an Epworth League Assembly on Lake Chicot for Southeast Arkansas. They had a small one last year, and are making plans to hold it on a much larger scale, and make it permanent. No finer place could be found for such an institution. Our pre-Easter revival campaign is going with good interest. We expect a fine class of members on Easter Sunday. This section of Arkansas is coming and, to tell the truth, is "here" already. Fishing time is here. Come down, and try it.—T. O. Owen.

REVIVAL AT MARIANNA.

We recently closed a series of revival meetings that continued for three weeks under the leadership of Rev. Geo. Tucker, General Evangelist. The meeting was a great success, and has meant much to our church and to the whole community. For the whole community has been stirred. The number of conversions was not so large as would usually be the case in a meeting of like proportions. For Marianna has a relatively small per cent of people who are not professed Christians. There was a large number of reclamations. But no count was made of either conversions or reclamations. The Methodist Church has received twenty-nine and other churches have received some members.

Bro. Tucker is one of the most satisfactory evangelists I have ever known. His preaching is of high order. He fights sin uncompromisingly. He has had a genuine experience, and is enthusiastic for the cause. I have never known a man who works so untiringly, having held as many as five services a day. The church is greatly pleased with his work. Many people have made a new start in the Christian life. Numbers who never before led in public prayer do so now.

With Bro. Tucker was his singer, Mr. R. E. Turbeville. He is a fine singer and a most devout man. People were delighted with him and his work.

The meeting was easily financed. The expenses were readily taken care of. The evangelist and singer were paid by a free-will offering. A more satisfactory arrangement I have not seen.

We feel that our whole community has had a real uplift.—W. L. Oliver, Pastor.

WALNUT SPRINGS CHARGE.

This charge was made a circuit by our good Brother Simmons before he left the Texarkana District. I have five appointments and preach half time at Walnut Springs. I preach three times each Sunday including Saturday night. We have three church buildings and have deeds to each one of these buildings. We have five acres with our church at old Mt. Ida, a little Church that was added to the charge. It is located on the highway that leads from DeQueen to Lockesburg about seven miles from De Queen. We have one church four miles west of DeQueen known as Chapel Hill and about an acre of land there, also one acre with the Walnut Springs Church. We have each of the deeds recorded and the property is all in fairly good condition.

We have four Sunday Schools with over 300 enrolled in them, and one

Junior League, with an enrollment of 30 or 35 members. It is young, but by the assistance of the good president, Mrs. Will Deshazer, it is growing rapidly. We have enrolled in the Sunday School at Walnut Springs 123 and there were 85 in attendance on the last Sunday that they met. And we still have a large enrollment on the cradle roll, about 60 or 70. We were to hold our second quarterly Conference Sunday Feb. 22, at Williamson's school house, but were rained out. The good ladies had prepared a fine dinner, but Bro. Brewer and I did not get to enjoy it on account of the rain. He and Bro. Clark drove over and the crowd consisted of two little boys and Bro. Clark and the P. E. We have one preaching place out 18 miles from Texarkana where we have a school house and a membership of about 50. We hope to build a little Church there during this year. It is known as Pleasant Valley. Since we were rained out and failed to hold the Quarterly Conference we will have to bridge over the financial chasm until the next Conference.

We have our hands full this year, but not very full of finance, but we are hoping and praying for a great ingathering of souls for the Kingdom of our Lord. The day has come when there must be a great deal of work done in the rural districts, without expecting much pay; for there are great problems confronting us in this age. We were invited last Friday night to attend a supper at Chapel Hill to raise quarterage for the Quarterly Conference which I have just mentioned. We came near being rained out, but by having a good auctioneer, all the pies were sold at a good price. I told my people that I was not a stickler for pie suppers, but if there was no other way to raise money to support the cause and keep up the church I reckoned the Lord would have mercy on us, and overlook our imperfections. In many places in our rural Districts that is the only way it seems that the folks can raise any money worth while. On account of the threatening weather the crowd was small but they raised \$12. They usually raise at this place at a pie supper all the way from \$35 to \$60.

While we have much to keep us busy this year we hope to be able to finish our training course so as to secure our blue and gold seal. We only lack three courses of being through. This is our second year on this work at Walnut Springs. Our congregations are increasing. We have almost as many to preach to on Saturday night as we do on Sunday and Sunday night. We have to preach at three of our appointments on Saturday night. We have to in order to be able to preach at Walnut Springs two Sundays in each month. Our Lord said to the great Apostle Paul, "My grace is sufficient for thee."—J. A. Hall, P. C.

WESLEY FOUNDATION COURSES IN BIBLE STUDY AT THE UNIVERSITY OF ARKANSAS

Purpose.—The purpose of these courses is to enable the student to understand the life, history and literature in the Bible; thereby, to foster an appreciative attitude of mind toward the Bible, to aid intelligent Bible reading, and to inspire a lasting interest and eager desire for a thorough knowledge and radiant personal experience of Bible truth.

Text and Method.—In each of these courses the Bible (American Standard Version) is the sole text. This will be supplemented by collateral readings, reports and lectures. Denominational and theological quibblings will be meticulously avoided.

Curriculum.—Four courses. In order: "Life and Literature in the Bible," "Old Testament History," "New Testament History," "Teaching of Jesus."

Statements of Courses.—

Life and Literature in the Bible.—A general introductory course covering the whole Bible. The life and work of outstanding characters with

CLASSIFIED ADVERTISING

Fayetteville Business College.

ANNUAL ENROLLMENT 306 FROM SIX STATES. Courses offered in Bookkeeping, Banking, Typewriting and Telegraphy. Modern equipment. Graduates placed in positions. Fayetteville, in the Ozarks, is the home of the State University and Western Methodist Assembly. H. O. DAVIS, Pres.

ATTRACTIVE CONWAY DWELLING FOR SALE.

Nine-room modern house; two blocks Methodist Church; one-half block Public school; four blocks Hendrix College, seven blocks Teachers College; four blocks Central College. Large shades; big garden. Large lot; beautifully located and a "dandy buy." This property can be purchased on easy terms.

We also have several other nice "buys" in the city of Conway worth the money. If you contemplate moving to Conway, see us before prices begin to advance in August, September and October.

RUSSELL & CONWAY,
Conway, Arkansas.

MATRON WANTED.

We are in need of a good woman as matron in our Orphanage. We can offer good salary and comfortable quarters to the right woman. A woman of culture, education and refinement. She must be without family responsibilities, of unquestioned moral character, a consecrated Christian, member of the Methodist Church and between the ages of thirty and forty years. In making application please state age, health condition, and send references, or names of responsible citizens in your community to whom we can write for reference, including the name of your pastor. If interested please write at once.—Robt. W. Vaughan, Ruston, La., Supt. Louisiana Methodist Orphanage.

