

# 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. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 18, 1926.

No. 11.

## PUNGENT PARAGRAPHS.

The untempered tongue may reveal the soiled secrets of the sinful soul.

Orthodoxy of the head is not incompatible with horrid heresy of the hating heart.

The simple sunlight of truth illuminates the sacred recesses of the faithful and trusting soul.

The soul that sins is sick and needs as medication the healing blood that was shed on the Cross.

Intellectual orthodoxy should illuminate the path way of the just, while spiritual orthodoxy burns the dross of hate and intolerance from the heart.

When at the altar of the Church one takes the vow to support its institutions and straightway neglects to pay Church obligations, is he not a spiritual perjurer?

## THE REORGANIZATION OF GENERAL BOARDS.

In the early history of American Methodism there were no Connectional Boards. The only thing that resembled a board was the Book Committee. The bishops were the sole general administrators and the connectional links. In time, as differing needs arose, various Connectional Boards, usually with auxiliary Annual Conference Boards, were created by General Conference. Thus came into being the Board of Missions, the Sunday School Board, the Church Extension Board, the Board of Education, the Epworth League Board, the Board of Finance, the Board of Lay Activities, the Board of Temperance and Social Service, and the Hospital Board.

Each was intended to cover a special field not cultivated sufficiently by any existing agencies. Naturally each Board would seek to magnify itself and expand its activities. Thus, in process of time, certain Boards began to encroach upon the preserves of other Boards and a duplication of activities ensued. For example, the Sunday School Board, the Board of Education, the Epworth League Board, and the Woman's Missionary Societies of the Board of Missions are all doing some educational work, and consequently in certain ways they are overlapping and conflicting.

This is a perfectly natural and logical process. Great problems must be divided and subdivided and attacked in sections. This is the process of analysis by which the elements or factors of each problem are discovered and means provided for their utilization. After this process of analysis has continued until the elements are exhausted and the fields covered, a reverse process, that of synthesis or reconstruction becomes necessary for the conservation of resources and activities.

For more than a century our General Conferences have quadrennially discovered new problems and uncultivated fields and have added to the machinery of the Church by creating Boards charged with certain duties, and every one of these Boards has become a strong factor in the on-going of the Church. However, eight years ago at Atlanta there was a feeling that the time had come for the synthetic process, and this culminated in 1922 at Hot Springs in the creation of a Commission for the Reorganization of the General Boards of the Church, composed of six clerical and nine lay members, three of the latter being women, for the purpose of working out, during the ensuing quadrennium, the details and legal requirements of a plan for the consolidation of the General Boards of our Church. It was recommended that the work of our Church be related under four General Boards, if feasible. The report of this Commission was ordered published three months before the meeting of the next General Conference.

This Commission was appointed and has had several meetings, and their report was published in full in the Christian Advocate of Feb. 5, 1926. We

**THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT. FOR THE LAW OF THE SPIRIT OF LIFE IN JESUS CHRIST HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH.—Romans 8:1-2.**

really owe it to our readers to publish this report, but it is very long, and would require practically half of our space. We advise those of our readers who wish to see it to send ten cents to Lamar and Barton, Nashville, for a copy of the paper containing it.

Every one who is interested in the welfare of his Church ought to study this remarkable document, perhaps the most amazing ever submitted by any commission or committee in the history of our Church.

At the last General Conference the Committee on Publishing Interests, following the suggestion of a Commission that had been appointed at the previous General Conference, recommended the consolidation of our general organs. This was warmly debated and defeated, because it was too sweeping in its innovations. The changes suggested in that recommendation were archaic in comparison with the recommendations of this Commission on Reorganization. Our whole Church for two years was deluged with debate over a Plan of Unification which proposed changes so slight that few members would ever have been aware of their adoption if there had been no unseemly wrangling. If this report is adopted the bishops are eliminated from all boards except the Church Extension Board and the Board of Finance, which are not to be touched because of charter peculiarities. The name "Sunday School" will disappear from our Discipline and terminology. The membership of the Annual Conference is changed. District and Charge Boards of Stewards are abolished. The most vital affairs of the Church are to be committed to three Boards made up of a comparatively few members and in such a manner that it is extremely doubtful if certain interests will be adequately represented on these Boards. If this monstrosity is adopted the new Discipline will read like a foreign language book. Practically one-hundred pages of the present Discipline will be displaced, and many changes will be made in other paragraphs to bring them into conformity with the innovations.

We favored the movement to re-organize, and had expected a practical report from this able Commission; consequently we are amazed at the result of their efforts. We believe in progress; we believe in synthesis; but it should have some respect for the genius of our organization, it should be an evolution and not a revolution. It should change only the things necessary to avoid conflict and retain every thing that is worthy. The only safe rule to follow in a reorganization is to have regard for the history of an organization and re-create in harmony with the process of creation.

We honor the members of this Commission, and are sure that they have been actuated only by the highest motives, but we feel sure that they have attempted to introduce innovations that were not even remotely considered by those who authorized them to act. It is true that the sphere of their activity was not accurately delimited, and if they felt that this revolutionary plan was necessary to reorganize, they were justified in offering their suggestions.

The issues involved are so important that we shall not in this editorial attempt to analyze them. We suggest that our readers immediately get the Christian Advocate containing the proposed plan of reorganization, and that pastors at once notify

their people that this paper will begin a discussion of a proposition that involves the practical recasting of the machinery of the Church. Our people should know what is proposed, and have an opportunity to express themselves. We do not advocate a referendum, after the manner of some, because Methodism is not organized for that purpose; but we do advocate the study of this subject and the expression of opinion so that our legal and authorized representatives may know how the Church feels on this vital subject. It will be a sad day for our Church when our people fail to know what is proposed and to express themselves through legitimate channels. Get ready for some lively discussions.

## INVITATION TO PRESIDENT COOLIDGE.

As it was announced some time ago that President Coolidge would not spend his summer vacation at the place where he spent it last year, it occurred to Mr. Scott Hamilton, the wide-awake secretary of the Fayetteville Chamber of Commerce, that it might be possible to induce the president to spend his vacation at Fayetteville. Accordingly invitations were prepared offering him the use of the Arkansas Building, the great house on top of Mt. Nord, furnished and completely equipped for the President's summer home. The invitation was heartily seconded by Governor Terral on behalf of the state, by Col. H. L. Remmel, U. S. internal revenue collector, and A. C. Millar, president of the Western Methodist Assembly Board. The invitations were formally presented to President Coolidge last week by Congressman J. N. Tillman of Fayetteville, at a special audience given for that purpose.

We believe that it would be good policy for our President to spend his vacation in a different part of the country each year, and as he knows less about this section perhaps than any other and the climate at Fayetteville is well suited for a vacation home and the Arkansas Building is wonderfully well adapted to his needs, we trust that the President will find it possible to accept and spend his summer in the Ozarks. We congratulate Fayetteville on being wide enough awake to think of this idea.

## CLARKSVILLE AND VICINAGE.

Clarksville, the county-seat of Johnson County, located 100 miles northwest of Little Rock, is one of the steady old towns of the state. Shortly after I came to Hendrix College, I spent a Sunday there, the guest of that noble layman and able jurist, Judge Jordan Cravens, preaching for that sturdy itinerant whose bow still abides in strength, Rev. W. D. Matthews, now of Oklahoma. It was the home of Capt. A. S. McKennon, president of the college board, with whom I had then only a slight acquaintance, but whom I learned to love as a brother and to honor as one of the truest friends and knightliest of men. Mr. T. K. May, great business man and pillar of the church, was then living, and many other noble men did I meet on that occasion. Sacred memories of holy men, such as Hill, Harlan, and Walden, recur when I revisit this lovely little city which nestles like a bride's jewels in the circle of environing hills. To the traveler on the train Clarksville reveals nothing remarkable. To the commercial itinerant going only from station to business center on a level well-paved street it seems merely a compactly built and prosperous community. But when one marks the comfortable homes, the stately trees, the swiftly flowing crystal-clear Spadra, and the overhanging bluffs, and then ascends to the heights that rise like battlements on three sides, and surveys the far-flung panorama of verdant valley and mountain range, the Ozone Mt. on the north and Mt. Magazine majestic in the southern horizon, he wonders that he has not often heard of the rare beauties of this hill-environed town.

(Continued on Page 2, Col. 3.)

# THE ARKANSAS METHODIST

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## METHODIST CALENDAR.

Fayetteville Dist. Conf., Eureka Springs, March 24-25.

N. Ark. Conf. W. M. S. Conf., N. L. Rock, March 30-Apr. 2.

Batesville Dist. Conf., Newark, April 7-8.

L. R. Conf. W. M. S. Conf., Hot Springs, April 6-9.

L. Rock Dist. Conf., Asbury, L. R., April 12-14.

Ft. Smith Dist. Conf., Alma, April 14-16.

Jonesboro Dist. Conf., Trumann, April 19-21.

Prescott Dist. Conf., Glenwood, April 19-21.

Booneville Dist. Conf., Plainview, April 20-22.

Conway Dist. Conf., Russellville, April 27-28.

Texarkana Dist. Conf., Ashdown, April 28-29.

Pine Bluff Dist. Conf., Carr Mem., April 29-May 1.

General Conference, Memphis, May 5.

S. Meth. Press Assn., Memphis, May 12.

Monticello Dist. Conf., Tillar, May 25-27.

Comden Dist. Conf., Waldo, June 1-3.

Paragould Dist. Conf., Maynard, June 1-3.

Searcy Dist. Conf., Beebe, May 2-4.

Arkadelphia Dist. Conf., Malvern, June 3-4.

L. R. Conf. Y. P. M. S. Conf., Arkadelphia, June 14-19.

N. Ark. Y. P. M. S. Conf., Petit Jean Mt., July 5-10.

## PERSONAL AND OTHER ITEMS.

Rev. J. L. Dedman, presiding elder of Prescott District, needs a preacher. See his notice on another page.

Presiding Elder J. M. Hughey announces that the Conway District Conference will be changed from Cabot to Russellville and the date will be April 27-28.

In the death of former Mayor McHenry of El Dorado our Methodism has lost one of its truest members and this editor a real friend. He was a good and useful man.

Rev. Hoy M. Lewis writes that Mrs. West, president of the W. M. S. of Lavaca, is seriously ill and in St. John's Hospital at Ft. Smith. He asks for prayers for her recovery.

In the secular papers comes a cheering note of a forest conservation program adopted by the progressive citizens of Bradley County where several of the great lumber companies are operating.

Rev. Paul E. Kemper, superintendent, authorizes the following: "For the information of all who are interested in the Anti-Saloon League of Arkansas, I make the statement that Rev. Grover C. Reid, field man for our organization, has tendered his resignation as such, and the same has been accepted."

The regular meeting of the General Hospital Board will be held on April 14, at ten a. m., in the office of the Board in the Wesley Memorial Building, Atlanta, Georgia. Bishop Warren A. Candler is President of the Board and Dr. T. A. Smoot, of Danville, Va., is Vice-President. Dr. Chas. C. Jarrell is General Secretary.

Last week while attending the Training School Rev. S. K. Burnett and Rev. L. T. Rogers of Taylor called. Both are well pleased with the outlook on their charges. Plans are made for a new brick church at Stamps and Bro. Burnett thinks it will be built this year. Conditions in that part of the state are good this year.

A note from Marion states that Mrs. Barry, wife of our pastor at that place, on March 11 submitted to an operation at our Memphis Hospital. She has been in poor health for years and during the past three months has been in a serious condition. This is the first year of these good people at Marion and they are greatly loved by their flock and citizens who are anxious for her recovery.

In the recent death, at the ripe age of 79, of Col. J. W. House, our state lost one of its greatest jurists and most distinguished citizens. He was a member of the Constitutional Convention in 1874, and of the last Convention. He was a genial and companionable gentleman, and will be remembered by members of the Western Assembly Commission who five years ago enjoyed his company on Mt. Magazine. His death created a vacancy in the Arkansas History Commission which Governor Terrell filled by the appointment of the editor of this paper, a position which he had filled fifteen years ago.

The editor is not a good farmer and has never raised cotton; but has been a close observer of economic conditions, and he feels safe in predicting that it will pay the Arkansas farmer this year to plant less cotton, care for it well, and produce abundant food crops. Nothing but a fearful drouth which last year cut down production in Texas, where 18,000,000 acres had been planted, prevented overproduction and a cruel decline in price. If the readers of the Arkansas Methodist will take this advice, they will have money to pay for their church claims and the paper too, and they will give us a vote of thanks next winter.

Mrs. Ward, widow of the late Montgomery Ward, of mail-order fame and fortune, has just given to Northwestern University, one of the institutions of the Methodist Episcopal Church, \$4,000,000 for its medical and dental schools. This is her second gift of that amount on a \$20,000,000 program. This is munificent and magnificent. Who will follow her example by giving largely to Arkansas colleges? \$2,000,000 equitably distributed among our Methodist institutions now would make them great. We would be glad to announce gifts of \$1,000,000 to Hendrix, and \$500,000 each to Gallo-way and Henderson-Brown Colleges.

PAID IN FULL! This is the record that stands to the credit of the Texas-Mexican Mission of which the Rev. F. S. Onderdonk is superintendent. The Texas-Mexican Mission is the only Conference in our Church that has met its Centenary obligation in full and that last year paid 100 per cent on all Conference assessments and benevolent collections. If every Conference of the Church had followed the example of this Mission and had paid in full all the obligations which it has assumed, there would be no missionary debt, there would be no special appeal for funds, there would be no retrenchment in the missionary program of the Church, because the workers at home had PAID IN FULL!

The uniting of the northern and southern branches of Methodism seems to be indefinitely postponed. It would seem that if ever two church bodies ought to find the road to union open and easy and inviting, it would be these two great organizations that originally were one, especially since the cause that separated them has been removed for more than a half century. And yet, to the student of psychology this failure of the two main branches of American Methodism to get together is not strange. Effects remain long after the causes that produced them have disappeared. The widest gulfs by which people are separated often are those between people of kindred interests and beliefs. Ordinarily, no two churches are farther apart in spirit than two or more wings of the same denomination—showing that it is not so much creed or polity that separates religious bodies as some-

thing that goes deeper into human life.—Religious Telescope.

## BOOK REVIEW

The Methodists; by John Alfred Faulkner; published by the Methodist Book Concern, New York, price \$1.00.

This little volume should be in the hands of every Methodist. It would serve nicely as a text in every class for Christian leadership. We gain from it some clear idea of what a wonderful thing is Methodism and what a mighty army of valiant soldiers are The Methodists, who today would exclaim, with John Wesley when he cried, "The World is my Parish." This book is heartily recommended to all who would be well informed on Methodism or would fit themselves to be leaders among Methodists.

The New Latin America; by J. Warshaw, Ph. D.; published by Thomas Y. Crowell Company, New York; price \$3.00.

Dr. Warshaw's book is an enlightening study of our neighbors to the south. It is authoritative and sane, and might well be carefully read by all who wish to be well informed, and would prove invaluable to all who wish to establish business or social relations with any of the Latin American countries. The book gives a splendid interpretation of the Latin American character and an accurate estimate of the boundless resources and vast possibilities of the countries to the south of us. Especially interesting and worthwhile is the chapter entitled "As Latin Americans See Us."

## THE ELZA-STEPHENS HALL.

On Thursday of last week I was in Fayetteville assisting Col. E. M. Ratliff, the architect, in establishing the exact site for the Elza-Stephens Hall, the fine building to be erected on the grounds of the Western Methodist Assembly.

The site, east of the grove on the south side of the grounds, is in many ways the most desirable on the Assembly grounds. The building, 36x94 feet, is to be of native stone and brick, three stories high, with a roof-garden from which may be had a magnificent view of the whole country for fifty miles in all directions.

Funds in hand are not sufficient to complete the building, but the contract has been let to Col. Ratliff on terms that will make it possible to proceed according to the resources of the Board of Control, and it is confidently expected that the walls and roof can be in place by the opening of the Assembly season. It may require another year to secure funds for the completion of the structure, but it can be used to considerable advantage even without completion of the inside work.

The Missionary Societies of the patronizing Conferences are erecting this beautiful Hall partly in memory of Mrs. Elza, who died while she was trying to begin the work, and in honor of Mrs. F. F. Stephens, the capable president of the Woman's Missionary Council.

The women are enthusiastic about this wonderful building, and as they never fail in their undertakings, will undoubtedly finish it within the coming year. It will be of inestimable value to them in their meetings on Mt. Sequoyah, and will make it possible for them to provide for the care of returned and visiting missionaries.