Don't Experiment With Kidneys or Bladder

At the first indication of urinary troubles treatment should be taken. If the trouble be acute try Bond's Kidney and Bladder Remedy. This combination is a prescription intended solely for the urinary organs, not a "cure all." Its mild and soothing effects are usually felt within a few hours. Bond's Kidney and Bladder Remedy is especially recommended for pains in the back, frequent urination, highly colored urine and the elderly people who must get up at nights. Price 60c and \$1.20 at your druggists or sent prepaid by

BOND'S PHARMACY CO.,
Little Rock, Ark.

Bargain Prices In PRINTING

1000 Letterheads, Hammermill
Bond, 20-lb. \$5.00
1000 Envelopes, 6 3-4, 24-lb. 4.75
Post paid to any address. Not over 3 lines on envelopes and 6 lines on letterheads. Cash with order.

CARNES PRINTING CO.,
Springdale, Ark.

Reference: Any minister or business man in Springdale, or Ark. Methodist.

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.

a review of the various kinds of literature in both the Old and New Testament. Emphasis will be made upon the major prophets and prophetic and devotional literature in the Old Testament; and upon Jesus and Paul, and the records of their lives and works in the New Testament. Five hours, Summer term, three hours credit. Three hours, Winter. Freshmen only. 3 hours credit.

Old Testament History.—A history of the Hebrews from the earliest Biblical records to the time of Christ. Begins with the founding of the nation and continues the historical connection through the exodus, establishment of the monarchy, the exile and return, to the Christian era. The major prophets are briefly studied in their historical environment, as are also the wise men and poets of Israel. Old Testament religion is presented, in the various stages of its historical setting, as the forerunner of the religion of the New Testament. Three hours. Fall term. Not open to freshmen.

New Testament History.—Beginnings of Christianity in the life, death and resurrection of Jesus Christ. Growth of the Christian Church under the Apostles, Expansion of Christianity as recorded in the Acts of the Apostles and in the letters of Paul. Three hours. Winter term. Not open to freshmen.

Teaching of Jesus.—The content and significance of the teaching of Jesus. Includes a review of contemporary Jewish beliefs, records of Jesus' teaching, and his teaching methods. Jesus' teaching concerning God, the Christ, man and religion receive special attention. Three hours. Spring term. Not open to freshmen. Five hours—Summer term. Three hours credit.

Instruction.—By James Warthen Workman, B. A. (Henderson-Brown), B. A., M. A., B. D. (Yale).

Student-Pastor on the Wesley Foundation.

Accredited Value.—The University of Arkansas allows full credit toward any bachelor's degree offered in the College of Arts and Sciences to students who successfully complete any or all of these courses.

All of these courses are Elective Courses, Group 4, in the University of Arkansas Bulletin-Annual Catalog.

No Fees.—These courses, just the same as other courses in history and literature and philosophy in the University, are open to students without extra charge.

Certificates.—Certificates of merit will be issued to students upon successful completion of any or all of these courses. These certificates are The Wesley Foundation Bible Credit Certificates, and are offered by the Wesley Foundation at the University of Arkansas.

MOTHERS WANT IT

for croupy children because it quickly clears away the choking phlegm, stops hoarse, croupy coughs and allows restful sleep. No alarming croup when Mother keeps a bottle of

CHAMBERLAIN'S COUGH REMEDY

always on hand in the home. Benefits children and grown persons.

No Narcotics. Sold everywhere.

OBITUARIES

JOHNSON.—Fannie Mildred (Vick) Johnson was born in Craighead Co., Ark., Jan. 18, 1858, and died Jan. 19, 1925. She professed faith in Christ in early womanhood and has been a very faithful member in the M. E. Church, South. On Jan. 1, 1890, she was married to Rev. A. J. Johnson. To this union was born one son, Reuel Johnson. She leaves a husband, a son, a half sister, Molly Isbell, Rogers, Ark., and a half brother, James Bowen, Jonesboro, Ark. The remains were laid to rest in the Janes Cemetery. Funeral services were conducted by W. E. Benbrook. As a friend and ex-pastor of this noble consecrated Christian mother and wife, I desire to add a few words of unfeigned commendation. Just when I met Sister Johnson first I do not now recall, but it was years ago. But in 1913-14-15 I was her pastor, and a more consistent member was not among our people at Ravenden Springs. She, with Bro. Johnson, was in her place at church and she was faithful to her pastor. Her house was open to the men of God; and a well-laden table with a choice variety was spread before the guest. I feel that I have lost a personal friend, the church a worthy member, her son a good mother, her sister a good sister, and her husband a faithful, kind, cheerful, and helpful companion, and her neighbors a peace-loving helpful character.—Jas F. Jernigan.

BRIGGS.—Martha Jane (Fizer) Briggs, daughter of P. I. and Elizabeth Fizer, was born in Weakley County, Tenn., May 27, 1847. She left this land for the better world, from the home of her daughter, Mrs. V. G. Lewis, Wetumka, Oklahoma, Nov. 23, 1924. She was converted at the age of eight under the ministry of the Rev. John H. Witt, of the Memphis Conference. She united with the Methodist Episcopal Church, South, at that time and remained in it till she went home. She was married three times; first, to J. M. Cole; second, to I. Wakefield and third to J. J. Briggs. To the first union five children were born: Mrs. Belle Wakefield, Ft. Smith, Ark.; C. I. Cole, Porter, Okla.; Mrs. V. G. Lewis, Wetumka, Okla.; Mrs. G. L. Horton, Belleville, Ark.; and R. W. Cole, Charleston, Ark. There are twenty-five grandchildren and eight great-grand children. There are three brothers and two sisters: William Fizer, Murry, Ky.; Thomas Fizer, Ontario, Ore.; P. I. Fizer, Morrilton, Ark.; Mrs. B. W. Wells, Charlston, Ark.; and Mrs. E. T. Claud, Plainview, Ark. Sister Briggs was one of the most thoroughly consecrated women I have ever known. It has been my pleasure to be in her home a great deal. Her home has been the home of the preacher. Too much could not be said about her love and interest in her children and her Church. She was deeply spiritual and led a prayerful life. She spoke of leaving this world as one would of going to see a friend. Christ seemed so real to her. She was perfectly at home when kneeling at the altar by the side of a penitent. Funeral services were conducted in her Church at Belleville, Ark., by her new pastor, Rev. S. B. Wilford, assisted by her former pastors, Revs. J. R. Ashmore and J. S. Hackler. Rev. Chas.

Finch, pastor of the Baptist Church also made some fitting remarks. Surely a good woman has gone. May the Christ that comforted her all these years, direct and comfort the many loved ones and friends.—B. L. Wilford.

TURNER.—W. S. Turner was born May 20, 1851; died Sept. 7, 1924. He was a loving father and faithful husband and a good neighbor. Everybody loved him. He joined the Methodist Church in 1877, in which he lived a faithful member until death. He leaves a wife and three children, two sons and one daughter, and seven grandchildren to mourn his loss. While heaven has gained we have lost. He has one sister, Mrs. M. A. Adney the only one who is living. Her home is in Adona, Ark.—Annie Turner.

TURNER.—Nancy Corine Turner was born Dec. 13, 1886; died Feb. 13, 1925. She was a precious mother and a faithful wife. She leaves four children, three girls and one boy. She was the mother of eight children. Four went with her to heaven, three girls and one boy. She has four sisters and two brothers and a mother. She leaves a husband with her children and many relatives to mourn her loss while heaven gains. When a girl she joined the Methodist Church and lived a faithful member until death. All who knew her loved her.—Annie Turner.

JOHNSON.—Mrs. Frances Johnson wife of Rev. A. J. Johnson, was born Jan. 18, 1888; died Jan. 19, 1925 at her home at Ravenden Springs, Ark. She suffered a paralytic stroke Jan. 2. During her short illness she bore her suffering with the fortitude of an angel. For more than 40 years she was a faithful member of the M. E. Church, always at her place in church, S. S. and mission work when not physically hindered. To know her was to love her and to realize the strong Christian character which she possessed and exemplified in her willingness to lend a helping hand to the needy. A chair in the home and a pew in the church are vacant. The family and church circle are broken. We sustain a great loss in the death of Sister Johnson. The S.-S. and Missionary Society tender to the family sympathy and condolence in our common loss.—Mrs. J. R. Edwards, Mrs. J. H. Mixon, Mrs. J. B. Duvall, Miss Eva Miller, Mrs. J. P. Dowell.

MORGAN.—After a long, useful, happy and consecrated life, Mrs. Jennie E. Morgan has heard the call of the Master "come up higher." She was born Oct. 8, 1850 at Old Taylor's Creek, where the town of Colt has since been built. She was married in early life to Joshua Evans who died in 1886. Three children were born to this union, Mattie Bell, Willie Edgar and Lillie Dale. Mattie Bell has preceded her to the better world. After the death of her first husband, Sister Morgan lived a widow for two years. She then married Pleasant Green Morgan of Carroll County, Tenn. Three children came also to bless the home in this second union, Cora Lee, Oscar Porter and Edna Ethel. Only the oldest of these is living. When but a little child, Sister Morgan was converted and joined the Methodist Church. For more than three-score years she had been a part of God's Kingdom here. She will now forever be a part of his Kingdom over there. The seventy-four years of her life were lived within a radius of a mile of the place of her birth. Everybody in her town and surrounding community knew her and all loved her. The beautiful example, found in her life, of Christian womanhood and motherhood was an inspiration to all of her friends. In the home she lived for her children. Her numberless acts of kindness will be remembered by them as long as life lasts. She loved with the power and intensity of the true mother. She was an affection-

ate mother and received in return the undying love and affection of her children. She was unselfish and patient to a fault. In her life there were blended in a marvelous way the many virtues that combine to make earth's most beautiful of characters—a Christian mother. When conscious that the end was near, she expressed a perfect willingness to go and a perfect faith that her soul would be at rest. She died Jan. 26, 1925, after an illness of six days.—E. T. Wayland, Pastor.

FARMER.—Another landmark of Johnson County was removed, when, on Jan. 14, 1925 James L. Farmer passed away at his home in Clarksville. He was eighty-three years old. Four children survive. In his early youth he united with the Methodist Church. He was ever loyal to its doctrines and traditions. He was a devoted student of the Bible. In the section of the town in which he lived years ago he organized a group who met with him every Thursday night to study the Sunday School lesson for the next Sunday. A grandniece from a distance wrote just before his death that she would always remember him as seated by the table with the Bible open before him diligently persuing this precious volume. She said that this picture of him which she had ever carried in her mind, would always be to her an inspiration to a better life. He was a Confederate soldier who had the love and respect and admiration of his comrades in arms. Funeral services were held in the Methodist Church, Clarksville, Jan. 15. The burial was in Oakland Cemetery of this city.—Lester Weaver, Pastor.

PHILLIPS.—Billie Phillips was born March 6, 1868 and died Dec. 31, 1924, and was laid to rest in the Quitman cemetery, Rev. W. W. Wood conducting the services. He professed religion in 1885 and joined the M. E. Church, South, in which he lived a faithful member. In July, 1895 he was married to Julia Yarrbrough of Moro, Ark. Three children, one girl and two boys, all still living, blessed this union. Two sisters and one brother remain, but the wife had gone on before.—A Friend.

NEW.—Anna New (nee Evans) was born Aug. 10, 1891, and died Jan. 13, 1925. She professed religion in August, 1915, under the preaching of Brother Griffin, and as a faithful member was always found in her place in church and Sunday School. In August, 1923, she was married to Willie New. Her married life was short but full of joy. She was devoted to her husband, father, mother, brothers, and sisters, and sympathetic to all. She was sick only a few days. Was removed to the Baptist Hospital at Little Rock, but

REMINGTON

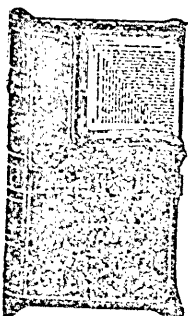
Portable Typewriters

CASH OR TERMS
Special Prices to All Min-
isters

Southwestern Typewriter Ex-
change

714 1-2 Main St.
Little Rock, Ark.

Reference: Ark. Methodist



Is He "Master" or "Teacher"?

In all ages, more so now than ever, men have recognized the Son of God as the great TEACHER. Although He was both Teacher and Master—to the Disciples He was primarily a TEACHER and through them His TEACHINGS have regenerated the civilized world. And yet until the advent of The American Standard Version our Bibles referred to Him almost exclusively as Master instead of Teacher, whereas He was BOTH. How important, therefore, to have for your Bible reading and study the supremely accurate

Nelson American Bible

Use the American Standard Bible in your reading; in your devotion; in your study; for it, more clearly than any version that has gone before, reveals the mind and will of God.

The American Standard Bible text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools in the United States. The American Standard Bible text is used by over 13,000,000 Sabbath School scholars from which to study the International, Graded or other Bible lessons.

The American Standard Bible is for sale by all book sellers

THOMAS NELSON & SONS Free Booklet
3-3-1 Fourth Ave., New York City
DEAR SIR: Kindly send me a FREE copy of your booklet entitled "The Wonderful Story," telling how the Bible came down through the ages. This does not obligate me in any way.
Name _____
Street No. _____
City _____

lived only five days. Anna will be greatly missed by companions and relatives and friends. Her husband, father, mother, four brothers three sisters, and a host of relatives and friends mourn their loss. The funeral services were conducted by Bros. Wood and F. H. McCarty in the presence of a large crowd of sympathizing friends.—Mrs. Lora Phillips.