This Hall will be only about 400 feet from the magnificent Sequoyah Terrace Hotel, which is to be erected within the coming year. These two improvements will be tremendous assets to the Assembly and will help to attract multitudes of interested visitors. If you have not subscribed for shares of stock in the Hotel, you should do so immediately. Help it and reap the benefit.—A. C. M.

## CLARKSVILLE AND VICINAGE.

(Continued from Page 1.)

Then to one who has not seen Clarksville for a decade comes another surprise. He has heard of no Florida-like boom, but well paved streets, many new business houses, fine water-works, modern school buildings and churches, and a rapidly growing college arrest attention and argue sane progress. Clarksville has never sold herself to the state for her full value, but today is coming into her own, and is in the class with Fayetteville, Batesville, and Mena, as one of the most beautiful and delightful little cities of the Ozarks.

Responding to the many and urgent invitations of Rev. Lester Weaver, the genial and scholarly pastor, I preached for him Sunday morning in a well filled house, after talking three times in the wonderfully organized and administered Sunday

## CONTRIBUTIONS.

## VICTORY FOR SUNDAY OBSERVANCE.

Recently a bill was introduced in the Senate of Virginia, which if passed, would have thrown Sunday wide open for every form of commercialized sport. It was felt that this was not only bad in itself, but that it would be an opening wedge for many other violations of the sanctity of the Lord's Day. It was soon found that the support of this bill came altogether from a small number of people in the city of Portsmouth who are interested in having Sunday baseball in that city, because of the financial profits they would have received from it.

The bill was referred to the committee on General Laws of the Senate and this committee gave several hearings on the subject. The opposition to the bill was led by the committee on Sunday Observance of the Inter-denominational Ministerial Union of Richmond, and by the Southern Secretary of the Lord's Day Alliance of the United States. After a careful hearing on the part of the committee, it was decided not even to report the bill back to the Senate. This was done by an unanimous vote of the committee. It seems, therefore, that this ends the matter of any change in the present Sunday law of Virginia at this session of the Legislature, and it is very evident that there is not a general demand in this state for any change in this law.—Wm. S. Campbell, D. D., Southern Secretary, Lord's Day Alliance.

## YOUR FUTURE PASTOR: WHO IS HE, AND WHAT?

By R. H. Bennett, Secretary, Department Ministerial Supply and Training and Life Service.

Numerous requests come to me for

the facts given below. They claim the attention of the whole Church. There should be material in them for that annual sermon on the claims of the Christian Ministry required by the Discipline in every pulpit and for discussion and exhortation in our young people's meetings of various kinds.

It is highly gratifying to note a decided advance in every interest committed by the Church to the Department of Ministerial Supply and Training and Life Service. We are steadily coming nearer the goal of an efficient ministry.

## The Volunteers.

We reported last year a total of 7,374 volunteers. During the present year 262 new names have been received, making a grand total to date of 7,636. Of these new names received this year, 194 are offering for the Christian ministry, 25 for Foreign Missions, 20 for Home Missions, and 23 for other work or undecided on their field. It is a wonderful response from our young people.

There are 280 presiding elders in our home Conferences; 139 have kept the law and sent in their lists of ministerial candidates and licentiates. Of our 82 schools and colleges, 41 have sent in the lists of volunteers among their students. In the schools heard from we have 297 students for the ministry, and 430 volunteers for other forms of Christian service, a total of 827 volunteers reported in our schools.

## Student Aid.

From the different Aid Funds, ninety-seven students have been helped during the year. A total of \$10,000 has been dispensed. A very much larger amount is needed. Will our Christian Education subscribers hasten the payment of their pledges and help lift many a young life to a higher level? And let new offerings come in for this sacred fund. If our young

people offer their lives, it is a small matter for the rest of us to give the few dollars necessary to equip them for their work.

## Large Number of New Preachers Received.

The number of preachers admitted on trial in our Conferences is 308, one of the largest numbers ever received. The following Conferences received ten or more:

North Georgia 20; North Texas 16; Louisville 14; North Carolina 14; North Arkansas 13; Northwest Texas 13; South Georgia 13; Little Rock 12; Virginia 12; Baltimore 11; Central Texas 11; North Alabama 10; Texas 10.

## Number of Supplies Still Decreasing

The steady decrease in the number of supplies used to fill our appointments continues. We much appreciate the work of these brethren. All honor to them. But a well equipped ministry is the aim of our Church, and we are moving steadily toward it. Some years ago we used over 1,200 supplies. In 1923 this had decreased to 809; in 1924 to 744, and in 1925 to 718.

## Have we Turned the Corner on the Two-Thirds Rule?

At last we have a decrease in the number of men of deficient education voted into our Annual Conferences under the two-thirds rule. After a steady decline for some years, we this year note a gratifying change. Last year out of 300 received on trial, 34 were thus admitted. This year out of 308, only 29 were thus squeezed in. But while we have this gratifying decrease, the number is still far too large. With our many colleges and our aid funds, Annual Conferences should take a firmer stand, especially in the case of the younger applicants. I still, however, believe in the genuinely exceptional case, but it should be really exceptional. Let these figures speak for themselves:

North Georgia admitted 6 under the two-thirds rule; Illinois 4; North Arkansas 3; South Georgia 3; Mississippi 2; North Alabama 2; North Mississippi 2; Southwest Missouri 2; West Texas 2; Florida 1; Kentucky 1; St. Louis 1.

## More Preachers Mastering the Studies.

For several years there has been an improvement in the number of undergraduate preachers passing in their grades to a higher class. We rejoice to note a still further improvement during the past year. But there is much land yet to be possessed. Let us not be satisfied until this reproach is taken away from us. All honor to the North Carolina Conference, whose Minutes show that without one single exception every undergraduate passed in his studies!

In 1925, total admitted on trial, 308. Total admitted under the two-thirds rule, 29. Total failing in their studies, 292. Total undergraduates on our rolls, 1,405.

## Correspondence Schools.

The Correspondence Schools at Emory University and at Southern Methodist University each report a prosperous year. They are among our most helpful agencies in the education of our preachers.

## Preachers' Institutes.

Our Preachers' Summer Institutes are a permanent and valued factor in the preparation of our young preachers. Ten of these assemblies gave the undergraduate courses of study last year. They are as follows:

Alabama and North Alabama Conferences—Birmingham-Southern College, Birmingham, Ala.

Alabama, Louisiana and Mississippi—Seashore Divinity School, Biloxi, Miss.

Texas, Central Texas, North Texas—Southern Methodist University, Dallas, Tex.

Northwest Texas, and West Texas

School of which Prof. W. I. Agee, a Hendrix College man, now superintendent of city schools, is the efficient superintendent. The splendidly arranged stone church building is crowded to capacity. Mrs. Ed May, an inspiring teacher, is training a fine class of young people to become teachers, and the work of seven was recognized by the award of certificates Sunday morning. Judge Hugh Basham is chairman of a great official board of which Mr. Pat McWilliams is the truly business-like treasurer. With his skillful handling a debt of \$900 on current expenses was paid last year and all collections were in full, and this year the pastor's salary has been raised \$300 and much of the benevolences already paid. In fact there has been a real financial revolution. The W. M. S. with Mrs. J. A. Dowdy as president, is a splendid organization. The Senior League, Miss Ruby Taylor president, is wide-awake, as is the Junior League under the superb leadership of Miss Ada Yearwood. There is a board of junior stewards of which Bro. Weaver is justly proud. He and Mrs. Weaver, his versatile and charming team-mate, think there are few such groups of youth as they have. They attend the regular services and cooperate in every way. Hard by the beautiful church is a cozy parsonage shaded by stately trees. Recently Bro. Weaver held a meeting, doing his own preaching, resulting in ten additions on profession. Entering his second year, he reports all told 45 new members. The total approximates 600. The quota of superannuate endowment fund is being paid as it falls due. Last year a basement fire cost \$900, but no permanent damage was done. Bro. Weaver expects to send in a 100 per cent list for the Methodist. Such a model church could not afford to do anything else.

As I wished to explore the surrounding country, I had arrangements with Rev. W. J. Jordan, the active and faithful pastor of Clarksville Circuit, for preaching at two of his churches. At 3:30 p. m. I preached to a fine congregation in a good school house at Ludwig, five miles northeast of town. This is an unusually progressive and liberal rural community with comfortable homes and well

kept farms and wonderful peach orchards, where some of the finest fruit in the world is raised. Twice had their school house been burned, but with stubborn determination the people rebuilt and by private subscription paid for the new building. Arrangements were easily made with such people to put the paper into every home and a few extra. After supper at the circuit parsonage we motored to Spadra, a church in the heart of the coal-mining district, where at night I preached to a crowded house. As I had once been pastor of a church made up of coal miners and had dug coal myself (for a few hours) I enjoyed meeting these good people. They also arranged to put the paper in practically every home. Bro. Jordan gives almost half time to this village church and the balance to five country churches, preaching three times every Sunday. This is his third year on this circuit, and he has seen gratifying progress. He loves his people and they love him. This year they reduced a parsonage debt of \$2,500 to about \$1,400, and feel that they will take care of the balance in due time. It is a comfortable home in Clarksville near the High School. This location makes possible the education of the parsonage children in the city schools and the college, and the talented mistress of the home will this year graduate in art in the college, while the preacher himself will pursue some studies. Brother Jordan is one of the coming young preachers. His character may be understood when it is known that while he was pastor of the poorest circuit in the Conference, where the church paper was rarely seen, some years ago he was the first pastor in the Conference to secure his quota and then increased it fifty per cent. That is his habit. This rural trip enabled me to understand some of the reasons for Clarksville's steady growth. It has a fine farming country around and progressive farmers developing it. On one side is the fertile Arkansas bottom, and on the other sides are hills and valleys adapted to diversified agriculture. Some day the Clarksville Circuit will become one of the best of rural charges, and with its parsonage in an educational center pastors with educable families will seek it.

Monday morning I visited the High School and addressed the fine body of students on Forest Conservation. Principal G. A. Dodson is a product of the Teachers' College at Conway, and Supt. W. I. Agee is a Hendrix College man. They are both experienced and successful in their profession. In a large building located on a beautiful wooded campus an excellent school is maintained.

At ten o'clock I had the pleasure of addressing the students of the College of the Ozarks, and heard an admirable address by Dr. F. E. Stockwell, the secretary of the Board of Education of the Presbyterian Church U. S. A., who is greatly interested in the development of this college of his Church. During the last three years, under the able administration of President Wylie Linn Hurie and his faculty of twenty-five the school, including the Academy, has grown to an enrollment of 317, and the large and well arranged Science Hall has been erected at a cost of \$120,000. This building has a big gymnasium in the basement, and above has administration rooms, class rooms, well equipped laboratories, and a carefully selected library of some 7,000 volumes. It is a modern building and is perfectly adapted to the needs of the college. The old main building is used for the Academy and common chapel service. There is a brick dormitory for girls and a frame dormitory for boys. The campus has thirty acres and is beautiful for situation with a truly magnificent outlook. Adjoining is a farm of 100 fertile acres where students may work and supplies for the dining-room are produced by which the cost of board is greatly reduced. The college has only a small endowment, but is planning a campaign for half a million, and current income is supplemented now by liberal donations from the Church Board and the citizens of Clarksville. Drawing its students largely from the mountain country, this college is rendering a helpful service to higher education and is making a place for itself. Dr. Hurie, scholarly, eloquent, affable, is winning his way and leading to larger things. The people of Clarksville are solidly behind him and his worthy enterprise.—A. C. M.

—Southwestern University, Georgetown, Texas.

West and East Oklahoma—Oklahoma City, Okla.

Holston—Emory and Henry College, Emory, Va.

Missouri, St. Louis, and Southwest Missouri—Fayette, Mo.

North Carolina and West Carolina—Duke University, Durham, N. C.

Tennessee and Memphis—Jackson, Tenn.

Western Virginia—Morris-Harvey College, Barboursville, West Va.

In hope of still further increasing the enrollment of young men for the ministry, we have sent recently to every pastor and presiding elder in our Church a special packet of selected literature on the Christian ministry, looking towards the annual sermon on that subject required by the Discipline in every pulpit in the Church. Shall we not expect and work and pray for a great enrollment during the coming year?

#### SHALL WE EXALT THE MEANS AT THE EXPENSE OF THE END?

By Odem L. Walker.

The Great Commission is the marching order of the Christian Church. Any denomination failing to live up to the spirit and purpose of this divinely given order is failing in its one purpose. For there can be no other reason for the existence of an ecclesiastical organization. This order implies very clearly the building of symmetrical Christian character upon the everlasting foundation of Jesus Christ and his doctrine. And it cannot be looked upon as merely an opportunity that Christ has given to his church to be embraced or set aside according to the disposition of the Church. But it is, in every sense of the word, a divine command. The glory of Methodism has arisen from her loyalty and faithfulness to this eternal mandate. And her glory can live only as long as she puts that first in her program.

Common sense dictates to us that God expects his Church to be efficient in every detail of its endeavor. There is no room in God's plan for either wasted effort or lost motion. He expects his soldiers to strike every blow with the full force of strength, guided by the highest intelligence available. And in face of the great demands made upon the Church today, together with the magnitude of her varied opportunities, we must face the facts that concern us fearlessly. This is no time for weak sentimentalism or misplaced loyalty. It is a time for prompt, decisive, and practical action. We should manifest scant patience with that form of narrow Traditionalism which would lift

up to the skies the methods of the past simply because they are of the past. And I am sure we would do well to entertain even less patience with that irrational Iconoclasm that would destroy the ideals and methods of the past because of the fact that they obtained in the past. What we need above all things today, when we look upon our method of approach to the great task that is ours, is a keen realization of these two facts: The eternal principles laid down by Jesus Christ are supremely practical, and, in the second place, God expects that the work of his Church be the last word among the earthly organizations that may be called practical. When we face this thing as true men will face it, when the mists of misunderstanding are expelled, we will do, boldly, these two things. First we will retain all that has come to us from the past that stands the test of efficiency. And, next, we will replace the old methods that do not stand the test of today with those that will meet the needs.

There seems to be little doubt in the mind of the average thinking man in our Church with reference to our efficiency or the lack of it. No man can afford to question the zeal of the Church of today. It is magnificent, in the face of the great deficiency of real information. But our results are not commensurate with our investment. Other organizations do not tolerate the wide-spread "over-lapping," and the almost tragic duplication of effort that we not only condone but furiously emphasize. I am sure that if we face the facts intelligently, and set ourselves prayerfully to the task, we will remedy this deplorable situation.

But we sometimes hear it suggested that the case is hopeless because the various Boards, which are but the creatures of the General Conference, will refuse either to have their areas of responsibility cut down or to be abolished to give place to a more unified general organization. I am sure that the men at the head of these departments of our Church are human, and take pride in their work. But I believe that they are big enough to forget any glory that might come to their particular organization when the highest interests of our great Church are in jeopardy. Is it possible that any Board would seek to perpetuate any particular endeavor as the peculiar responsibility of that Board, or even seek to perpetuate itself, if the better judgment of Methodism should think otherwise? If so, that Board puts itself in the untenable position of seeking to exalt the means at the expense of the end. I cannot bring myself to believe that such a condition prevails in the ranks of Official Methodism. But if there be such men, unwisely placed in authority, the welfare of our Methodism demands that we rebuke and remove from office such incumbents.

Surely the various departments of our great Church can come together and state to each other what they severally consider as their peculiar fields of endeavor. And if this be done, is there any valid reason why the common purpose may not be blended into one great purpose, and placed under the supervision of one great General Board, which shall in turn redistribute the work to various subsidiary Boards, seeing to it that all over-lapping and duplication of effort be removed? Would not this be a practical, working program? Then these three factors of efficiency would be given full play: A definite knowledge of the task to be under-

taken; a clear estimate of our resources; and a maximum of results from what we invest in the work. Nashville, Ark.

#### CHANGE OF DATE NOT APPROVED

I have just read Bro. Simmons' article, "Change the Time of Holding the Little Rock Annual Conference." Bro. Simmons states that there are many reasons why the Conference should be held in the latter part of August or the first of September.

1st Reason.—All preachers who have children could get to their appointments before the opening of school. True this would be of some advantage, but not necessarily so. All accredited schools give the pupil credit up to the last day of attendance in school, and this is accepted by all accredited schools when presented. Then again the pupil will not necessarily lose more than a week. However, we had rather not lose any time, but students frequently lose time in all schools.

2nd Reason.—The weather would be more pleasant and the moving more comfortable. I cannot see any advantage in this. The most of the circuit preachers have a number of chickens and a cow to move, hence cool or cold weather is much more favorable for moving them.