WALSH.—Lewis Lipscomb Walsh was born June 11, 1860, and died February 7, 1925. Brother Walsh is survived by his good wife; by two noble sons, Eric and Jack, and by three queenly daughters, Virginia, Lou Bert and Cepha. Brother Walsh was one of the most worthy and useful citizens of Dallas County, a life long member of Sardis Methodist Church, and a great and consecrated worker in God's vineyard. For many years he occupied prominent places in the Church. For the last few years he served as teacher of the Adult Wesley Bible Class, and he was richly equipped for this service. I have enjoyed a great privilege and an indescribable confirmation of my faith in being permitted to know him and witness his confidence and joy in his Church, his pastor, and his God. A great sorrow has come upon our Church, and my place is by the side of his bereaved family. But we know that such a man as Brother Walsh can never die. The death of this old saint of God is but the unloosing of his powers. He was a great and good man in the sight of the Lord, and the work he did, and the words he spoke, and the character he built, and the influences he set in motion, will outlive the stars.—His Pastor, J. D. Rogers.

STARKS.—Mattie Belle, daughter of Ernest C. and Mary Starks, was born February 19, 1917, and departed this life May 22, 1924. There was

HEAD COLDS Melt in spoon; inhale vapors; apply freely up nostrils. VICKS VAPORUB Over 17 Million Jars Used Yearly

BOILS Old Sores, Cuts and Burns have been healed since 1820 with Gray's Ointment Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

Earn \$100.00 a Month in This Dignified Business

Selling Time Proof Monuments is easy, pleasant, and profitable. A great many of our agents have made over \$1000 a year in spare time. Valuable territory open. The agency is permanent. Quickly becomes a profitable business. Time Proof Monuments are of matchless beauty and quality. A big variety. We guarantee satisfaction. No advance payment required. We pay freight. Our salesmen receive handsome FREE outfit. No investment necessary. Liberal cash commission. Join this 20-year-old, reliable Company if you want to increase your income without cost to you. Write for FREE particulars. References required. Consumers Monument Co. Box 65 Ball Ground, Ga.

GREGORY'S ANTISEPTIC OIL A safe, dependable preparation for aches & pains. Ask your dealer 30¢ & 60¢

For sale by all druggists, or will be sent direct (prepaid) on receipt of price C. J. Lincoln Co., Little Rock, Prop.

encompassed in this young life many of those noble characteristics and virtues attained only by few people even of more ripe years. She was the very embodiment of patience and kindness, loved her friends, and was loved by all who knew her. She was tenderly devoted to her parents and relatives and obeyed their every command in a very beautiful way. It seemed to be her greatest desire to make others happy, and her going was a very sad affair to both relatives and friends. Her patience demonstrated itself thoroughly in her last sickness. She bore her suffering, took every dose of medicine, and responded to every command of her mother without murmur or complaint. She was a blessing to every life with which she came in contact; loved her Lord, and it seemed to be the greatest joy of her life to attend Sunday School and church. She was a sweet, good girl, and no doubt the world to which she has gone was made better and happier by her entrance there. We do not have to guess, neither is there any doubt as to where she has gone, for of such Jesus said, "They are of the kingdom of heaven." The unselfishness of her pure and spotless soul was thoroughly manifested the night God called her away. Her father having died some three years before, and she knowing that the end was near, said: "Mamma when you put flowers on my grave, put some on papa's too." The funeral service was conducted by Rev. L. W. Evans and this writer, after which the remains were laid to rest in Carthage cemetery.—C. B. Davis, P. C.

MOORE.—Mrs. Sarah Ann Moore, daughter of Mr. H. C. and Mrs. Dinah Dye, was born at Sulphur Rock, Independence Co., Ark., July 6, 1845. She was reared and educated in her old home vicinity and was one of the county's prettiest girls. She was married to Mr. J. H. Moore of Henry Co., Tenn., April 14, 1863, by the Rev. M. R. Foster, once an honored member of the old White River River Conference. To this happy and congenial union of a son of Tennessee and a daughter of Arkansas, ten children were born, two of whom are dead, one in infancy and Mrs. C. P. Vandon, who died some years ago. Eight of these noble sons and daughters are living as is her aged husband, in his 86th year. The children are Mrs. Ida Young, West Plains, Mo.; J. D. of Sulphur Rock; Mrs. W. P. Waldrip, of Magness, Ark.; Mrs. Sam Bevens of Sulphur Rock; Mrs. Simon Bale of Batesville; J. G. of DeQueen; D. D. of Sulphur Rock. and Mrs. Oscar Owens of Dermott, Ark. All these were with their mother before and at her death and funeral, except Mrs. Young of West Plains. Deceased is survived by three sisters, Mrs. Cora Sanders of Sulphur Rock; Mrs. P. C. Coom of Okla.; Mrs. W. C. Ashley of Stockton, Texas; one brother, Dr. John H. Dye. Only one of these was present, Mrs. Ashley. By request of Bro. Moore, to me personally, I held the funeral service. It was a sad, glad labor of love. She was next to a sister to me, and my friend for over 60 years. She was an excellent woman, a high Christian character, a companionable wife and she was mated as well as married, as 62 years of wedded life stand up and testify, a definitely devoted mother, a true and kind friend and neighbor. Her clean, modest, constant, lovely life is its own eulogy, and surpasses anything that can be said by me. We mourn her going, but we yield cheerfully to the will of him who has taken her to himself.—Jas. F. Jernigan.

DANIEL.—Rufus Hartwell Daniel was born Jan. 3, 1887; died Jan. 24, 1925. Was converted at the age of 14, and joined the Baptist Church and lived a consistent member until death. He was married to Miss John Esther Evans, May 2, 1917. To this union were born three children, one girl and two boys. These with an

aged mother, three brothers and two sisters all survive him. We can truthfully say a good man has gone. He taught our Junior boys in Sunday School. He was a good neighbor, a good citizen and a kind husband, and father.—C. F. Messer.

CLOUD.—Mrs. M. H. Cloud, daughter of Mr. and Mrs. McKinney, was born April 25, 1869. Died at her home in Buckner, Ark., Jan. 23, 1925. She was a faithful wife and a loving mother. She was a consecrated loyal Christian, having been a devout member of the M. E. Church, South, for several years. She leaves to mourn her departure a husband, one son, three daughters, two sisters, one brother, and a host of relatives and friends. Her funeral was held at the Buckner Cemetery by her pastor, assisted by the Rev. Mr. Eddy and Rev. Mr. Wise, Jan. 24.—C. R. Andrews, her pastor.

HIGH.—Mrs. Ella High (nee Wilson) was born Oct. 4, 1868, and departed this life Jan. 19, 1925. She was converted and joined the Methodist Church in Aug., 1883, under the ministry of Rev. M. M. Morris. She was married to Mr. Jas. R. High, Oct. 15, 1890. To this union twelve children were born of which five girls are living: Mrs. Winnie Kuhn of Hunter, Ark.; Mrs. Unice Cole of Hillman, Ark.; and the three girls at home, Ruth, Nina May, and Audra. She leaves her husband, mother, Mrs. Harriett Wilson of Cotton Plant, Ark.; also three brothers: Mr. S. B. Wilson of Cotton Plant; Rev. C. F. Wilson of Jonesboro; and Mr. Homer Wilson of Hunter, Ark; and a host of friends to mourn her going. This faithful woman was one of the charter members of the Hunter Church only one of this number living now. This one is her brother S. B. Wilson of Cotton Plant. We had known this good woman but a short time, but from the first time we met her to the last time we saw her, she was pleasant, kind and true to her church and always had an encouraging word for her pastor. She was secretary of our board of stewards and we can say she was one of the best, if not the best, that we have ever seen. One of the last things we ever heard her say was: "Bro. Robertson, things looks rather discouraging now; but let us hold on to the Lord and we will have a good year and come out on top this fall." Mrs. High was sick only a short time. Was taken sick Saturday, the 17th, and died Monday, the 19th. This good wife and mother will be missed in the home. No one can take her place. Not only will she be missed in the home but in our town and church and S. S. work. The body was laid to rest in the Hunter cemetery. Funeral services were conducted by the writer, assisted by Rev. W. F. Bevens of Cotton Plant.—B. E. Robertson.

WALTON.—Edith, eldest child of Wm. and Goldie Walton, was born April 19, 1918, and died Jan. 24, 1925. Edith was a very quiet and sweet child and while it is sad for Brother and Sister Walton to have to give up this little flower from the home, they know where they can meet and live with their loved one throughout eternity, and God has been good in leaving them Dorothy and Little J. R. to cheer them in this sad bereavement. Cheer up, dear Brother and Sister and think of the beckoning hand on the other side and the sweet voice of that loved one calling, papa, mamma, sister and brother, come to this beautiful home of light and love.—Their Pastor, F. R. Canfield.

GRIMMETT.—Loucinda Grimmett, whose maiden name was Tucker, was born in Tennessee, Sept. 2, 1830, and died at the home of Mrs. Walker, Jan. 19, 1925. She was married to Jacob Grimmett Nov. 30, 1848. To this union were born three boys and two girls, all still living and in attendance at the funeral. Her husband died during the Civil War, leaving her with five small children. Sister

QUARTERLY CONFERENCES

- ARKADELPHIA DISTRICT (Second Round.) Sparkman-Sardis (Sardis) Mar. 22, Conf. 3 p. m., Pr. 7:30 p. m. Sparkman. Holly Springs (H. S.) Mar. 28-29, Conf. Sat. 3 p. m., Pr. Sun. 3 p. m. Hot Springs Ct. (New Salem) Apr. 5, Pr. 11, Conf. 2 p. m. Park Ave., April 5, Pr. 7:30 p. m., Conf. after. Buckville (Pleasant Home), April 6, Pr. 11, Conf. 2 p. m. Traskwood (Traskwood), April 11-12, Pr. Sat. night, Conf. 2:30 Sun. Malvern, April 12, Pr. 7:30 p. m., Conf. 15, 7:30 p. m. Oaklawn Lonsdale (Lonsd.) April 19, Pr. 11, Conf. 3:00 p. m. Third Street, April 19, Pr. 7:30 p. m., Conf. after. Arkadelphia Ct. (Hartsville) April 25-26, Conf. Sat. 3 p. m., Pr. Sat and Sun. 7 p. m. Arkadelphia, April 26, Pr. 11 a. m., Conf. arranged. Benton, May 3, Pr. 11 a. m., Conf. Apr. 20, 7 p. m. Friendship (Rockport), May 3, Pr. and Conf. 3:30 p. m., Pr. 7:30 p. m. Pearcey Ct. (Friendship), May 9-10, Pr. 11 Sat. Conf. 3 p. m., Pr. 11 Sun. Princeton (Macedonia), May 16-17, Conf. Sat. 3 p. m., Pr. 11 Sun. Carthage-Tulip (Tulip), May 17, Conf. 3:30 p. m., Pr. 7:30 p. m. Leola (Hunter's Ch.), May 23-24, Conf. Sat. 3 p. m., Pr. Sat. 7 p. m. Sun. 11. Lono (L' Eau Frais), May 30-31, Conf. Sat. 3 p. m., Pr. 11 Sun. Central Ave., Hot Springs, June 7, Preaching 11 a. m., Conf. 2:30 p. m. —L. E. N. Hundley, P. E.

Grimmett lived a long and useful life and was faithful and true to all that was right. She was a Christian from her youth, and friends testify to her love for God and the church. Her beautiful life is her lasting monument.—Her Pastor, John Simpson.

RUNYAN.—On Jan. 28, the death angel visited Amity and carried away the soul of W. T. Runyan. He was a member of one of Amity's oldest families that helped to build the Methodist Church there. He had passed his sixtieth year and had lived in Amity nearly all his life. Bro. Runyan is survived by his good wife and six children: Horace, Harold, Clifford, and Mrs. Hattie B. Thompson all of Amity; Mrs. Sue Ullery of Little Rock, and Mrs. Eunice Gilleylen of Foreman, Ark. Bro. Runyan was in seemingly good health when he left his home Tuesday morning for work, but was stricken with paralysis before noon and died Wednesday morning. The funeral services were held in the Methodist Church, Thursday morning, with the Rev. W. C. Yancey of Glenwood officiating and the Revs G. E. Reutz, C. C. Vanzant, and W. A. Fitzgerald assisting. A large crowd of relatives and friends filled the church to pay their last respects to their friend and loved one. The Methodist Church is not alone in feeling the loss of Bro. Runyan, for the city council loses one of its strong men. Bro Runyan was a man of sound principles and good judgment. He was a true Christian and a friend to everybody. While we mourn his loss we cherish his memory and feel sure that God saw fit to call him to his reward.—His pastor, G. E. Reutz.

Notice to all Agents

You are not working merely for exercise, nor for amusement. You are working for an income. Sooner or later, everybody requires a headstone or some other form of monument. Not so with most things. Therefore we suggest that you sell something that every man, woman and child must have some day. There's a good profit in the sale of monuments. Fill out the coupon, and let us fill up your bank account.

MEMORIALS, INCORPORATED P. O. Box 278, Canton, Ga. Tell me how to make good money selling monuments. Name P. O. \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$

All-State Church News

(All items intended for this department should be sent direct to the Associate Editor, 221 E. Fifth St., Little Rock.)

PRESCOTT METHODIST. Serve The Church That Lives To Serve.

Rev. F. F. Harrell, Prescott's energetic pastor, sends us volume 1, number 1, of his Church Bulletin, the Prescott Methodist. It is filled with interesting articles, news items, and helpful suggestions. Bro. Harrell will publish the bulletin semi-monthly.