3rd Reason.—Often preachers get to their new Charge just about Christmas time. This is not a good time to enter a new Charge. Again I must say that I fail to see any advantage in this. But I do see some advantage in it to the Circuit Preacher. An old saying, but a true one, "A new broom sweeps clean." So when the circuit preacher gets to his new Charge about Christmas he and his family will as a rule get more compliments and his children will be remembered more at the Christmas tree than all the balance of the time he may chance to stay on the work. And it is a very acceptable time for the preacher to preach some of his very best sermons, and start the thing to going in "high."

4th Reason.—The Charge would harmonize with our public school calendar, also the Sunday School year which begins in October.

Again I fail to see but little in this reason. If the preacher who has been serving the charge has done his duty the new pastor will find a team ready harnessed and ready to go. Just get in the wagon and go right ahead.

5th Reason.—It would be a time of the year when more laymen could attend.

To this reason I beg to say that Bro. Simmons certainly does not refer to the rural work. There is no more vacant time or a time when country people have time to spare than during the last of November and the months of December and January. Now in summing up I have some objections. Bro. Simmons admits that some charges would come up short in their finances, and he goes on to say that there would have to be a change in the financial methods in some places. I suppose that he refers here to the Circuits and the country people. I wonder if it had ever occurred to Bro. Simmons that three-fourths of the country people borrow money from the banks to make their crops, and the only way that they have to pay their bills is at the close of the harvest season, which, as a rule, comes about November 1 to 20.

Again, take the Little Rock Conference and the rural part of it. There are three-fourths of it wholly depend-

ent on cotton as a money crop, and unless some person can invent a cotton seed that will stand the frost and mature and open in May and June, I see no possible chance for the rural man to pay his bills, and just what would become of a circuit preacher I am not prepared to say. He goes on to say that it will take lightning and thunder to bring a change in some places. Well, I frankly admit my ignorance here. I am not prepared to say just what the good brother means by this statement.

Now, in conclusion, let me say that so far as I know the change would not make any material difference with the towns and cities. I suppose they do have more idle time in September and August than at any other season of the year, and this Brother Simmons has stated in so many words, but certainly he has failed to see that this one point alone is a strong argument in favor of the rural work, for it is an evident fact that when the farmers are all busy the merchant is idle. Brethren, I speak for myself and in behalf of the circuit preacher. It will be a sad day for us when the change comes. We can hardly live as it is, and if you change the session of our Annual Conference to August or September, we may as well prepare ourselves to say, "Good-bye, boys, I am gone."—J. Cyclone Williams.

#### THE CHURCH COLLEGE IN A UNIFIED EDUCATIONAL PROGRAM FOR ARKANSAS.

(Address delivered by President J. H. Reynolds of Hendrix College before the Arkansas Educational Association at Hot Springs last November.)

A unified educational program for Arkansas, the central theme of this annual session of the Association, is a happy idea of the committee. It has in it seed thought for later program committees. For the purposes of this address I shall divide institutions of higher learning into two classes—state or tax-supported schools, and endowed church and independent schools.

#### Essential Oneness Of American Education.

To the superficial observer American education suggests diversity, if not conflicting elements; while closer observation and deeper reflection disclose its essential oneness. Unity, in the midst of freedom and diversity, is its outstanding characteristic.

A happy fact, making for this oneness of American education, is the perfect freedom with which teachers and students alike pass from one class of schools to the other. The faculties of each class of schools are drawn from both tax-supported and church schools. Teachers and students from one class of schools find themselves at home in the other class. This flow of students and teachers from one class of schools to the other brings about unity and

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leavens the whole lump of American education with the dynamic ideals of democracy and Christianity. My own case is typical. I received half of my education in tax-supported schools, and half in endowed schools. I have spent half of my professional career in state schools and half in a Church college. In the light of this varied experience I am deeply impressed with the unity and the excellence of the American System of education.

Another fact contributing to this unity is the non-sectarian character of our Protestant Church colleges. They are Christian, but not sectarian. In Hendrix College, for instance, we have in the student body members of many different denominations.

Another unifying force in American education is that both tax-supported and Church schools are public. Some think of the endowed Church and independent schools as private. There is nothing private about them. They are as public as state schools. Money given to buildings or endowment of Church schools loses its private character the moment it passes from the donor to the treasury of the school, as much so as money that passes from the taxpayer into the treasury of a state university. In both cases the money loses its private character and becomes public property. There are two differences. One is that the money of the endowed college is given voluntarily, while that of the state school is secured by taxation. The other difference lies in administration. The trustees of the Church and independent colleges are self-perpetuating or are elected by some deliberative Church board or body, while the trustees of the state school are appointed by some governmental agency, such as the governor. But in each case the trustees administer under law a public trust, can not appropriate one cent to private uses and must carry out the educational purposes of the trust.

In the light of these observations, let us state correctly what part in a unified educational program for Arkansas the Church colleges will take, what they will contribute.

In the first place, the Church colleges are contributing to the state about three-fifths of its college-trained people, a large percent of its ablest teachers and much of public opinion in favor of education. If you subtract from Arkansas all teachers and people educated in Church colleges you would deal a staggering blow to the educational, civic, and moral leadership of the state. At one stroke you would take out of the state nine-tenths of its educated preachers, at least three-fifths of its strong teachers and educated leaders in professional and business life. These colleges and the Churches, in their efforts to build up their educational institutions, are the biggest factors in creating public opinion favorable to education. Moreover, the most loyal forces back of the public school system are the Protestant Churches. But for them our public school system would be weak indeed.

In the second place, an endowed Church college is almost solely a liberal arts college, while the tax-supported schools are primarily technical and professional. The college broadens and deepens life; the tax-supported school gives focus to life. The church college is the breeding ground of idealism; the state university and agricultural and mechanical colleges are utilitarian; the college stands for culture and the state school for professional efficiency and technical skill; the college aims to produce the man, the state school

the scientist, the doctor, the teacher, the lawyer, the engineer, the specialist; the college creates, the state school applies. The liberal arts college is fundamental in American education. It exists in its purity in the endowed Church college. While it exists in the state university, it is surrounded and in many cases dominated by technical and professional schools. The atmosphere is surcharged with the technical and utilitarian spirit, whereas in the endowed Church college the cultural idea is the dominating, all-absorbing force. It is the one objective of buildings, equipment, endowment, faculty and course of study. There is nothing extraneous. The whole atmosphere is cultural. The richest contribution of the college is that it keeps alive the cultural and spiritual ideal in higher education. It keeps alive idealism and spiritual vitality in American life. It produces educators, not school-keepers; prophets, not time-servers; statesmen not politicians; leaders of the race, not technicians. The liberal arts college gives to statesmanship its Jeffersons, Gladstones, and Wilsons; to religion its Luthers, Wesleys, and Jeffersons; to literature its Miltons, Emersons and Van Dykes.

In the third place, the Church and independent schools will keep alive the spirit of independence, self-reliance and initiative in American education. They will counteract the paralyzing influence of paternalism and will save American education from the deadening power of uniformity. The power of America has been in the initiative and resourcefulness of the American. One type of education would tend to put everything in a straight-jacket. Different types of education in an atmosphere of freedom will preserve these invaluable elements in our educational system.

In the fourth place, the Church college keeps alive and makes vital the Christian ideal in American education. The two great forces—Napoleon and Jesus—materialism and idealism, are fighting for dominance. Which shall survive? Behold how near crass materialism came to triumphing in the World War! Witness how it flaunts itself in our faces today in crime, in lawlessness, in divorce, in licentiousness, animalism, in irreverence, in materialism. Admiral Kato, the head of the Japanese peace mission, said to John R. Mott, while on the voyage to the Washington Peace Conference, that the broken, bleeding world looked to America for faith and light. It is just this thing that the Church college is striving to give. The most important, as well as the most difficult thing in the world is to make the mind and spirit of Jesus become the mind and spirit of men. The greatest world-need is the Christian spirit permeating the entire educational process. Hence the supreme importance of having in our system a set of schools that give preeminence to the Christian ideal. These schools help to leaven the whole lump. Their reflex influence on the state schools can not be measured. Teachers going from these church colleges into the public schools and into state institutions of higher learning, give them a spiritual tone and outlook. No people recognize this more than the big, generous-minded state-school men. It should be said in passing that not all Church colleges are Christian, that many state schools are thoroughly Christian, and most state schools have more or less of the Christian spirit.

Probably the most statesmanlike paper setting forth the big place of

the Church college in American education is a report made over a quarter of a century ago by Dr. Wallace Buttrick to Mr. John D. Rockefeller and on the basis of which Mr. Rockefeller has put perhaps a quarter of a billion dollars into Church and independent colleges. After the report had set forth that "state systems of colleges would have to be built up through wise cooperation with local denominational agencies, and that almost ninety per cent of the young people in American colleges come from Christian homes," it said: "Religion is the foster mother of education. Churches harness the powerful motive of religion to the educational chariot. They are the mightiest agencies possible, ready made to our hands." The report further states that churches will never disappear, that their colleges are an integral part of the American system of education, and advises that Mr. Rockefeller, through his agent, the General Education Board, use these churches as an agency in fostering higher education.

In the fifth place, the endowed Church college gives stability to American institutions. This is a controlling reason why John D. Rockefeller gave so many millions to Church and independent colleges. Rockefeller came to see that state schools were subject to the changing fortunes of politics, and in times of cataclysm when radicalism seizes political power, state schools would be utilized to disseminate radical views. He decided that Church and independent schools, uninfluenced by party politics, would continue to turn out a sane leadership who, in time, would turn the tide and restore social and political sanity and equilibrium.

The report of Dr. Wallace Buttrick to Mr. Rockefeller, referred to above, recommends endowing colleges because of their stabilizing power in our social order. The report at this point reads as follows:

"We know not what social paroxysms await us, and the higher agencies of education ought to be fortresses, impregnable fortresses of truth. If too great dependence on the populace for annual support is a weakness in our state universities, the fact becomes a powerful reason for endowing the private institutions. If the test should ever come, the power which will act most effectively to preserve the state institutions will be private and denominational colleges and universities amply endowed and holding and teaching truth, whatever may be the passion of the hour, and ultimately directing popular opinion into right channels. Better yet, and more probable, the private foundations, everywhere numerous and free, will so enlighten and direct popular opinion at all times that there can never ensue a conflict between democracy and its state institutions."

In conclusion, let me express the hope that both public and church-school people will collaborate and cooperate whole-heartedly in developing a unified educational program for Arkansas. Our imperative educational needs would make a failure to cooperate a crime. The Church-school man who assumes a holier-than-thou attitude is too small to serve even as janitor; the state-school man who looks upon Church schools as narrow and insignificant is simply ignorant of the history of American education. We have present the elements for a unified program. Our task is to articulate them. We have both state and endowed schools—the state schools to contribute democracy, equal educational opportunities to all, vocational and technical training; and the Church schools to furnish

culture, Christian ideals, and stabilizing elements. Let us be brethren.

This cooperation is now in progress. Some two years ago the State Department of Education called upon the Church colleges to put in a department of education and to assist in the task of training teachers. The result of the conferences was the enlistment of all the colleges in a state-wide teacher-training program. A year ago the colleges joined the State Department of Education in working out and putting into operation a common program of evaluating entrance certificates from high schools. In both these efforts there is the heartiest good will on both sides. The results were real contributions to a unified educational program. There was statesmanship on both sides.

Both classes of schools need each other. Each will save the other. The Church school in complete control would menace democracy, would become narrowly sectarian and would destroy life through creeds. State schools in complete control would take full swing towards materialism and would head the nation for the rocks. Each school needs the other as a corrective of its own inherent weakness. While each preserves its own distinctive, strong qualities, it absorbs the moral values of the other. The Church school finds in the state school democracy and the powerful vocational motive and seeks to incorporate them or their equivalent. The state school receives indirectly from the Church school Christian culture, idealism and romanticism. Our glory is that the same spirit finds expression in different ways and the genius of the American for adaptation utilizes the essential values of both types of education. The Church school harnesses to education the powerful motive of religion and state schools irrevocably commit education to democracy and the two classes, working harmoniously along-side each other, happily blend these two powerful forces. Both are creatures of the American people and both have the same setting and background in American public opinion.

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## SERMONIC DEPARTMENT

## WALKING WITH GOD.

Rev. R. E. L. Bearden, Pastor First Church, Batesville.

Enoch walked with God: And he was not; for God took him.—Gen. 5:25.

We have here the history of a great man. This history is very brief. It is true to the purpose of inspiration; for God gave us his Word not, primarily, as a history. He gave it as a revelation. It is trustworthy as history, but it is not as a history that it has been given to us. Neither is God's Word a book of science. It could not have been a revelation, if it had been written in terms of scientific accuracy. The man who insists on reducing all that the Bible says to the terms of modern science, will be disappointed.

God writes, very briefly, the history of Enoch, but, in this one sentence, we find revealed the character of the man and the secret of his greatness. When inspiration records that he "walked with God," it is not difficult to make out his whole life's history. When man walks with God we know that he lives a life that God can approve. This is man's highest attainment. The greatest thing that can be said of any man, is not that he accumulated great riches, or attained a place of great worldly honor. Whatever may be said, when God records his history in the words of this text, "he walked with God," we know the man has not lived in vain.

I Enoch walked with God.

1. This does not mean that he walked with God in a literal sense. It was in a spiritual fellowship that Enoch kept company with God.

That fellowship was a conscious fellowship. Enoch's life could not have been blessed by that fellowship had he not been conscious that God

was with him. God reveals himself to us as we walk along the dusty way of life.

2. In order to walk with God Enoch had to go God's way. The text does not say that God walked with Enoch, but Enoch walked with God. This makes a great deal of difference. God does not come down to our low level of life. We must go up when God lives and walk in the highway with him.

3. Enoch walked with God by faith. It is recorded that, "By faith Enoch was translated" and that, "he had this testimony, that he pleased God." The means by which he kept company with God was faith. Faith makes the spiritual and unseen real. Only faith can realize upon the unseen realities of life. We must walk, not by sight, but by faith, if we would walk with God. By faith all the heroes of old lived and wrought. Paul "kept the faith" to the end of life's race. We may draw heavily upon the power, blessing and resources of God, if we have a living faith in Him.

4. Enoch walked with God in the twilight of revelation. In that early morning, when the light of revelation had just begin to dawn, he lived a life that kept him in constant and uninterrupted fellowship with God. If Enoch could walk with God then, shall we not be able to walk with him in this high noon of revelation? Jesus has come to reveal to us God and his holy will. The Spirit of God has come to make God real to us, can we not, in this age of glorious light and blessing, walk with God?

5. Enoch walked with God for three hundred years. He began this journey when he was young. His whole life was lived in company with God. If he lived a life time of fellowship with God without a break, shall we not also live every day so as to please God? No man who lives a single day in conscious and wilful sin can please God. He was enabled to live a whole life-time with God, by living only a day at a time. God gives grace for only a day at a time. If God can save and keep us for one day, he can save and keep us every day. We must, however, live only one day at a time. Each new day, we should ask for our "daily bread" and for grace for that day.

II "God took him."

This is Enoch's obituary. God preached his funeral and recorded it here. He did not say that Enoch was rich or prominent. He had nothing to say about his worldly position. His funeral oration was very brief. "He was not, (here in this world); for God took him" (to the other world). "He was translated," says the inspired record.

As brief as this record is, it tells all we need to know. "God took him." Enoch joined company with God in early life. They walked together through sunshine and shadow, through joy and sorrow, through victory and defeat. Now they have come to the end of the way. They have come to the door of the Father's house. God says to Enoch: "You have walked with me all the way. Our fellowship has been sweet, we have now reached my home. Come in and make your home forever with me." And they walked on together into the mansions of God. So it shall be with us, if we walk with God here. Some day we shall reach the end of the way, and our Heavenly Father will say, "Come inherit the kingdom prepared for you." Then we shall dwell with him and all his saints forever.

## CHRISTIAN LIFE.

## YOUR MONUMENT.

Your thoughts, your words, your acts will live,  
Though not engraved on granite stone,  
And though the books no knowledge give  
Of good or evil you have done,

Some one has touched your garment's hem,  
And some have heard your pleasant tone,  
An unction it has been to them;  
Some will adopt it as their own,

Some one has heard your words of cheer,  
And if afflictions him befall,  
Sorrow and doubt and grim despair,  
Will flee when he those words recall,

For every burden you lift up  
From off the shoulders of the weak,  
Rich blessings shall o'erflow your cup;  
Pure joys for you it doth bespeak,

And every act you kindly do  
And every tear you wipe away  
A monument will be to you  
Until the Resurrection Day.

—G. T. Cazort, Lamar, Ark.

## A FORMIDABLE ENEMY.

Enemies of the soul first attack us from without. Having gained an entrance into the heart they then carry on the insidious fight from within. "The most formidable enemy that a man can have is a vicious, corrupt, and deluded conception of life" is the opinion of one of the most thoughtful men of the present day. A mind poisoned with that which is vicious and corrupt became so by first allowing these degrading influences to have an abiding place. Just as soon as they were established they began their destructive work. A vicious, corrupt, and deluded conception of life is more than an individual matter; it is a social menace. It is indeed a formidable enemy both to the man who harbors it and to those with whom he associates. Though a formidable enemy it need not be a triumphant one. The noble exhortation of St. Paul, in his letter to the Philippians, "Let this mind be in you which was also in Christ Jesus" is the antidote for this poison.—Texas Christian Advocate.

## "MARKS OF THE LORD JESUS"

When writing to the Galatians, Paul closed with a demand that his persecutors cease troubling him, giving as the reason that he bore in his body the marks of the Lord Jesus. This seems to have been reserved as the concluding and the clinching argument against those who denied the validity of his apostleship. What did he mean?

In his second letter to Corinth, Paul enumerates some of his sufferings, though the worst was yet to come. "Five times received I forty stripes save one." Thirty-nine was the legal limit. Five times thirty-nine are 195. Every one was calculated to draw blood. Every one left a scar. Paul told how often he had been beaten with rods, and these strokes made wounds and left scars. He said he had been stoned once—up at Lystra, when he was taken away for dead. And these stones lacerated the flesh, and left scars.

One goes into a notary's office to get his seal on a document. That

makes proof of its genuineness, and of the genuineness of the man whom it affects. Paul looked upon these scars as God's notarial seal, as the proof of the genuineness of his apostleship. He was not sent out by men, neither did he go on his own impulse. He was the apostle of the Lord Jesus, and these scars were the seal of his apostleship. A deceiver might have been whipped once, but he would not have been there the second time. Paul looked on the scars with appreciation. They were the finest evidence that he was what he claimed to be. His calumniators never had suffered anything, and his argument silenced and put them to shame. The Bible says that they that live godly in Christ Jesus shall suffer persecution. We find no cancellation of this statement. Godliness brings opposition. A supremely peaceful and undisturbed life may not argue that it is a good and useful life. There are modern "marks of the Lord Jesus."

## THE MONEY DANGER IN THE CHURCH.

The church is coming to be a great business institution. It has large holdings of one kind and another and is therefore tied up with many commercial enterprises. Furthermore there is a feeling in some parts that the church must be careful not to cross the opinions of the money power. The church must have its money. It must get money from those who have it. They will not give it if displeased with the position of the church on living issues. This is the way the argument runs and it is full of danger. It raises the alarming question whether the church can keep silent on the moral issues in any respect and save her soul. The most pitiable spectacle in the whole world would be a minister without a message and a church without a soul. Only by standing squarely for the application of the principles of Jesus to every phase of our modern life can the church maintain even the respect of her own people. She must take orders from nobody but Jesus Christ, her Lord. Treating all in a brotherly spirit, she must nevertheless give all to understand that she is for the sway of Jesus Christ over our total human life, nothing more, nothing less, and that she will espouse His cause no matter at what cost. To be disloyal to Him by being silent when we ought to speak is to invite moral bankruptcy and final desecration and ruin.—Oklahoma Methodist.

## GALL AND LIVER TROUBLE

Indigestion, Gas, Colic, Pain in Right Side. I tried everything, even two operations, before finding help I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 275 :: Chicago, Illinois

## PALE, NERVOUS

West Virginia Lady Says That She Was in a Serious Condition, But Is Stronger After Taking Cardui.

Huntington, W. Va.—"I was in a very weak and run-down condition—in fact, was in a serious condition," says Mrs. Fannie C. Bloss, of 1964 Madison Avenue, this city.

"In my left side the pain was very severe. It would start in my back and sides. Part of the time I was in bed and when up I didn't feel like doing anything or going anywhere.

"Life wasn't any pleasure. I was very pale. I was nervous and thin, and so tired all the time.

"My druggist told me that Cardui was a good tonic for women and I bought a couple of bottles. I took two bottles, then I noticed an improvement. I kept on and found it was helping me. I have taken nine bottles. I'm stronger now than I have been in a long time."

Cardui is made from mild-acting medicinal herbs with a gentle, tonic, strengthening effect upon certain female organs and upon the system in general.

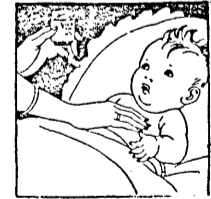
Sold everywhere.

NC-163



## Croup at Night

Can be checked in 15 minutes by rubbing throat and chest with Vicks. Used at bedtime this treatment usually averts a night attack.



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

## MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.

Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



## FOR YOUTH.

## LEARNING

Is it wisdom we gain as we go  
through life,  
As the bright days dawn and die,  
And the years bring rest or the years  
bring strife,  
And youth's rainbow dreams pass  
by?

Some follow the marshlights of pleas-  
ure afar,  
Or the bubbles of wealth drifting  
past;  
The secrets of Nature some seek to  
unbar—  
Explorers of truth's ocean vast.

Life's purpose is lost and its lessons  
are vain,

• And vain falls the light from above,  
And hopes fade away at the end of  
the lane,

If we have not learned to love.  
—Clyde Edwin Luck, Jefferson City,  
Mo.

## WHAT A BARE-FOOTED BOY DID.

About 1880 there was a small in-  
significant sailing vessel, sailing  
from Rio to Calcutta.

There was a ship's boy on her, as  
there always is. He was a bare-  
footed lad of seventeen.

His work was to scrub the decks—  
to polish the brass work—to haul  
ropes—to reef sails—to do the odd  
jobs. He was everybody's servant.

He was roared at—sworn at. No-  
body knew that he was one of the  
cleverest boys in the world. He did  
not know it himself.

His name was Rufus Isaacs. He  
was a Jew and a ship's boy.

He had no country and no ances-  
try and no friends and no money.  
There was a start in life, wasn't it?

He had several bad starts—had  
Rufus Isaacs. When he stopped go-  
ing to sea, he became a Stock Ex-  
change broker and went bankrupt.  
Afterwards he paid off every penny  
of his debts.

Then he became a lawyer and went  
to the top in a jiffy.

Then he became Lord Reading.

Then he became Viceroy of India.  
Today that bare-footed boy is the  
head of 325,000,000 people.

How a man starts doesn't matter  
much, does it?—Herbert N. Casson.

## BECAUSE IT IS POPULAR.

"But you can't do it and be popu-  
lar." These are the words of a sev-  
enteen-year-old girl touching refusal  
to enter into some of the sports of  
present-day young people. Particular  
reference was made to the practice  
of promiscuous petting. She was try-  
ing to maintain popularity, and yet  
retain her own self-respect by cutting  
out such conduct. Well, what about  
it? Which is worth the more—popu-  
larity gained by sacrifice of modesty,  
or a worthy self-esteem gained at the  
sacrifice of cheap popularity? Some  
girls are strong enough in character  
to take the stand they know approv-  
able character demands; others are  
as weak as the reed, and broken as  
easily. No young man whose ap-  
proval is worth while thinks a thing  
of a girl that yields to every sugges-  
tion he makes. He may play with a  
girl in this way, but, when he gets  
ready to marry, he casts her aside  
as a child does a broken doll, and  
marries someone with a little stam-  
ina. A good many lives have been  
ruined because popularity seemed  
better than character. Many have  
been saved because they were proof  
against blandishments, and could tell  
tinsel from gold.—Religious Tele-  
scope.

## THE JESUS WAY.

It means a bigger and broader out-  
look on life in general. At first one  
begins to see life just outside his  
own circle and takes on an altruis-  
tic view of the world activities and  
the people involved in it. This big  
brotherhood idea, too, brings the  
thought to us in our every-day life as  
to whether we are giving our com-  
rades a square deal.

The ideals that Jesus has set down  
for us are very plainly given to us  
in the Four Gospels, in his own life,  
and his philosophy of life. His philo-  
sophy is none other than a philoso-  
phy of love; or, as a friend of mine  
puts it, "giving to the other fellow  
what he hasn't got that you have to  
offer."

The Jesus way of living has an ev-  
er-present challenge to keep oneself  
physically fit, always up to the so-  
cial standard of the group, working  
to achieve his mental capacity and  
active in some religious life, and in  
all things playing the Christian.

The Jesus way of living includes  
something more than asking a young  
person to accept God as a Savior;  
God is a friend and counsellor to the  
young person who accepts the ideals  
of Jesus as his way of living. He is  
presented to me in a more real life  
fashion when I can see him in prac-  
tically every phase of life.—Ferron  
Troxel in The Watchword.

## IT MEANS SHARING JESUS.

Living the Jesus way means joy to  
me. I can come home at the end of  
the day, sit down and talk with my  
Master, and look him squarely in the  
face, because I know that I am not  
getting something for nothing. It is  
true that I can never completely re-  
pay him, but because I have surren-  
dered my life to service for him there  
is a joy of one who does his best. One  
never feels so happy as when he can  
share something with someone else.  
To share, one must first possess.  
Since I possess Jesus, and since I  
have shown Jesus by my life that I  
want to possess him, I have exper-  
ienced the blessing of sharing with  
others who are unhappy.

The Jesus way means life to me. It  
means that I have four square cor-  
nerstones instead of one or two with  
which to withstand the torrents of  
the world and of the devil. My body  
is no longer an instrument to be  
squandered recklessly for my own  
pleasure, but it is a garden where the  
soul grows. I must keep that garden  
hardy and beautiful for Jesus, its  
Master. My mind does not have to  
sponge up everything that comes  
along. I have a Redeemer about  
whom I can read and with whom I  
can commune. I can read with inter-  
est what Jesus would consider wor-  
thy. I need not be gloomy, because  
Jesus has provided clean social life  
for his followers. He goes with me  
to every worth-while event. Why  
should I fear ruin? The Jesus way  
urges me and others to show the  
church and the world that life is an  
element made up of four inseparable  
parts, instead of one isolated part  
called religion.

The Jesus way of living means  
friendship eternal. I can easily  
choose the right kind of friends in  
Christ and nothing, not even death,  
can take them from me. I and my  
friends in Jesus Christ have that se-  
cure joy and peace which comes from  
divine revelation. The Jesus way of  
living means true joy in service, red-  
blooded life, and everlasting friend-  
ship.—Jas. A. Weber in Watchword.

## FOR CHILDREN.

## THE KITTY-CAT BAND.

Two little kitties,  
Friendly, understand,  
Decided they would like to form  
A kitty-cat band.

And so beneath my window,  
One bright, moonlight night,  
They met so they could practice  
With all their strength and might.

One had a trombone,  
T'other had a flute,  
Each took a long breath  
Then began to toot

They practiced all the hardest notes,  
Ran up and down the scales  
And made nice variations  
With mournful, kitty wails.

The neighbors hissed and hooted  
And loudly called out "Scat,"  
But each determined kitty  
Just stayed right where he sat.

And there was never given  
A concert half so grand  
As the one on that night, rendered  
By the kitty-cat band.

—Alice K. Warden.

## PLAIN MARY.

Promptly at five o'clock Judy re-  
turned from the dolls' party, bring-  
ing only "Plain Mary," the rag doll.

"Mother," she said, in explanation,  
"I was the only girl there who had  
two dolls with her, and Emily had in-  
vited that little girl down at the end  
of the street, whose father is in the  
hospital. You know, her mother comes  
to wash for Emily's mother. She  
hadn't any doll, and she looked so  
lonesome that I gave her Gloria."

"You gave her your beautiful  
Gloria?" her mother asked, in sur-  
prise.

"But, mother," said Judy, "if you  
could have seen her and seen how  
happy it made her, you would have  
been glad, and, you know, I never  
cared for Gloria the way I do for  
Plain Mary. I could never give  
Plain Mary to anyone. I've had her  
so long that I could never be happy  
without her. She's so plain and  
good."

"Well," said mother, "if you feel  
that way about it, I guess it is all  
right. You know which doll you  
love the best."

"But, mother," said Judy, "every-  
body thought that I was so brave and  
unselfish to give Gloria away and  
keep Plain Mary, and they made such  
a fuss that I was awfully ashamed,  
because really I gave away the doll  
I did not love so much and kept my  
favorite. That is why I didn't want  
to be praised. It was not very hard  
to part with Gloria."

"Well," said mother, "those things  
will happen sometimes, and then  
sometimes you will give something  
away that is a real sacrifice and no-  
body will realize it, and you will get  
no credit for it. So you must re-  
member that God knows the truth,  
and that is really all that matters!"

After that Judy felt better about  
it.

"Now," said mother, when supper  
was over, "we are going down to the  
dock to visit that tramp schooner. I  
am on the boat-visiting committee  
this month with three other ladies,  
and we have just learned that that  
boat leaves in the morning, so we  
must go tonight."

Judy loved to visit the boats. Some  
of the sailors were so lonely because  
they could not have their families  
with them, and they liked to have  
callers.

So, with Plain Mary in her arms,

Judy went to visit the tramp schoon-  
er. A tramp schooner is one that  
goes any place where its owner can  
find a cargo to carry, and sometimes  
it is a long, long time before it gets  
back home again.

"Oh, mother," said Judy, "there is  
a little girl at the back of the ship.  
I'll go and talk with her."

The little girl was very glad to  
see Judy, and Judy learned that she  
had always lived on the ship and that  
she had no one but her daddy, who  
owned the ship. She said that on  
this trip they were going away over  
to Japan.

"What a lovely doll you have," she  
said to Judy, as she looked wistfully  
at Plain Mary. "Could I hold her for  
just a moment?"

Judy laid Plain Mary in the little  
girl's arms.

"Do you really think she is beau-  
tiful?" asked Judy, so pleased to  
have someone admire Plain Mary.

"Oh, I think she is beautiful. I  
had a doll once a very, very long  
time ago, when I was quite small. I  
left her on the deck one night, and  
there was a terrible storm in the  
night and the poor thing was wash-  
ed away. I guess I will never have  
another, as daddy says that every-  
thing goes wrong nowadays and he  
has no money at all."

So they talked on about Plain Mary  
and the poor doll that was washed  
away years ago, until it was time to  
go.

Then Judy saw the little girl's eyes  
fill with tears as she laid Plain Mary  
back into her arms, and, in spite of  
her great love for Plain Mary, she  
was too tender-hearted to take her  
away from her.

"Wouldn't you like to keep her?"  
she asked, offering to give Plain  
Mary back.

There was no need for words. The  
little girl's face was enough for  
Judy.

"I know you will be good to her,"  
said Judy.

Then one of the visiting ladies  
came up to them.

"It's too bad you did not have a  
better doll with you to give her," she  
said. "That is not much of a doll."

Judy's heart was too full to speak,  
and she walked away with the lady.  
As she was about to leave, she turned  
back to the little girl.

"I shall always watch for your  
ship to come back, and I will come  
and see you and Plain Mary. Good-  
bye."

She walked silently home beside  
her mother.

"Anyway, God understands," she  
said to herself. "God and mother."  
—Florence Isaacson, in Junior World.

## THE CAREFUL GIRL.

It's an old hat! I hate it, anyway!  
I don't care if it does get spoiled!"  
said Eleanor, as she sallied forth in-  
to the rain without an umbrella.

That afternoon Aunt Mary was buy-  
ing new blouses for Eleanor and her  
sister Jean. "I think I'll take the  
more expensive blouse for Jean,"  
she said. "Jean takes so much bet-  
ter care of her things than Eleanor  
does. It pays to get her better  
things."

Aunt Mary was remembering the  
girl who didn't mind getting her hat  
spoiled because she didn't like it.  
Making the best of things generally  
brings to us still better things. A  
girl who is too careless to take care  
of what she has, is hardly justified  
in expecting more.—Queen's Gardens.

It is a mark of distinction to be a reader  
of this paper. Don't fail to let our  
advertisers know it. When an-  
swering their ads, men-  
tion this paper.

## 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.

### COMMUNION OF SAINTS.

Blest be the tie that binds  
Our hearts in Christian love:  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne

We pour our ardent prayers;  
Our fears, our hopes, our aims are  
one,

Our comforts and our cares.

John Fawcett.

### W. M. S. CALENDAR FOR MARCH AND APRIL.

Annual Meeting N. Arkansas Conf.  
W. M. S. in First Methodist Church  
North Little Rock, March 30-April 2.  
Annual Meeting L. R. Conf. W. M.  
S., April 6-9, in Central Church, Hot  
Springs.

### NOTICE.

All delegates attending the Woman's Missionary Conference at First Methodist Church, North Little Rock, please send in your names to Mrs. M. J. Barlow, chairman of homes, 301 West 4th St., North Little Rock. Please do not delay this matter. On arrival in the city, take taxi or street car, and come direct to First Church, 310 Maple St., for assignment of homes.—Committee.