Some of the Officials.

Rev. F. F. Harrell, Pastor.
Judge J. O. A. Bush, Lay Leader.
N. B. Nelson, Chairman, Official Board.

C. C. Calhoun, Superintendent Sunday School.

Mrs. J. O. A. Bush, President, W. M. S.

Our Church Calendar.

Sunday—Sunday School at 9:45 a. m. C. C. Calhoun, General Supt.

Preaching services at 11:00 a. m. and 7:30 p. m.

Unexcelled music and singing led by a most efficient choir.

The Epworth League meets every Sunday evening at 6:30.

Mid week prayer and praise service every Wednesday evening at 7:30.

The Sunday School Workers Council every Tuesday evening.

The Woman's Missionary Society meets every Monday afternoon, in circles.

Evidently Prescott Methodism is much alive. The Church Calendar indicates activity.—Ass't. Ed.

SUNDAY SCHOOL DOUBLES IN ATTENDANCE.

Superintendent S. W. Rogers has reason to rejoice because of the splendid progress being made by the First Church Sunday School. According to the records of Mrs. C. B. Myers, the Executive Secretary, the attendance is double now what it was this time last year. Every department of the great school is prospering. The enrollment last year passed the 2,000 mark.—1st Church, Little Rock.

PASTORAL LETTER.

Dear Friends:

Speaking about training children, is there any reason why children should go to church? Yes, listen. No character is complete without the virtue of reverence, and it is a trait which needs training nowadays. But this is not a reverential age, nor are we a reverent people. The best method of development that we have is in the church. A little boy goes to church with a child's receptivity, he knows it is God's house, he knows there is talk about God and talk of God, and that the hymns all refer to God. He knows because it is God's house he must set aside for a time his own impulses and desires and must be quiet like other people around him, and some way there grows into his consciousness a sense of the reality of God that will never be taken to church while young to secure this result. If you wait till after your boy is ten you have lost one of your finest opportunities for character building.

If you can teach your child to sit still and listen with eyes fixed on the preacher, the mind following sentence after sentence, you have secured more real mind training in half an hour than he will get in a month's schooling. Not that he will have acquired more facts; he will not have increased his knowledge very much,

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

but let him do this for 20 minutes, Sunday after Sunday, and he will have gained the secret of concentration, strengthened his judgment, sharpened his perceptions, developed his reasoning powers and quickened his whole mind. It is not necessary that he should understand at first: the understanding will come very fast as soon as he learns really to listen.

Christian friends, let us gather them into the fold, children of all ages, and let us use every means in our power to bring them to a knowledge of the truth and if we have the prayers and co-operation of God's people, let us be thankful. There's one thing certain, we shall have the blessing and appreciation of Him whom we serve.

Yours in the Master's service,
B. A. Few, The Pastor.

The foregoing was taken from the "Methodist Messenger," Dr. Few's splendid Church bulletin. It is pregnant with vital truths that should stimulate every reader.—Ass't. Ed.

WALDO ORGANIZED CLASSES.

Organized Wesley classes in our church school are the "Fidelis," Miss Sue Strong, teacher; the "Modern Priscillas," Mrs. L. E. Harrison, teacher; the "Sunshine Workers," Mrs. G. L. Fincher, teacher; the "Faithful Workers," C. R. Archer, teacher; the "Willing Workers," R. P. James, teacher; three other classes eligible for the Wesley Fraternity of Bible classes are as yet unorganized.—The Visitor.

FIRST CHURCH REJOICES.

Last Sunday morning at the session of the First Quarterly Conference, Bro. Frank Wood was recommended to the coming session of the Texarkana District Conference for license to preach. Bro. Wood has been doing a most excellent work as assistant teacher of the "100 Men's Bible Class." We feel that he has before him a very bright future for usefulness. First Church will always follow him with their prayers and interest. He is a man sincere in purpose, fervent in speech and enthusiastic in his work.—Bulletin, 1st Church, Texarkana.

PASTOR W. J. SPICER AND THE LAMAR CHARGE.

The writer is happy to report that Rev. W. J. Spicer, one of our most dependable and conscientious pastors, is beginning the year at Lamar auspiciously. He enjoys the hearty co-operation and confidence of his membership.

It is remarkable that in so short a period a pastor could have succeeded so universally in getting before his people in such a vital way. While the Lamar Charge has always been noted for its loyalty to the pastor, yet Bro. Spicer has been most fortunate in establishing a close personal friendship with his leaders and gaining a strong following from among the entire constituency.

Much credit is due this faithful pastor. After marriage, with the cares and responsibilities of parenthood, he resumed his studies at Hendrix College, completing the required work for the B. A. degree in January of this year. He is now a member of the North Arkansas Conference, on trial, a worthy foster-child of Hendrix, a loyal husband and father, and one of our "coming-young" ministers. On the other hand he has a noble wife who in no less degree has applied herself. An accomplished musician, she is rendering invaluable service in music and song, as well as assisting Bro. Spicer in his pastoral work.

The charge comprises Lamar, Mad-

den's Chapel, and Knoxville. They are all "modern, up-to-the-minute" folk, too. One of the many evidences perfectly patent to the close observer is that the Methodist is a weekly visitor in the home of every family even remotely connected with these forward-looking churches. Isn't this fine? Now, if you "want" know how it's done, write to W. J. Spicer. He has a wonderful method of putting things "over or across."

The pastor and his hospitable family are comfortably domiciled in a beautiful parsonage. Just this year it has been completed inside. The debt of almost \$1,000 has been liquidated since conference. This is another star to be added to Lamar and Spicer's crown.

Now, to be real frank, Spicer must not wear all of the "worthy laurels." Such fine men as Prince Winingham, John W. Hawkins, G. M. North, Prof. H. B. Moore, G. T. Gazort, John Haynes and Mesdames, W. A. Cazort, G. T. Cazort, W. J. Spicer, P. F. Winingham, and P. Garner deserve each a bouquet. They are faithful, efficient, and generous.

At Knoxville, such fine laymembers as Mrs. W. H. Cagle, Prof. I. B.

Faust, J. B. Paxon, and Dr. J. D. Mooney contribute largely to the success of that growing church.

Madden's Chapel boasts of loyal members which include the Hortons, Blackards, Carothers, Hickeys, and Whitelys.

During my visit to Lamar I was cordially entertained in the pastor's hospitable home, in the palatial country home of Mr. and Mrs. W. A. Cazort, and in the delightfully cordial home of Mr. and Mrs. M. L. Horton. My brief stay in these homes was thoroughly pleasant. I shall not

Keep Stomach and Bowels Right
By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

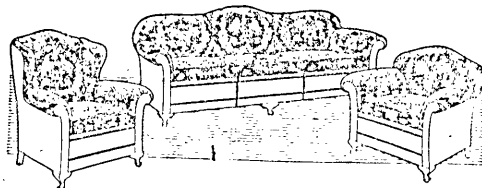
At All Druggists



Warehouse Sale of Living Room Suites

WE ARE FORCED TO VACATE OUR WAREHOUSE BY MARCH 31st—HUNDREDS OF OUR FINEST SUITES SACRIFICED—!