### PERSONAL MENTION.

Many friends and co-workers in the W. M. Society deeply sympathize with Mr. and Mrs. A. C. Thompson of Leslie in their sad bereavement. Their son, little Robert, two years old, was fatally burned on March 4 and his death is greatly mourned. Mrs. Clarence Crow, writes that Mrs. Thompson is president of Leslie W. M. Auxiliary and has faithfully filled the office for six years. Our united prayer is that the bereaved parents may feel the presence of the Holy Comforter day by day.

Congratulations to Mr. and Mrs. Theodore Smith who welcomed a fine son into their home on March 11. This first born of a heroic and distinguished soldier of the World War is the grandson of our Mrs. S. G. Smith, of Conway, known and beloved throughout Methodism. He by the way is her ninth grandchild and she is helping to rear these little ones to be true soldiers of the Cross while she serves in the Board of Missions of the M. E. Church, South.

Assigning various parts of the program to our representatives, Mesdames E. R. Steel, Preston Hatcher, R. A. Dowdy and H. L. Remmel, we are anticipating for our W. M. S. Department fine "write ups" of the Missionary Council just held in Raleigh, North Carolina.

It was good to meet some of our missionary women at the Training School in Little Rock, our one regret being the inability to see more of Mrs. Tolleson and other dear co-workers of many years.

### TUCKERMAN AUXILIARY.

Our auxiliary is doing good work this year and we have good attendance. We have a business meeting once a month and mission study once a month. Two new members joined

us this month. We have elected a delegate to go to the Annual Meeting in N. Little Rock, March 20 to April 2.—Pub. Supt.

### JONESBORO W. M. S. GROUP MEETING.

I think it due the good women of the Jonesboro District W. M. Society that mention be made of their meeting held in the parsonage at Tyronza on Feb. 25th, and as I was the only man present, the privilege having been graciously accorded me to build fires and run errands, it afforded me opportunity to listen in.

The meeting was called to order at 9 o'clock with song, and after the devotional service conducted by Mrs. Sewell of Wilson, the wheels of the session begun to turn with the speed and precision of a well oiled machine. The devotional service was both instructive and inspiring, as was all the program of the days session.

In the absence of Mrs. Hatcher of Jonesboro, Mrs. H. E. Neblett, Cor. Sec. of Luxora presided with Mrs. Nash of Jonesboro District Recording Secretary at her post and at work.

I would not undertake to name the many women present, for a janitor serving an apprenticeship as fireman and handy-man is liable to get names confused. However, I wish to state, the meeting was fundamentally spiritual and evidenced a thorough knowledge of the great task to which these devoted women have with consecration and devotion, turned their attention.

The reports from the various auxiliaries and the spirited talks were up to the hour, and the varied methods employed by our good women to collect money with which to prosecute their work would put us men to shame. I just wondered—what would our dear women do if they had access to the wealth of the country rather than be forced to serve suppers and dinners, run hamburger stands, act as agents for mail order houses etc. And, if men were forced to get their church money in that way, how long would it take for the devil to get the church. I want to take my hat off to the dear good women who are never failing in their interest to the kingdom. I have at Tyronza one of the most loyal bands of women in the world. Last year they contributed as much as a thousand dollars to the building of the new parsonage here and they are still on the job.

It was a never to be forgotten privilege of the Tyronza W. M. Society to have the Jonesboro Group conference held here and they with renewed interest are dreaming about a beautiful new church in the near future.—Alva E. Goode.

### HOLLY GROVE AUXILIARY.

We enjoy the articles in the W. M. S. Dept. of Arkansas Methodist from the different Auxiliaries and we often get new ideas which are very helpful. We want to have something from this Auxiliary each quarter this year.

The officers were installed the first of the year in a very impressive service by our new pastor Rev. R. T. Cribb.

We have begun the New Year with renewed effort and spirit. There seems to be an interest for the progress of the work greater than ever before. Each one is doing her part to make this a successful year. We have 34 members, nearly every Methodist woman in town is enrolled, all have been solicited. The pledge for the year has been made.

The entire membership is enrolled in the Bible study class. The mission study books will be taken up later. We have a program from the Voice once a month. Nineteen members take the Voice which is more than is required for a standard society, however, we would like for each member to have that magazine. The Juniors are doing splendid work under the leadership of Mrs. D. H. Cocke.

The Young People's organization is

small but we hope it will grow. Our attendance is splendid. We attribute this to our new plan, every member being responsible for the attendance of another woman throughout the year.

The Bennett Memorial fund is paid up. We hope to meet all of our obligations for the year. We are planning to send a delegate to the Annual Missionary Conference in North Little Rock.

We meet at the church for the business meeting, Voice program and Study class. Once a month we have a social afternoon in some home at which time we get better acquainted with each other and enjoy sweet fellowship. We serve refreshments and take a free-will offering which goes on the salary of our District Rural Worker, Miss Eldson.

We are beginning to wind up the work for the first quarter so that we will be ready to send in our reports with dues and pledges on time.—Mrs. E. Darnell, Supt. Pub.

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**SEARCY, ARKANSAS**

### THE WOMAN'S MISSIONARY COUNCIL IN RALEIGH, N. C.

By Mrs. E. R. Steel.

The address of the President of the Council, Mrs. F. F. Stephens, was one of power for its marvelous work recorded and the directness of statement and simplicity of speech.

She said in her introduction that it was a record of a quadrennium of work and she knew would be monotonous but it was the "monotony of success."

From San Antonio in 1922 to Raleigh in 1926 we have gained 700 auxiliaries and 2600 members. The last year recorded a gain of \$87,000 over the previous year and the quadrennium showed a gain in finances of more than half a million.

The Missionary Voice has carried 17 million pages of missionary literature to the Church without any expense to the Board and has yielded a surplus of \$27,000 during the quadrennium.

The Belle Bennett Memorial is now moving rapidly forward and the walls are beginning to take shape in a most satisfactory way.

We have made great progress in our inter-racial work; the council appropriated \$1000 a year for the first two years and \$2000 a year for the last two to the Inter-racial Committee. Bethlehem House work has been greatly advanced.

A new Wesley House has been opened at St. Joe, Mo. Five dormitories at State universities have been built and seven teachers of Bible have been placed in State universities.

191 Foreign Missionaries have been kept on the field. 61 Home Missionaries are working in this land and 92 Deaconess.

This year we paid for all field work \$1,107,898, and on the Belle Bennett Memorial \$124,673.

The quadrennium shows a total of \$5,194,298 in receipts.

The quadrennium has brought us through the Centenary Period and the readjustment without a panic or a debt.

Our hearts were thrilled as we listened to this review of our work and record of the expenditures the great after the treasurer gave a detailed congregation arose and sang: "Praise God from Whom all Blessings Flow."

Mrs. E. R. Steel's fine report from the Missionary Council is greatly appreciated for we know her time and thought are claimed by the work at hand.

Her letter, by the way, was written in the "wee sma' hours"—in fact, at midnight. She adds a line to say the attendance is good and that cordial hospitality marks the session. That's like old North Carolina!

## Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,  
406 Exchange National Bank Building, Little Rock, Ark.  
REV. G. G. DAVIDSON, North Arkansas Conference Superintendent,  
Farmers State Bank Bldg., Conway, Ark.  
REV. D. H. COLQUETTE.....Superintendent of Supplies,  
714 1-2 Main St., Little Rock, Arkansas.

### THE LITTLE ROCK TRAINING SCHOOL.

The Eighth Session of the State-wide School for Methodist Leaders came to its close at First Church, Little Rock, last Friday night when certificates were awarded to the 435 credit students. We have not yet had time to go over the records and give credits by churches and Districts, but it was a great School in every respect. At the last minute a few changes had to be made in the instructors. Mr. Gates was sick, so Miss Allene Moon of the Central Office was sent to take his place and she won a big place in her own right. The class in the Gospel of St. Mark proved so large that Dr. Thomas Carter of Vanderbilt University was secured at the last minute to teach half the class. He and Dr. Andrew Sledd of Emory University had 106 credits in this course. At the last moment I found myself too crowded with other details to teach a class, so Prof. T. B. Manny of Hendrix College kindly consented to teach my class in Rural Management which he did to the delight of the class. The other teachers were all here. In all there were 20 instructors and special workers in the school, which is a new record for a Training School.—Clem Baker.

### DR. CLOVIS CHAPPELL MADE GREAT CONTRIBUTION TO THE SCHOOL.

Dr. Clovis Chappell of Memphis delivered three addresses each day to audiences that packed the house for each address. His messages were sane, evangelistic and inspiring. He knows how to fit himself into a Training School program and a Training School needs just the note Dr. Chappell sounds. At the close of the school two resolutions were passed endorsing the work of Dr. Chappell—one by the Faculty and the other by the student body.—Clem Baker.

### NOW IS THE TIME TO PREPARE FOR SUNDAY SCHOOL DAY

Sunday School Day Programs are now ready. The date for the observance begins the third Sunday in April. Let's go.—Clem Baker.

### THE ARKANSAS METHODIST SUNDAY SCHOOL COUNCIL ORGANIZED.

During the Little Rock School the workers present organized the Arkansas Methodist Sunday School Council. This body is to be fashioned after the General Sunday School Council of the entire Church. Its membership is composed of the members of the two Conference Sunday School Boards in Arkansas, all members of the District staffs in the two Conferences, all approved Training School instructors, full time employed directors of Religious Education in local churches and Church colleges, and the Conference Sunday School workers. A Constitution and By Laws was adopted and the organization completed by election of Dr. J. J. Stowe as president, Rev. Vance Womack as vice-president, and Rev. Allen Stewart as secretary. A re-

port of the proceedings of the Council will be given by the secretary.—Clem Baker.

### PINE BLUFF DISTRICT GROUP MEETINGS.

Four Group meetings were held in the Pine Bluff District last week. One was held at Lakeside Pine Bluff Thursday night and the fourth was held at Starr City Friday night.

Rev. J. A. Henderson, the presiding elder, and the following group leaders arranged the program: Revs. L. E. N. Hundley, M. O. Barnett, Leland Clegg and Coy E. Whitten.

The team of speakers consisted of the group leaders, the presiding elder, Rev. W. C. House, Rev. M. K. Rogers and the writer.

The attendance of all four groups was fine. The spirit of the groups is most excellent, and they say that the Pine Bluff District must lead the entire Conference in Sunday School work.

One of the fine features of these Institutes was the nice lunches served the visitors at DeWitt, Altheimer and Star City. The fellowship of these meetings was worth the time and effort to get them together to say nothing of the messages delivered and the plans made to do better work in the District.—S. T. Baugh, Extension Secretary.

### NORTH ARKANSAS CONFERENCE LEADS ENTIRE CHURCH IN COKEBURY CREDITS DURING FEBRUARY.

The North Arkansas Conference, during the month of February, led the entire Church in number of Cokesbury Credits earned. The total for the entire Church was 437. Of these, North Arkansas earned 139. The Little Rock Conference was second with 88. Arkansas, therefore, did more in this training work than all the rest of the Church combined. This splendid work was largely due to Approved Cokesbury instructors in both Conferences who are giving much of time and energy to this work.—A. W. Martin.

### FAYETTEVILLE DISTRICT LEADS N. ARKANSAS CONFERENCE UP TO MARCH 1.

According to reports received in the Conway office the Fayetteville District with Rev. I. A. Brumley as superintendent of Teacher Training leads the Conference in number of Cokesbury credits earned. The Batesville District with Rev. I. L. Claud in charge of Training is running a close second. According to the records, Fayetteville has 74 credits, Batesville 72. Booneville District, Rev. W. F. Blevins, Supt. of Training is third with 51. But some of the others will bear mighty close watching.—A. W. Martin.

### ONE-UNIT SCHOOL AT ALPENA.

During the week preceeding Easter a one-unit Cokesbury School will be held at Alpena on the Alpena-Pleasant Valley Charge. Rev. J. A. Womack, P. E. of the Fayetteville District, will be the instructor. Bro. Womack will preach once each day and continue the services through

Easter Sunday. We are looking for some very fine results from this type of work.—A. W. Martin.

### APPROVED SCHOOL AT LAMAR.

Rev. G. C. Johnston of Atkins and the extension secretary will teach in an Approved Cokesbury School at Lamar on Brother Spicer's charge Mar. 29-April 1. Brother Johnston has recently purchased a stereopticon and 2,700 slides on Biblical themes. The worship services each evening during the School will be planned around various events in the life of Christ by the help of these beautiful pictures. The entire community will be invited to these services.—A. W. Martin.

### EXTENSION NOTES FROM NORTH ARKANSAS CONFERENCE.

Rev. J. N. Wilford, pastor at Berryville where a fine Cokesbury Training School was held recently, writes: "The Training School has been a blessing to our church. The teachers are interested in carrying out the entire program of a 'C' type School." That is the thing that counts—a well rounded program.

The Little Rock Training School was a splendid success. Outside of the regular class work, the three sermons a day by Dr. Clovis Chappell, and the meetings of the first session of the Sunday School Council for Arkansas Methodism time was found for group meetings and the discussion of our extension work in several Districts. The finest spirit of co-operation and fellowship was manifest at all times. It was truly an outstanding occasion. The success of the School, of course, was due primarily to the leadership of Brother Baker but scores of others had no small part in it.—A. W. Martin.

### NORTH ARKANSAS CONFERENCE REPORT.

#### Batesville District:

Brought Forward .....	\$ 108.05
Batesville 1st Church .....	33.34
Calico Rock .....	15.00
Central Ave., Batesville ....	7.34
Cave City .....	2.30
Evening Shade .....	2.52
Gassville .....	1.36
Hope .....	2.65
Mt. Home .....	8.05
Mt. View .....	5.55
Moorefield .....	7.75
Newport .....	20.00
Newark .....	3.94
Oak Grove .....	1.72
Pleasant Plains .....	2.07
Simstown .....	1.36
Swifton .....	4.27
Tuckerman .....	5.48
Yellville .....	3.60
Hope .....	2.18
Alicia .....	9.83
Total .....	\$ 249.65

#### Booneville District:

Brought Forward .....	83.07
Adona .....	5.73
Branch .....	4.21
Booneville .....	5.36
Bigelow .....	2.29

## Colds

Be quick—be sure

Colds are dangerous. Stop them at once. Correct their damage. Open the bowels, check the fever, tone the system. You can do that in 24 hours with HILL'S. This way is efficient and complete. It is so well-proved that millions now employ it. It is so superior that we paid \$1,000,000 for it. Don't rely on minor treatments. Deal with a cold in the best way known—and now. At your drug store.

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Dardanelle .....	16.85
Gravelly .....	4.55
Havana .....	1.82
Huntington .....	1.80
Mansfield .....	15.30
Magazine .....	1.00
Midland .....	1.50
New Blaine .....	2.57
Paris .....	29.03
Prairie View .....	4.28
Plainview .....	11.50
Salem .....	.70
Dardanelle .....	5.51
Salem .....	1.00
Ola .....	4.16
Bigelow .....	1.16
Booneville .....	5.50

Total .....\$ 227.66

**Conway District:**

Brought forward .....	57.73
Conway, First Church .....	29.00
Cato .....	1.78
Greenbrier .....	2.30
Gardner Memorial .....	13.00
Lamar Ct. ....	4.00
Mt. Pleasant .....	2.00
N. Little Rock, 1st Church ..	22.71
Oak Grove .....	.25
Oakland .....	2.75
Pottsville .....	7.59
Salem .....	3.01
Vilonia .....	4.30
Quitman .....	2.75
Mt. Pleasant .....	1.00
Cato .....	1.65
Oak Grove .....	.50

Total .....\$ 156.38

**Fayetteville District:**

Brought forward .....	89.79
Berryville .....	1.75
Falling Springs .....	2.84
Oakley's Chapel .....	3.15
Parksdale .....	2.16
Pea Ridge .....	4.20
Prairie Grove .....	20.95
Rogers .....	46.50
Springdale .....	28.89
Zion .....	1.43
Pleasant Valley .....	1.90
Oakley's Chapel .....	2.45
Siloam Springs .....	5.80

Total .....\$ 213.81

**Ft. Smith District:**

Brought forward .....	49.60
Alma .....	7.81
Bethel .....	3.18
Clarksville, First Church .....	30.00
City Heights .....	2.30
East Van Buren .....	2.66
Hackett .....	3.01
Hartman .....	2.88
Mt. View .....	6.98
Midland Heights .....	5.20
Van Buren, First Church .....	11.10
Oak Grove .....	4.03
Dodson Ave. ....	16.24
Midland Heights .....	5.00
East Van Buren .....	4.30

Total .....\$ 154.23

**Jonesboro District:**

Brought forward .....	89.83
Bay .....	5.36
Blytheville, First Church .....	49.15
Blytheville Ct. ....	5.60
Clear Lake .....	1.00
Bardstown .....	3.70
Gilmore .....	2.68
Manila .....	14.00
Marked Tree .....	2.50
Monette .....	12.91
Osceola .....	8.76
Fisher St., Jonesboro .....	21.03
Rosa .....	.65
Marion .....	24.02
Truman .....	5.00
Yarbro .....	3.10
Bono .....	2.21
Tyronza .....	14.73
Fisher St., Jonesboro .....	9.00

Lonoke .....	.50
Total .....	\$ 275.73

**Helena District:**

Brought forward .....	252.01
Crawfordsville .....	7.61
Colt .....	8.64
Clarendon .....	8.75
Elaine .....	18.57
Forrest City .....	20.90
Hughes .....	8.10
Hulbert .....	9.40
Helena, 1st Church .....	25.00
Shiloh .....	4.00
Wynne .....	10.50
Clarendon .....	6.22
Wynne .....	12.50
Hunter .....	6.17

Total .....\$ 398.37

**Paragould District:**

Brought Forward .....	116.17
Biggers .....	3.08
Corning .....	14.20
Hoxie .....	14.37
Lynn .....	1.67
Mammoth Spring .....	8.45
Maynard .....	2.04
Paragould, East Side .....	4.67
Paragould, First Church .....	50.00
Pollard .....	1.06
Portia .....	1.59
Ravenden Springs .....	1.30
Success .....	2.39
Smithville .....	.62
Walnut Ridge .....	14.21
Williford .....	1.46
Ravenden Springs .....	1.20
Rector .....	7.18
Maynard .....	1.85
Paragould .....	16.00
Success .....	8.45

Total .....\$ 271.96

**Searcy District:**

Brought forward .....	55.66
Bald Knob .....	3.00
Cotton Plant .....	5.11
DeView .....	1.00
Garner .....	3.69
McRae .....	9.16
Morris Grove .....	3.00
Russell .....	2.00
Valley Springs .....	10.40
DeView .....	1.00
Gregory .....	3.62
Higginson .....	4.00

Total .....\$ 101.64

—G. G. Davidson.

**FOURTH SUNDAY MISSIONARY OFFERINGS, L. R. CONF.**

Following are the fourth Sunday Missionary Offerings for the months of January and February, Little Rock Conference:

Dallas .....	\$ 2.03
Carthage .....	2.80
Mt. Tabor .....	3.10
Alzheimer .....	1.75
Alzheimer .....	4.93
Park Avenue .....	4.92
28th Street .....	5.00
Dermott .....	5.00
Gillett .....	2.63
Carthage .....	2.83
Fairview .....	14.99
Few Memorial .....	1.20
Hunter .....	6.58
Richmond .....	2.50
Taylor .....	1.98
Oaklawn .....	5.08
Hamburg .....	5.00
Monticello .....	8.50
First Ch., L. Rock .....	36.00
Capitol View .....	4.05
Zion .....	1.00
Murfreesboro .....	3.09
Junction City .....	3.30
Dalark .....	3.09
Smyrna .....	.75
Antoine .....	2.16
Lake Village .....	15.00
Walnut Hills .....	1.05
Vandervoort .....	1.21
Macedonia .....	2.00

Pulaski Heights .....	8.20
Norphlet .....	2.00
1st Ch., Texarkana .....	22.25
Winfield .....	34.36
Sheridan .....	12.00
St. Charles .....	2.05
Fredonia .....	2.50
Asbury .....	15.00
Stamps .....	20.00
McGehee .....	5.00
Sardis .....	2.00
Doyle .....	1.10
Cent. Ave., H. S. ....	33.22
Winchester .....	1.90
Fordyce .....	11.75
Holly Springs .....	1.00
Bauxite .....	10.09
Smyrna .....	1.00
Umpire .....	.55
Swan Lake .....	3.70
Reydel .....	1.10
Trinity .....	3.20
Harrell .....	2.61
Capitol View .....	4.75
Lockesburg .....	4.00
Leola .....	1.86
Wilton .....	5.50
Ozan .....	2.35
Mt. Carmel .....	1.15
Gardner .....	1.39
Hatfield .....	2.00
Dermott .....	5.00
Mt. Prospect .....	2.00
Bethlehem .....	1.60
Friendship .....	1.80
Des Arc .....	9.09
Blevins .....	6.63
Hollywood .....	1.00
Rhodes' Chapel .....	1.50
Camden .....	15.00
Forest Park .....	5.81
New Hope .....	1.20
Traskwood .....	2.50
Carthage .....	5.00
Hart's Chapel .....	.70
Sherrill .....	3.00
Lakeside .....	5.00

Lonoke .....	24.00
Lonsdale .....	1.06
Murfreesboro .....	3.00
Monticello .....	8.17
Tulip .....	.80
Hamburg .....	5.00
Few Memorial .....	1.81
Mt. Zion .....	1.70
Pulaski Heights .....	5.51
Newton's Chapel .....	2.50
Park Avenue .....	7.22
Alzheimer .....	4.55
Dierks .....	5.00
Washington .....	3.60
St. Charles .....	1.75
Fairview .....	10.00
Oaklawn .....	3.22
Dallas .....	2.32
New Hope .....	1.74
Walnut Springs .....	2.56
Grady .....	9.00
Amity .....	2.36
Crossett .....	20.00
Gravelly Point .....	.67
Malvern .....	25.00
Zion .....	1.50
First Ch., L. R. ....	40.76
Taylor .....	4.22
Hunter Memorial .....	9.27
Zion .....	1.00
Bryant .....	3.00
Keith Memorial .....	2.00
Richmond .....	2.50
Mt. Ida .....	.60
28th Street .....	5.00
Harmony Grove .....	2.00
Hartsville .....	2.48
De Queen .....	12.40
Warren .....	38.35
Wilmot .....	7.00
Dalark .....	3.00
Gould .....	2.90
Stamps .....	10.00
Mt. Zion .....	1.18
Camp Shed .....	3.74

—C. E. Hayes, Chairman.

**GREGORY'S ANTISEPTIC OIL**

There should be in every home a remedy that can be depended upon to soothe the pain of cuts, burns, scalds, flesh wounds, bites and stings of insects, that will assist nature to heal the wound, and prevent blood poisoning. Gregory's Antiseptic Oil is a perfect blend of purest oils—for years this has been the reliable household emergency treatment.

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DR. W. B. CALDWELL  
AT THE AGE OF 83

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to "regulate" the bowels of old folks. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but each dose helps to strengthen the bowel

"Purges" and  
"Physics" Bad  
for Old Folks

muscles, shortly establishing natural "regularity." It never gripes, sickens, or upsets the system. Besides, it is absolutely harmless and pleasant to take.

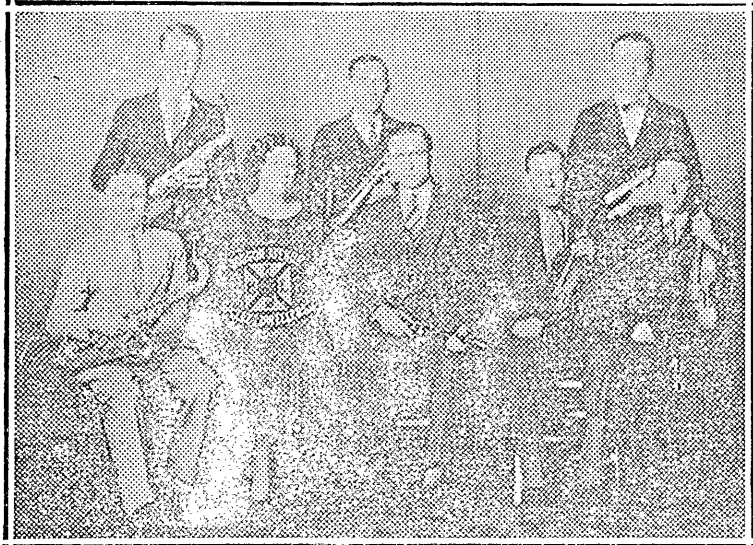
If past fifty, buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

**Dr. Caldwell's  
SYRUP  
PEPSIN**

## Epworth League Department

MISS EFFIE BANNON.....Treasurer, Little Rock Conference  
2012 Wright Ave., Little Rock, Ark.  
HOWARD JOHNSTON.....Treasurer North Arkansas Conference  
Conway  
MRS. E. D. GALLOWAY.....Editor Little Rock Conference  
2408 Maple St., Little Rock  
MRS. L. E. CRITZ.....Editor North Arkansas Conference  
Helena, Ark.

### "Clef" Dweller Orchestra Will Appear In Concert for Dodson Avenue Church



#### "A YEAR OF SCHOOL IN ONE NIGHT."

It took Harry Huey nine months, of four hours each day, to play and teach enough music to pay his way through school for one year. On Friday night March 5, he saw his own sacred orchestra "pull" enough admission money to put another student through school for a year. And this time they only played 2 hours and 15 minutes! Here's how it all came about.

At the beginning of the last fiscal year (May 1925) the Epworth League of Dodson Avenue Methodist Church, Ft. Smith, wrote into their program of work, the resolution to raise \$200 with which to finance a year in school for some ministerial student who had more sand and ambition than funds.

All looked rosy on the night the policy was written and adopted. But the grade proved long, steep and frightfully slick. The first actual money raised was by serving supper at a Sunday School Council meeting. Next a sort of burlesque party was resorted to with but indifferent success. Another small amount was gained through the presentation of a play "Out of Court" by the Leaguers. However, although given several times, no adequate financial gain was recorded.

Then entered the "Dodson Avenue Clef Dwellers"—Huey's sacred orchestra and the realization of his dream.

In the summer of 1924 Huey organized and directed a 5 piece salon orchestra for a local cafe, resigning there in September to enter the academy of John E. Brown College at Siloam Springs, Ark., taking the regular High School work supplemented by Music and Bible. For 9 months he "worked his way" by coaching music students and acting as assistant director of the J. E. B. C. concert band and "Little Symphony."

During this time he caught the vision of the wonderful field which lay open for SACRED concert orchestras. Why couldn't the talent which exists in practically every church be organized into orchestras as easily as the voices are organized into choirs? Incidentally he became determined

to help along the cause of Christian education by this new method.

Huey moved to Ft. Smith from California, joined the Dodson Avenue church and enrolled in the League about August 1, 1925. He found two cornetists striving gamely to "add a new note" to the songs of the choir and the congregation. He sounded the church and League out on the subject of orchestra music and obtained the financial support of the church for the new program. Then he prevailed upon some musician friends and former students that he had known before entering school to come in with him, and organized the only orchestra in the city of Fort Smith.

Then came rehearsals. Two or three hours in length and two and three nights weekly. Orchestrated overtures containing well known sacred melodies were obtained and worked up. Only genuine orchestra music was used. Rehearsals were conducted on the same basis as the better theatre orchestra conduct theirs. It was serious work!

On Friday night, March 5, the inevitable reward came. Offered in a concert sponsored by the Epworth League, this orchestra—now officially named the "Dodson Avenue 'Clef' Dwellers"—with a group of guest soloists, packed the auditorium of the church to overflowing and in a two-hour-and-fifteen-minutes concert carried the League Scholarship budget to within a few dollars of the goal. Nor is that all! Before the concert had begun representatives of larger churches were on hand to obtain the concert for engagements at their churches and making offers which mark this concert as only a beginning, from a financial standpoint.

No member of the orchestra received or expected anything from the concert except the advantage of instruction. The director receives no salary but is accorded the utmost co-operation from every branch of the church. The whole project is inspired, not by a love of monetary gain, but by a love of music which has made it a real musical organization that commands the respect and praise of all musical critics.

It is planned to uniform the orchestras immediately and use them in an extension program of League work during the coming Summer.

#### McRAE LEAGUE.

The McRae Epworth League is alive and wide-awake!

The devotional services are well attended and some interesting programs rendered.

Under such competent leadership as our pastor, Rev. J. J. Decker, and his good wife, and our president, Miss Thelma Pickens, we are bound to succeed.

On the evening of March 9 a banquet was given at the parsonage. This was indeed an enjoyable occasion.

Every one is looking forward to the League Assembly, which is to be held at Searcy.

Come on Epworth Leaguers and meet us at Galloway!—Myrtle Holt, Reporter.

#### EPWORTH LEAGUE BANQUET 28TH STREET CHURCH

Through the united efforts of the Twenty-eight Street League a banquet was given at 2901 High Street with the purpose of promoting good fellowship among the people of the community and the Leaguers.

The menu consisted of three courses served by the beautiful young ladies of the Twenty-eight Street League, attired in costumes that blended with the occasion. They saw to the need of the people very ably.

The program was very entertaining, Rev. Fred Murphy acting as toast-master.

Rev. C. D. Meux offered the invocation, followed by welcome address by toast-master. Miss Pozzell of the Christian Church rendered a beautiful vocal solo. Robert D. Lee, the speaker of the evening delivered a very appropriate talk that was enjoyed by all who heard him. Miss Clemie Farris of Asbury Church furnished a very interesting melody. The remaining part of the program was rendered by Leaguers of Twenty-eight Street.

The success of the banquet was attested by the two-hundred present.—Secretary.

#### FREE PROGRAMS.

Programs for Epworth League Anniversary Day Service will be furnished all pastors in the Little Rock Conference free if they will agree to us them in putting on the service and

take the offering.

Order your programs from me. A supply is in the office now and your orders will be promptly filled.—S. T. Baugh, Chairman Board.

#### BATESVILLE DISTRICT.

The District organization of the Epworth League met in union meeting at Moorefield at 3:00 o'clock on Sunday, the seventh. A goodly number of the Leagues of the District were represented and there was a packed house and a splendid program. The next meeting will be held at Sulphur Rock on the first Sunday in April. A great meeting is expected.

#### MORRILTON LEAGUE CHOIR.

One of the most helpful things the Morrilton League has done this year is to organize a League choir to help with the Sunday night song service. We have choir practice once each week at the home of some Leaguer, and are learning some new songs. The hostess usually has a delightful surprise in the way of refreshments, so the sweetest music is always this last feature and is rendered without a single discord.

You'll find this plan helpful to your League, too, we believe.—Vivian Clerget.

#### LAMAR LEAGUE.

The League at Lamar is one of the "livest" in the Conway District. They are doing things up there. Among the interesting and helpful things they are doing is the publishing of the Church Bulletin. It is edited and sponsored by the Epworth League. Miss Alice Rowe is the president and she is a "live-wire." Another of the big things they have done is the paying of the Mission Special pledge for this year. Their pledge is paid in full! They are the first League in the District to pay up in full. Who will be next? That is a challenge to other Leagues. Will you do as well?—Marie Howard, District Secretary.

**Grove's  
Tasteless  
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A Body Builder for Pale,  
Delicate Children. 60c

## Children Cry for



**MOTHER:—** Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

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## Lay Activities Department

**SAM T. POE**.....Little Rock Conference Lay Leader  
**G. W. PARDEE**.....Little Rock Conference Secretary-Treasurer  
 Suite 310 Home Ins. Building, Little Rock, Ark.

**J. L. BOND**.....N. Ark. Conference Lay Leader  
**M. E. MOORE**.....N. Ark. Conference Secretary-Treasurer  
 Moorefield, Arkansas.

### STEWARDSHIP.

There are many things the layman can do to advance the Kingdom of Christ, and they have decided definitely on some of those things.

One is to promote the cultivation of Stewardship. If this is successfully featured, (and we see no reason why it can not be done) it will mean much, indeed, to Southern Methodism.

All the problems of the Church cannot be solved thereby, but the solution will be made less difficult.

Stewardship of time, talent and substance, will mean more to the person that conscientiously and honestly practices it, than any other one thing connected with their Christian life, for it leads to the other virtues, prayer, personal evangelism, family altars in fact, everything that is really worth while, because, the practice of Stewardship tends to destroy that arch enemy of so many professed Christians, "SELFISHNESS."

It is to be hoped, it is our prayer, that the day is not far distant when "Stewardship" among professed Christians will be the "Rule" instead of the exception.

The early Church began with a whole-hearted practice of Christian stewardship. The modern Church cannot meet its glorious opportunity unless it follows the example of the early Church. Wherever our people have become tithing stewards, the treasury for both local needs and general benevolences has been full. One of the spring Conferences which reports a notable increase in its gifts to our benevolences has accepted and honestly practiced tithing as a Christian privilege and duty. This might easily be repeated all over the Church. We, therefore, appeal to our people everywhere become "stewards of the manifold grace of God." We urge stewardship not as a temporary financial expedient, but as a settled scriptural policy and a high privilege. It should include time, talents, and possessions. To such a consecration God has pledged His favor and blessing. There is no other way which will so surely bring to the Church an enriched spiritual life and to our communities a genuine revival of religion.