We have sacrificed these beautiful suites to save moving them. Wonderful values that must be sold right away!



25 Per Cent Off Great values in fine Living Room Suites!

This sensational offer is for the month of March only—25 per cent off our regular low prices, a tremendous saving.

—The most wonderful opportunity ever presented, ONE FOURTH OFF the actual selling price.

Suites marked \$600 now go at \$450.00

Suites marked \$300 now go at \$225.00

Suites marked \$200 now go at \$150.00

Suites marked \$155 now go at \$116.25

Terms on any suite—come see the bargains!

BULMAN FURNITURE CO.

411-413 MAIN STREET

The South's Largest Complete Home Outfitters

soon forget the courtesies of Brother M. L. Horton and his fine son who made it possible for the pastor and me to visit the many homes over the circuit on Monday. They are indeed choice folk.—Ass't Ed.

REV. J. J. AND MRS. GALLOWAY'S DAUGHTER WEDS.

Miss Christina, lovely daughter of Rev. J. J. and Mrs. Galloway, Arkadelphia, became the bride of Mr. Harold J. Bryant, Saturday, March 21. Mrs. Galloway is an A. B. graduate of Galloway College and has been a successful teacher in the Ft. Smith City schools. Mr. Bryant, an honor graduate of the University of Wisconsin, is connected with the Cleveland Metal Products Company, Inc., Cleveland, Ohio. Mr. and Mrs. Bryant will reside in Arkadelphia.

OTHER "XTRA" SELECTS

Rev. J. G. Ditterline, Wheatley, sends a 100 per cent list for Wheatley church. This is good work.

Rev. J. M. Hughey, Blytheville's leader, favors us with a club of 15.

Rev. T. D. Spruce sends part of his 100 per cent list. The "others will follow next week."

Rev. V. B. Utley adds five to his list at Portia.

Rev. Francis Asbury Buddin, Asbury Memorial, city, renews his "1924" list and adds the fine sum of 98 "new subscribers." Thank you, Bro. Buddin and Asbury Methodists.

Rev. C. M. Reves, Winfield Memorial, usually does the fine thing. His 100 per cent list reached us last Tuesday.

Rev. J. L. Rowland, student in Hendrix College and pastor of the Naylor-Oakland Charge, finds time to "boost" his Church paper. We thank him for the check recently sent in.

Dr. W. C. Watson, Helena, adds several to his "every family" list. Dr. Watson is one of our most consistent supporters.

Rev. G. G. Davidson has favored us with his check covering a very large list from Jonesboro. He adds: "A supplementary list will follow."

Rev. W. P. Whaley, 1st Church, Pine Bluff, places the Methodist in every "new" home. We are in receipt of an additional list this week.

Rev. J. A. Coleman, in spite of "hard-boiled" chills, sends us a check in part payment for his 100 per cent list. Thank you, Bro. Coleman.

Dr. J. L. Cannon adds three subscriptions to his 75 per cent list. We thank him for his "never-failing annual campaign" in behalf of the Methodist.

Rev. Stanley T. Baugh, Hunter Memorial, has promised us a club of at least ten. He sends in part of this number and expects to place the paper in every home possible.

APRIL—A FINE MONTH TO CIRCULATE THE METHODIST

Brother Pastor, April is a most propitious month in which to put on a church-wide canvass for the Methodist. To be sure many have already sent in their lists. But there are approximately 22,000 Methodist homes in Arkansas where the Methodist is not found. You are over-looking one of your greatest assets when you neglect the matter of circulating your Church paper, Brother Pastor.

With the unusually attractive offer of \$1 per year on a 100 per cent list, it should not be difficult to secure subscriptions for the Methodist. Remember, that if we are to continue this special rate, and if we are to succeed with our paper financially at this ridiculously low price, it will be absolutely imperative that our circulation reach the 25,000 mark within the next few months.

When you circulate your Conference paper, you help the individual that it touches and materially benefit your church.

REQUEST—NUMBER FOUR.

We again request the brethren who issue Bulletins to put the Associate Editor on your mailing list. Several of our "First Church" pastors do not

send us their bulletins even though we have "requested" it for the fourth time. Do not lambast, disparage, criticize, find fault with, object to, and knock your Conference Organ for not "carrying the News" when you yourself refuse to "furnish it." Let us at least be consistent, brethren.

IN OTHER WORDS.

In other words, and in line with the foregoing statement, let it be understood that the Methodist has no "news-gathering" force such as the dailies employ. We are entirely dependant upon you for the "news." Kindly send in items of interest and value, brethren. Better still, send us your bulletins regularly.

"THE SCHOOL WITH A HEART IN IT."

"The School With a Heart in It." "Nuf sed." We all know that Henderson-Brown College is the subject. It was the associate editor's privilege to spend the day at Henderson-Brown College last Thursday, visiting every department and looking over the entire plant. Rev. J. J. Galloway, executive secretary, took me in charge and conducted me through the various buildings, departments, and over the campus.

The Faculty.

Having been to Henderson-Brown on several different occasions, I had met practically all of the faculty members. They are all outstanding, trustworthy, and well-equipped men and women of the highest type. For the most part they are university graduates, and all have done post-graduate work in some leading American university.

The faculty enjoys the confidence and admiration of the students. This is one of the things that impressed me. Several of my acquaintances are members of the student-body. This enabled me to learn, first hand, something of the standing of the faculty members among the students. This is not always a safe guide in ascertaining the quality of work that a particular professor is doing. However, it is a safe guide in finding out the personal standing of the various teachers.

The Student Body.

Henderson-Brown students compare favorably with student bodies of other leading colleges in the South. They are healthy, vigorous, well disciplined, and thoroughly loyal. Physically, morally, and intellectually, Henderson-Brown students stand second to none in my humble judgment. I make this statement advisedly, for I have had the opportunity not only to visit every college and the university in our State, but I have had occasion to inspect colleges in several other states in my travels.

The Physical Equipment.

The physical equipment is good. The buildings are well kept and the various departments modern throughout. Having gone through every department, I can state unreservedly that this institution is fully equipped to do first-class and efficient work. The Departments of Music, Chemistry, Physics, and Biology are unusually well fitted and fully equipped to meet the needs of the student.

It must be said, however, that with the ever-increasing student body, Henderson-Brown must provide more classrooms, library space, and dormitory facilities for both boys and girls. The school is literally crowded to overflowing. After this scholastic year, the preparatory school will be discontinued. This will relieve the situation for a while. But it will afford only temporary relief. Henderson-Brown must enlarge its plant if the growing student body is to be efficiently cared for and the present high standards maintained. These pressing needs should be met. With hearty response from H-B constituents, Dr. Workman and Secretary Galloway will rapidly provide them.