On all sides there is an evident unrest moving men of business to get away from the old pagan, selfish competitive ideals a reaching out, somewhat blindly groping perhaps, to grasp the high ideal of Christian stewardship, which as yet to them is but dimly outlined, a vague, big, beautiful something, which, through the working of the Holy Spirit is being implanted in the subconscious minds and hearts of men, bringing even those who have never studied the teachings of Jesus to feel the influence of the life principles which he laid down and in some way to express the conviction that there is a brotherhood of man, that we are our brothers' keepers, that the strong must bear the infirmities of the weak, and that each individual has a place of responsibility and trust as stewards in God's world.

When Church members are giving oyster suppers, running a rummage sale, or conducting a minstrel show to carry out the great commission to go "into all the world and preach the gospel to every creature," they are certainly not adorning the doctrine of Christ.

Real leadership in the Church of God calls for men and women with vision and energy, with the spirit of sacrificial service and giving. The needs of the Church must be met while the money was moving. We must grind the grist while the water is flowing past the mill; and we must divert, weekly, some of this silver or golden stream into divine channels if the wheels of Zion are to be kept moving. Weekly payments in proportionate giving must be stressed in our discussions of the doctrine of Christian stewardship. We cannot succeed today in Church finances with the antiquated methods of collecting quarterage or annual Church dues. It must be upon a scripturally sound weekly basis of Christian stewardship. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." When Christian men and women adopt and put into practice this Pauline plan of giving, the Church will not be found groaning under a deficit, a deficit that one or two men in the Church could easily pay and soon forget it.

### STEWARDSHIP SHRAPNEL.

By J. E. Crawford

"I gave, I gave my life for thee;  
 "What has thou given for me?"  
 "Some men give according to their means, others according to their meanness."

The modern Dives is the man of means who has no higher ambition than worldly amusement or selfish enjoyment.

There are two classes of people: those who possess their property and those who are possessed by their property.

Through giving, character is developed that cannot be produced in any other way.

The thing holy unto God is always holy; the tithe is holy unto Him and has never ceased so to be.

Only those who have tried tithing are qualified to sit on the bench, or jury, and render a verdict as to whether it is worth while.

Men can do more work and better work in six days than in seven, and they enjoy higher prosperity with nine-tenths and God than with tenths without Him.

The peril of money is that it may climb to the chief place in our hearts; covetousness is the most secret and respectable sin in the world.

There is a world without to bring to salvation, but there is first a world within to bring to subjection.

Jesus watched the collection; He sat over against the treasury.

It is easier to get folks to profess religion than it is to get these same professors to deal righteously with God in the use of money.

Zaccheus was converted, pocket-book and all; the Church needs many more such conversions.

God owns things; men possess them.

The business of making money is not sordid unless made so by sordid men.

Jesus warned men against the deceitfulness of riches; some have interpreted it the possession of riches.

The ability to acquire property in a legitimate way is a talent for the right use of which the steward must give an account.

To the man who administers his possessions as a sacred trust, wealth is a token of divine confidence.

Christian Stewardship in its broadest sense is the cure for the unbrotherly attitudes and unholy institutions of human society.

The quest for stewardship is primarily a quest for men. The supreme need of the kingdom is life, consecrated life that lays time, talent, material possessions, and everything upon God's altar. The call of stewardship embraces all that we are, all that we have, all that we do, and all that we acquire. Its voice cries out night and day: "God owns us; we are his—our souls, our hearts, our heads, our hands, our all." As between us and our fellow men, what we have belongs to us, and we have the right to defend our title to it. But as between God and us, it belongs to him, and his is an unassailable, indisputable, and abiding title. He is the sole, absolute, and rightful owner of all persons and things, and we have no record that he has ever given a quitclaim deed to any man. What is your life—a vapor, a question, a stern reality? Yes, it is all these,

and a great deal more—it is stewardship. A whole life, the only perfect life, has been given for us, and we should meet that matchless gift with nothing less than a full commitment of our whole lives to him.

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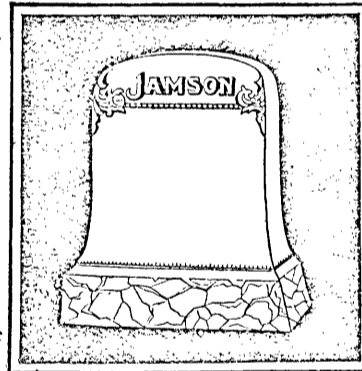
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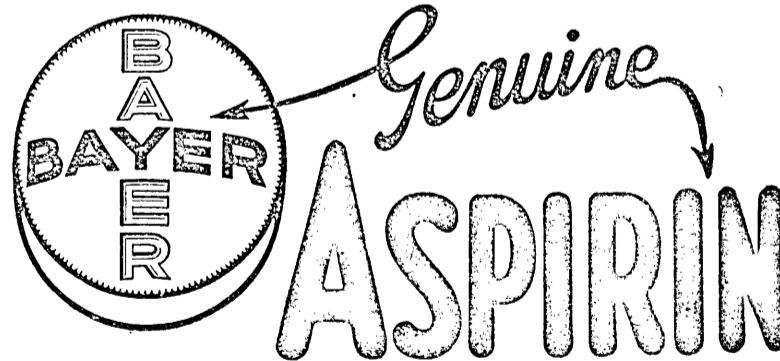


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## ALL-STATE CHURCH NEWS.

## PREACHER WANTED.

A preacher is wanted for a four-point circuit. Good parsonage; salary \$1000. Send recommendations with first letter.—J. L. Dedman, P. E., Prescott, Arkansas.

## N. ARK. CONFERENCE COLLECTIONS.

First Church, Conway, has paid in full its first quarter of the Conference Collections. The treasurer, Bro. G. L. Bahner, sent the \$715 check just a little too late to get into the First Quarterly Report published last week. Of course, everybody knows that Dr. O. E. Goddard is our pastor in that great school centre. This makes the total payments on the North Arkansas Conference Collections \$1,361.90 more than last year for the same length of time after conference. This means a gain of 36 per cent.—George McGlumphy, Treas.

## THE CAPITOL VIEW METHODIST MESSENGER

The Methodist Messenger, the monthly bulletin of Capitol View church, is just off the press. Dr. B. A. Few, editor, placed one in our hands. There are many attractions and interesting matter in it. The quality of paper is excellent, the editorials timely and thoughtful, the personal items plentiful, reports of church activities, and a roster of not a few new members received thus far by Dr. Few.

Under his leadership Capitol View will have a successful year.

## D. L. YATES SENDS FINE LIST.

Rev. D. L. Yates, our pastor at Alma, has sent in a fine list from his church with check for the entire list. We appreciate his co-operation and loyal support. He has this to say concerning his work: "Everything is going well on the work. We are going to build a new church at Alma this year. We hope to start on it soon. Much interest is being manifested in the church and we are going to have a great year. We have paid in full our Missionary Special."

## F. A. LARK SENDS GOOD LIST WITH MORE TO FOLLOW.

Rev. Fred A. Lark, the energetic pastor of our church at Newport, has

## IT IS A BURNING SHAME

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



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forwarded a fine list of subscriptions with more to follow soon. Brother Lark is a great friend of the Methodist. He is greatly loved by his people at Newport.

## GOOD LIST FROM J. A. SAGE.

Our friend, Rev. J. A. Sage, of Fairview Church, Texarkana, has forwarded his list for 1926. We thank Brother Sage for his support and co-operation. He is having a good year at Fairview Church.

## ALICIA LIST RENEWED.

Rev. I. L. Claud, our pastor at Swifton, has renewed his list for the church at Alicia, thus keeping Alicia on the 100 per cent list. He also forwards a check in part payment and states that he will soon take up the list at Swifton. This is good work and we thank Brother Claud heartily.

## W. C. HOUSE BRINGS IN FINE LIST.

While attending the Laymen's meeting, Rev. and Mrs. W. C. House of Pine Bluff called at the Methodist office and Brother House left a fine list of subscriptions. He expects to make his list 100 per cent and will finish up the list soon. He is greatly pleased with Pine Bluff.

## SCRANTON 100 PER CENT.

Rev. C. J. Wade has forwarded a 100 per cent list for the church at Scranton with a check for the entire amount. He expects to send a list from his church at New Blaine soon which will also be 100 per cent. Bro. Wade is giving the Methodist his hearty support.

## S. L. DURHAM SENDS IN FINE LIST.

Rev. S. L. Durham has forwarded a fine list from his church at Doddridge and expects to send in lists from the other churches on his charge soon. We appreciate this fine work on his part.

## DELL CIRCUIT.

Rev. Porter Weaver, pastor on the Dell Circuit, has sent in a list which makes the entire circuit 100 per cent. We thank Brother Weaver for his interest in the Methodist.

## I. H. RUSSELL SENDS LIST.

Rev. I. H. Russell has sent in a good list of names with check from his church at Belleville. He adds this word: "More subscriptions to follow." We appreciate his good work.

## M. K. ROGERS SENDS FINE LIST.

Rev. M. K. Rogers, our pastor at Sheridan has sent in a fine list for his church at that place. This puts Sheridan in the 100 per cent class. Brothers Rogers expects to send in lists from his other churches right away. He is giving us his loyal co-operation.

## H. S. ANGLIN PUTS HIS CHURCH ON HONOR ROLL.

Rev. Harvey S. Anglin, our pastor at Judsonia, has sent in a list which puts the Methodist in every home "with two or three over." Brother Anglin is one of young pastors and is having a good year at Judsonia.

## F. G. ROEBUCK SENDS IN GOOD LIST.

Our good friend, Rev. F. G. Roebuck of Prescott, sends in a fine list with check for the entire amount. We thank him heartily. He has this to say regarding his work: "The work is starting off well at Prescott. The congregations are splendid and ev-

ery one seems hopeful for a good year. The entire community has contributed in giving us a cordial reception. Our church work is somewhat handicapped on account of its equipment, especially for Sunday School purposes, but in due time the membership of the church will join heartily in relieving this condition. Prescott has the habit of being loyal to all its pastors and speaking well of them after they are gone, consequently I have no fears as to the opportunities that will be mine for serving and helping. Our first quarterly conference was held last night and the pastor's salary was placed \$1,200 above that of any previous year. We are anxious that the Lord may have the best of us for his use and service here."

## GOOD LIST FROM LEOLA.

We have received a good list from Mr. D. F. Phillips of Leola with check attached. Rev. O. C. Birdwell is pastor and we thank him and Mr. Phillips for the good work they are doing for the Methodist.

## THIS IS GOOD WORK.

We have a fine list covered by a check from Rev. J. G. Williams of Widener with this word of explanation: "Although I am only a little local preacher serving Tuni on the Madison-Widener Charge, I am delighted to hand you herewith my 100 per cent list with check attached." We thank Brother Williams heartily for this good work.

## ANOTHER FINE LIST.

Mrs. D. C. Van Winkle of Carlisle has forwarded a fine list for the church at Carlisle. She also attached a check which covers the list. Brother Jesse Galloway is pastor of our church at Carlisle and we thank him and Mrs. Van Winkle for the fine work they have done in behalf of the Methodist.

## NEW CHURCH AT WINTHROP.

On the first Sabbath in February we had our first preaching service in our new Winthrop Church. It is the most beautiful building in the community and is free from debt. As we desired that the rear of the building be not under a shed roof, but under

the main roof, have but three Sabbath School rooms in the rear and two excellent rooms in the front. The two rooms in front and the center room in the rear can be opened for use at the preaching service when the size of the congregation justifies it. We humbly thank God for giving us this home for His worship. The building is a monument of prayer. The Head of the Church has sent us money from various parts of the country. Some one prayed over here and the two editors of the Methodist felt constrained to do "their bit" in a church building here. Scores of others joined them in sending checks from Ohio to Louisiana and God's house went up. Our desire and prayer has been that there be not an unselfish brick or board in its construction, and may thousands be born to God at its altar and taught of God within its walls!

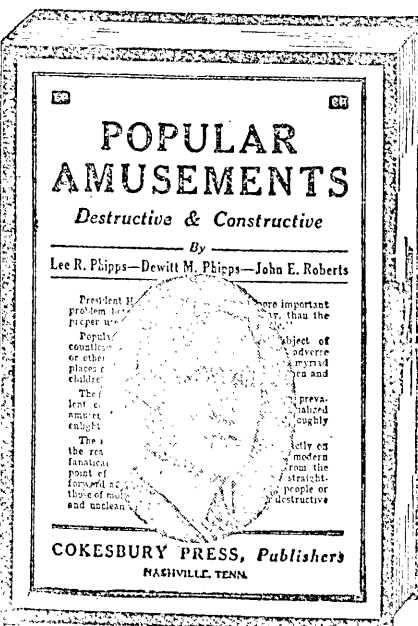
We are planning under God's leadership, to build this year a Church at Gravelly and also at Wilton. Will the Christian as he reads this pause for a minute and pray for us here that these buildings may be completed by the end of the Conference year.

We have begun inquiry as to the title of our Wilton Church property. No one in the community had a deed made to our trustees and investigation revealed that if our Church ever had

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a deed it was never placed on record. Investigation further revealed that a few years ago the plot of ground on which our Wilton Church stands was sold for taxes! Why do any of our pastors neglect so important a thing as the title to and record of any of our Church property? Why build a house without a foundation? With an expense that should have been avoided, our Wilton people, the Mills family and J. L. Mesamore are having the abstract people and chancery court give us a sound title to our Church property. This writer highly appreciates the kindness of friends at Ashdown in helping us in this matter.

Rev. F. N. Brewer, our presiding elder, will dedicate our new church April 11.—J. F. Taylor, P. C.

#### WASHINGTON-OZAN.

Last year we paid our General Claims double the amount of 1924. Salary in full, Sunday School Day offering 25 per cent overpaid. This year \$26.00 by Sunday Schools for Orphanage. Missionary Special paid in full. Some paid on Conference Claims. Salary increased \$200 and over-paid to date. The pastor and family are otherwise being looked after. Sunday School and Church attendance somewhat larger, yet too small. Hope to renew Ozan's 100 per cent list to Methodist in April, also Washington's. Dear Brother Gold at \$6 is still very much interested in the church and is a regular attendant upon its services. The people seem hopeful of a good year religiously. Love to all the brethren.—S. C. Dean, P. C.

#### FIRST CHURCH, EL DORADO.

Had special Missionary Program on February 28. Attendance 734. Over the top on collections. We have written our special missionary, Mr. Langley, telling him about our church, our town and the program.

Sunday, March 7, our choir gave a special program, "The Holy City." The house was filled and many turned away. The choir appeared for the first time in their new robes and we

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Get a bottle from your drug store, pay 60c or \$1.20 or direct by mail, postpaid, from Bond's Pharmacy Co., Little Rock, Ark.

are justly proud of them and of the splendid program rendered at this time as well as their usual music.

On March 7 the first issue of our church bulletin was dedicated to our new members received since conference.

Sunday afternoon a goodly number of men met in the church parlor and formed their first plans looking toward the organization of a Wesley Brotherhood, which organization will be completed next Sunday.

Every department of the church is working in a thoroughly cooperative spirit and we are hopeful of a great year's work.—Reporter.

#### MAMMOTH SPRINGS.

We just closed a two-weeks' revival campaign at the Methodist Church last Sunday night. Rev. Sam M. Yancey led in this campaign to the delight of all who heard him. It is generally agreed that Brother Yancey is the best evangelist that has been in our town in anybody's church for a number of years. Bro. Yancey preached some great sermons. He is not a sensationalist, but has a message that appeals to the mind, heart, and soul. This, coupled with his wit and humor and intense earnestness, makes him a very attractive evangelist.

Brother Yancey is the pastor's friend. He does not tie the people to himself, but rather ties them to the local pastor and the church, and when he is gone the pastor has a much greater hold on his people. Many of the people from other denominations came and worked with us heartily, and we think all the churches were strengthened and will walk together better in the future. We had fifteen conversions and fifteen additions to the church.—Roy M. Black, P. C.

#### ARKANSAS CITY.

Arkansas City Church has just closed a good eight day revival led by our pastor, Rev. L. J. Ridling.

Bro. Ridling brought a splendid message both morning and evening. The song service was fine our choir being assisted by all the other church choirs.

This is Bro. Ridling's first year with us, but he has already gained the love and respect of his own congregation and the regard of the town in general.

A great spirit of co-operation with the other pastors and their congregations prevailed throughout the meeting, which was both inspirational and beneficial to the success of the meeting.