The beautiful campus, consisting of about 50 acres, will serve the needs

of the school for years to come. It is a valuable tract of land that adjoins the block on which the buildings are situated.

Educational Standing.

Henderson-Brown College has been recently classified by the Standardizing Committee of our General Board of Education as an "A" grade college. The conditions which were named have been met. The executives and trustees including such outstanding men as Dr. J. M. Workman, Rev. J. J. Galloway, Dr. J. L. Cannon, Rev. L. E. N. Hundley, Harvey C. Couch, John W. Trieschman, R. W. Huie, Jr., W. E. Barkman, and Mayor D. L. Ford, Ft. Smith, plan to raise \$100,000 this year. By the end of 1927, H-B plans to apply for membership in the North Central Association.

Our leading universities recognize the splendid work that H-B is doing. Recently George Workman and John G. Geick, applied to Yale University for registration in the Divinity School. The former was graduated from H-B last year, the latter is a member of the 1925 class. Yale accepted their credits and has permitted them to enter the Junior class, thus enabling them to do three years work in two. This is ample evidence to show that the character of work being done at H-B is recognized by

our leading higher institutions of learning.

The Library.

Mrs. R. W. Huie, Jr., is librarian, and one of the best in the South, according to authoritative source. She is rapidly building up the library. Since December, more than 1,500 volumes have been added. Outstanding works in science, literature, art, history, etc. are to be found in this well kept and splendidly arranged library.

A Final Word.

I have written at length, but have only touched the "hem of the garment," so to speak. There were so many things that impressed me: the atmosphere of the faculty; the spirit of the student body; the personnel of the faculty; the character of work being done; the splendid facilities available to students; the zeal and absolute consecration of President Workman; dean of women, Mrs. J. M. Workman; executive secretary, J. J. Galloway; all impressed me most strikingly.

Our Church in Arkansas is indeed fortunate to have at the helm of this character-builder, Henderson-Brown College, men and women of royal intellect, unquestioned integrity, passionate hearts, and unquenchable zeal. "Long live" Henderson-Brown, is my concluding statement and earnest prayer.—Ass't Ed.

THE BIBLICAL SEMINARY IN NEW YORK

Dr. W. W. White, President

SUMMER TERM

June 17-July 28, 1925

Term divided into two periods of three weeks each.

Courses for Pastors, Missionaries, Missionary Candidates, Theological Students, and other Leaders and Workers. Missionary conferences.

Strong courses in Phonetics and Missionary Linguistics.

Pastor's Department of four weeks, July 1-28.

Special August-September Program.

545 Lexington Ave. JOHN ANDERSON WOOD, Dean New York

A Quality Medium

You will be interested in a Quality Medium that has a large weekly circulation with every subscriber paid in advance. The Arkansas Methodist can furnish exactly this. Our advertising rates are very reasonable and will be submitted on application.

ARKANSAS METHODIST

221 E. 5 Street

Telephone 4-3449

Little Rock, Ark.

The Arkansas Methodist gets results. Place your advertising in a producing medium—

Read the letter below, which was sent in unsolicited.

O. K. HOUCK PIANO CO.

One Price—No Commission

Little Rock, Ark.,

March 3, 1925.

Arkansas Methodist,

221 East 5th St.,

Little Rock, Ark.

ATTENTION MR. J. C. GLENN.

Gentlemen:

As one of your regular advertisers you will doubtless be interested to know that we feel that the Arkansas Methodist is one of the best mediums in an advertising way that we have used. As an evidence of the value of our advertising in your publication we are glad to inform you that we have placed pianos in a number of Methodist Churches within recent months. Needless to say that we will continue as your regular advertising patron.

We are this day sending you a new schedule, beginning with the next issue.

Very truly yours,
O. K. HOUCK PIANO CO.,
W. P. Hamilton, Manager.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT
The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary

The Call of Justice

If you knew that 900 of the Church's superannuates who are now living, gave 27,000 years of active service in the itinerancy before they were forced to retire on account of age and physical impairment,—would you be more inclined now to raise for them your Charge's portion of the endowment decided upon for their sustenance?

Well, they did! Will you do your Part?

If you knew that about 400 of these 900 superannuate are right now completely incapacitated by near-blindness, or near-deafness, or near-invalidism, that they are utterly unable to do any kind of work to earn a single dollar toward self-support,—would you refuse to allow any obstacle to prevent you from raising your Charge's portion of the endowment?

Well, it is true—terribly true! Will you, therefore, use your seeing-eyes and hearing-ears and strong bodies to serve them when they need you most?

The Call of Chivalry

If you knew that 1,400 living widows of preachers gave 30,000 choice years of their lives to the success and glory of our present-day Methodism, and at the same time kept their husbands encouraged under the strain of scant financial support and other serious hardships,—would your chivalrous heart urge you to greater effort in behalf of Superannuate Endowment?

Well, these women did that—and more! You must not fail them now.

If you knew that many of these faithful wives of preachers have been left penniless, homeless, without health, and unable to support themselves,—could you be comforted in the parsonages which they in sacrifice of other days helped their husbands to build, and not try to raise your Charge's portion of the Endowment for their support?

Well, the need of many of these women is not overstated. If you must fail the Forgotten Man, surely you will spare the Forgotten Woman!

GET YOUR

Their Time



Mar. 15--May 15

The Call of Comradeship

If you knew that out of 6,500 active preachers in our Church today, 100 of them will be superannuated at the next meetings of the Annual Conferences,—could you now serve with them in the active relation without a real effort to raise your quota?

Well, the 100 will retire as stated—it is the deadly law of averages. Be a real Comrade!

If you knew that the 100 who will be superannuated this year will suffer similar hardships to those of their brothers who have already taken this relation,—would you report at your next Annual Conference that you did nothing or but little on your quota for Superannuate Endowment?

Well, unless the quotas are paid, the 100 will be in for it. Help that pal of yours while you can!

"You know a man that's a stronger man
And twenty men as kind,
But what is he, that he should be
The one man in your mind?"

The Call of Expediency

If you knew that Secular Corporations, such as Railroads, Insurance Companies, Manufacturing Companies, Banks, etc., etc., are now providing pensions for their aged and used-up employees,—would you be content for your Church to be less considerate in the matter which is so distinctly Christian and which has been taught the world by the preachers?

Well, read the papers and see what business corporations are doing. Then some way or other, get that quota for the old-boys of the Church!

If you knew that all other denominations of Christian people are now making wonderful progress in the matter of providing an adequate support for their worn-out preachers,—would you be willing for the banner of our beloved M. E. Church, South, to trail in the dust of this procession?

Well, they are doing it—and doing it big. Come on, get you quota, and we will do it bigger and better!

QUOTA NOW