We praise God for the additions to the church and also the revival of interest in the hearts of our members.

We feel that the manner in which Bro. Ridling tells "The Story of Jesus and His Love," his splendid singing and the daily life he lives among us, will all combine to give Arkansas City Church a splendid year in the Lord's work.—A Member.

#### CENTRAL AVENUE, BATESVILLE.

Our Central Avenue Church is progressing normally I suppose, under the earnest, spiritual direction of Bro. I. R. Davis. Our Sunday School, Prof. C. G. Pool, superintendent, is apparently doing good work. Our attendance is from 120 to 200. It is really a children's school. Wish you could look in on the many happy little faces as they come in from their several departments to take part in the closing exercises. And sing! Well, they take the songs away from the grown-ups and run off with it. Our little folks are by far in the ma-

## OBITUARIES.

CURRAY.—Feb. 14, 1926, the two year old son of Brother and Sister Coke Curray of Cleveland County near Union Church on the Rowell Circuit, was in the front of the wagon yard playing where some rolls of fencing wire had been unloaded by the grandfather. The supposition is that the child was undertaking to roll the wire and when the wire rolled he undertook to run and was caught by the roll, which stopped on his back, holding his face down in the sand, smothering it to death. Possibly death occurred 30 minutes before discovered, when Dr. Harris was called, but there was no chance to bring back life. Little Harmon Fayne Curray was an exceptionally bright child, possessed of a wonderful memory, quick to learn. Not only was he loved dearly by his father and mother and grand-parents, but by all who knew him. Only 2 years and 5 months old, yet he acted and talked like a youth. Death always brings sorrow, but coming by accident as it did, there are no words whereby one can express the grief of the bereaved ones. The writer was once the pastor of the Curray family and baptized little Harmon when only a few months old. Truly it can be said that "from mother's arms to the bosom of Jesus" has this beautiful blossom of life gone. We received a phone message Sunday night. On Monday we motored 120 miles to the Curray home, arriving at 12 a. m., and led a large procession to the church where the funeral was

conducted at 3 p. m. The house was filled to overflowing. I never have conducted a funeral where there was more weeping. We took the scripture lesson from 2nd Samuel, David's experience with the death of his child, as a basis for the thoughts presented, after which the casket was placed in the vault of Union Cemetery, where it was covered with flowers.—J. C. Williams.

majority and the leaders in the different departments are as happy faced as the "tots" when they file in. And our young lady classes are certainly an attractive and interesting lot. Pretty? Well. (I was a bachelor for such a majority of my years that when I see such youth and beauty I almost forget that I am really a Benedict). Our young men are not as numerous as the young ladies, but they are of the good substantial sort. If Central Avenue does not furnish some workers for the church in the ministry, Missions or other, I am of the opinion it will be the fault of the older people of the membership. We have a small class of elderly ladies, all the medium aged being employed as teachers. Also a class of elderly men, the medium aged being under the instruction of Bro. Earl Wade. Our Sunday School choir, led so efficiently by Mrs. Hester McMillan, is not composed of a certain personnel each Sunday, but changes from time to time, there always being a goodly number present. As I witness the attendance of the children and young people at our church services both morning and evening I wonder if there is another such congregation in Arkansas Methodism.

Our prayer meetings are also pretty well attended by the young people. The most of the elder members of us having graduated I suppose—let us hope with honors. I think a post-graduate course would be of benefit to some of us, and be pleasing to the pastor as well as to "our elder brother."

Bro. J. R. Davis has inaugurated the study of the Bible in the mid-week services. We are now studying the Acts. His expositions are plain and simple so as to interest both young and old. The services generally close with a testimony from each professed Christian present.

When I began writing this my thoughts were on a different theme. I may take it up at a later date.—W. W. Byers.

BABER.—Dr. C. T. Baber was born Aug. 1, 1863, at Dalton, Ga. When a lad of ten years he came with the family to Melbourne, Izard County, Ark. At the age of 14 he was converted under the ministry of the sainted S. L. Cochran and united with the Methodist Church, of which he remained a loyal member to the day of his death. He was a graduate of the Medical Department of the University of Tenn., and endured the hardships and did the sacrificing services of a country doctor in the hills of North Central Arkansas for 33 years. Dec. 12, 1895, he married Miss Mamie Morton. To this happy union were born 9 children, seven of whom with the widow, remain to mourn the loss of a devoted father and kind husband. In order to finish the education of his children, two of whom had already graduated from the University of Arkansas, the family moved to

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Fifty years ago there were few occupations for women. Some taught school, some did housework, some found work to do at home and a few took up nursing.

Today there are very few occupations not open to women. Today they work in factories with hundreds of other women and girls. There are also women architects, lawyers, dentists, executives, and legislators. But all too often a woman wins her economic independence at the cost of her health.

Mrs. Elizabeth Chamberlain who works in the Unionall factory making overalls writes that she got "wonderful results" from taking Lydia E. Pinkham's Vegetable Compound. Mrs. Chamberlain lives at 500 Monmouth St., Trenton, N. J. She recommends the Vegetable Compound to her friends in the factory and will gladly answer any letters she gets from women asking about it.

If Lydia E. Pinkham's Vegetable Compound has helped other women, why shouldn't it help you?



Fayetteville in Dec. 1925, and had begun to make their home; when he was stricken with apoplexy and died Jan. 7. The body was carried back to the old home at Franklin where the funeral was in charge of the Masonic Lodge of which he was a devoted member. Rev. Roy M. Black, pastor at Mammoth Springs and the Baptist pastor spoke words of praise for the good man and offered sympathy and hope to the relatives, and the great concourse of people who had come from all the countryside for miles around to pay their last respects to the good physician who had ministered unto thousands of them in their times of distress. He was a good man, literally fulfilling the Scripture in respect to the saying: "For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me." The writer is now the pastor of this bereft family and is ministering in Christian sym-

pathy to their spiritual needs as best he can.—H. Lynn Wade.

**SPIVEY.**—Mrs. Annie Spivey, nee Simpson, was born in Ashley County, Ark., Mar. 14, 1861 and departed this life Dec. 14, 1925. She was born and reared in a Christian home, being the daughter of "Uncle Jack" and "Aunt Mildred" Simpson, as they were familiarly called, two of the most saintly characters this community has ever known, and she reflected in her own life the Christian virtues of her godly parents. At the age of eleven years she professed faith in Christ and united with the Methodist Church and lived a consistent Christian life to the end. In 1887 she was married to Mr. John R. Spivey, who passed to his reward a number of years ago. She is survived by one son, Mr. J. W. Spivey, and one brother, Dr. J. W. Simpson, both of whom are among our best and most highly respected citizens. Her last illness was long and painful, but she bore her suffering with Christian patience and fortitude. Funeral services were conducted from the home of her son, Mr. J. W. Spivey, with whom she lived, and her body was laid to rest in the Hamburg cemetery in the presence of a large company of sorrowing friends.—J. T. Rodgers, Pastor.

**FREEMYER.**—David Wesley Freemyer was born in Ohio, Oct. 28, 1837. Moved to Arkansas in 1894. He was converted and joined the Methodist Church, South, at the age of 17, and had lived a consistent member until Feb. 3, 1926, when God said, "It is enough. Come up higher." Bro. Freemyer loved the Church and counted it a great privilege to render service to it. In early life he was an exhorter in the church and for many years he was steward and S. S. Superintendent and was a great lover of the Quarterly Conference occasions, and his presence was always a blessing to the conference. The writer has been wonderfully blessed in sitting at the feet of this man of God, and hearing the history of Methodism in this country from almost its infancy. Sometimes he would almost break down in grief and sympathy when telling of the many hardships the Church had gone through in early days. Then an expression of joy would come stealing over him and he would say, "The best of all, God has been with us." Bro. Freemyer was married to Miss Lizzie Yeary of Independence, Mo., Sept. 27, 1880. To this happy union were born 7 sons and 4 daughters. He was a Confederate soldier, had been a Mason 57 years. The Arkansas Methodist has been a welcome visitor in his home over 25 years. He is survived by his wife, Mrs. Lizzie Freemyer, of Austin, Ark.; Dr. W. N. Freemyer of Little Rock, Ark., A. M. Freemyer of Pine Bluff, Ark., Charley Freemyer of West Plains, Mo., Oscar Freemyer of Washington, D. C., C. Y. Freemyer of Friendship, Ark., Dodson Freemyer of Austin, Ark., Ralph Freemyer of Okla., Earl Freemyer of St. Augustine, Fla., Mrs. Max Hampton of Booneville, Ark., Mrs. Carrie Reese of Austin, Ark., Mrs. W. G. Dean of Cabot, Ark., with a great number of friends. Funeral services were conducted by the writer. Interment was in the 16th Section cemetery, Feb. 4, 1926.—S. L. Russell, Pastor.

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## SUNDAY SCHOOL.

### Lesson for March 21

#### JESUS DIES AND ARISES FROM THE DEAD

LESSON TEXT—John 19:17-30; 20:1-29.

GOLDEN TEXT—Therefore doth the Father love me, because I lay down my life that I may take it again.—John 10:17.

PRIMARY TOPIC—Jesus Dies and Rises From the Dead.

JUNIOR TOPIC—Jesus Dies and Rises From the Dead.

INTERMEDIATE AND SENIOR TOPIC—Jesus Dies and Rises From the Dead.

YOUNG PEOPLE AND ADULT TOPIC—Christ Dying for Our Sins and Rising Again for Our Justification.

#### I. Jesus Crucified (vv. 17-30).

##### 1. The place (v. 17).

It was on a hill called in Latin Calvary, in Hebrew Golgotha, which in shape resembled a skull.

##### 2. His companions.

Two malefactors (v. 18, cf. Luke 23:32).

This shows how completely Jesus was identified with sinners.

##### 3. The inscription over Him (vv. 19, 20).

It was customary to place an inscription over the cross stating the crime for which the victim suffered.

##### 4. Gambling for the garments of Jesus (vv. 23, 24).

This is an exhibition of how men's hearts may be so callous as to plan and act for present gain under the shadow of the cross of Christ.

##### 5. Utterances from the cross (vv. 25-30).

(1) "Behold thy son"—"Behold thy mother" (vv. 25, 26).

In this crucial hour He forgot His own bitter anguish and interested Himself in those He loved. Though He was leaving the earth and its struggles, He made provision for the dear ones left behind.

##### (2) "I thirst" (v. 28).

As the sinner's representative, He suffered not only untold agony of mind, but of body as well.

##### (3) "It is finished" (v. 30).

While no one can fathom the depth of meaning in these words, they do no doubt indicate (a) that the calumnies and indignities heaped upon Him were at an end.

##### 6. His death (v. 30).

His death was voluntary. With full consciousness that all things which He had come to do had now been accomplished, He dismissed His spirit.

#### II. The Resurrection of Jesus (20:1-29).

##### 1. The empty tomb (vv. 1-10).

(1) The testimony of Mary Magdalene (vv. 1, 2).

This woman, out of whom Jesus had cast seven demons (Mark 16:9; Luke 8:20), announced the fact of the empty tomb to Peter and John.

(2) Personal investigation by Peter and John (vv. 3-10).

The news of the empty tomb which Mary brought with breathless haste so moved John and Peter that they both ran to investigate.

(3) The manifestations of the risen Lord (vv. 11-29).

##### (1) To Mary Magdalene (vv. 11-18).

(a) Mary weeping at the empty tomb (v. 11).

Peter and John went home, but Mary could not—she stood weeping. She should have been rejoicing that the grave was empty, for the empty tomb was an eloquent proof of His messiahship and deity.

##### (b) Mary questioned by the angels (vv. 12, 13).

She viewed through her tears angels at the tomb, who inquired the cause of her sorrow.

(c) Jesus reveals Himself to Mary (vv. 12, 13).

She first saw angels, and then her

eyes lighted upon the Lord. She did not recognize Him in His resurrection body but His voice was familiar to her. As soon as her name was called she recognized Him and worshiped at His feet.

(d) Jesus forbids her to touch Him (v. 17).

This shows that she was now coming into a new relationship with Him. Besides, there was no time for such familiarity while the disciples were in darkness. "Go tell my brethren," was the message for her to carry.

(e) Mary's testimony (v. 18).

(2) To the disciples (vv. 19-20).

(a) When Thomas was absent (vv. 19-23).

He came to them with the message of peace (v. 19), showed His hands and side (v. 20), commissioned them (v. 21) and bestowed upon them the Holy Spirit (v. 22).

(b) When Thomas was present (vv. 24-29).

Victory over Thomas' skepticism was realized by the sight and touch of the Lord.

## HOW DOCTORS TREAT COLDS AND THE FLU

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

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

## Corns

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Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

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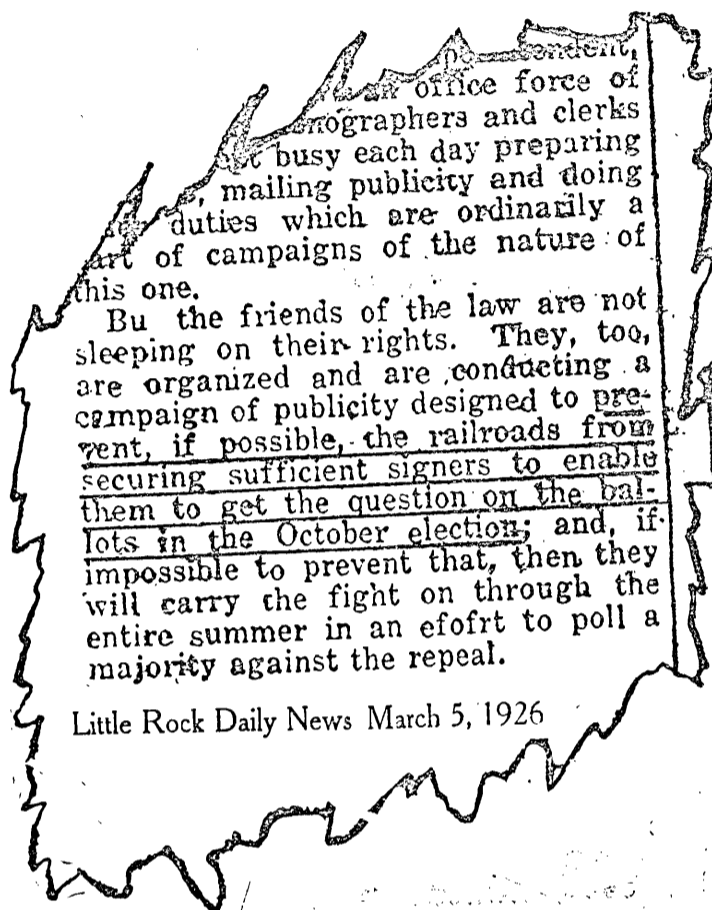
THE AMERICAN BAKING POWDER CO.

# The People Pay—Why Shouldn't They Vote?

3 3

If The  
Extra Crew Laws  
Are Good  
Why Should  
Their Friends  
Fear To Take  
This Matter To  
The Polls In  
October?

3 3



3 3

Why Should Any-  
body Try To  
Prevent a Popular  
Referendum on  
the Repeal of  
Laws that Cost  
The people  
\$1,000,000 Every  
Year?

3 3

## Petitions are Going Around---What are they For?

Very shortly, Mr. Voter, you will be asked to sign a petition for the initiation of a law in the October election which would repeal the so-called "Full Crew Laws" of Arkansas.

As shown in the above clipping the organizations opposed to this repeal will try to prevent, if possible, the securing of sufficient signers to this petition. It will try to keep the question from the people in October.

Is that Democracy? Is that Fair Play? The railroads have nothing to conceal. The cards are all on the table. They believe the time has come when Arkansas people want to deal fairly and justly with them, and remove this \$1,000,000 handicap of increased and unnecessary operation costs that is preventing needed expansion

and development in this State.

They want to thresh the question out at the October election. That is all the petitions are for. When they are signed and filed with the Secretary of State, the matter will be officially before the people and can be argued out to a conclusion.

The railroads believe the people are fair. They are willing to give them a chance to vote on these laws, something they never had before.

When you sign the petition, Mr. Citizen, you simply say, "I want the people to have a chance to look into this matter, and vote on it in October." Is that a fair proposition? We think so!

## Sign the Petition and "Let the People Rule"

Kansas City Southern Railway Company  
Chicago, Rock Island & Pacific Railway Company  
St. Louis-San Francisco Railway Company

Midland Valley Railroad Company  
Missouri & North Arkansas Railway Company  
Ft. Smith & Western Railway Company

Missouri Pacific Railroad Company  
Louisiana & Arkansas Railway Company  
St. Louis & Southwestern Railway Company