

# 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, APRIL 1, 1926.

No. 13.

## THE REORGANIZATION OF GENERAL BOARDS: THE BOARD OF EDUCATION.

In our last issue we discussed the elimination of the bishops from all the Boards, and particularly from the Board of Missions. We endeavored to show that, as the Board of Missions was really sharing the administrative duties of the bishops and as our bishops had pioneered all our Mission fields, to eliminate the bishops from that Board would virtually be a violation of the constitutional rights of the episcopacy, and would probably result in the arrest of such legislation by the College of Bishops.

We believe that the recommendations are so radical that the whole plan should be rejected or greatly modified. If we were willing to take advantage of the supporters of the proposed plan, we would seek to have it adopted as a whole by the General Conference, because we are reasonably confident that it would be arrested by the College of Bishops and thus would be defeated. However, we believe that it is fairer and more conducive of harmony for each distinct item of the report to be submitted as a separate measure to stand or fall on its merits; hence we would advise that the reorganization of the Board of Missions be presented apart from the other items, as it is more likely to challenge the episcopal veto. The question of using a few bishops on other Boards would not in itself provoke the issue of constitutionality, but would simply involve the question of expediency.

However, when the proposed Board of Education is examined a very different issue is raised. In the suggested plan it is proposed that "The educational work of the Methodist Episcopal Church, South, formerly administered by the Board of Education, Sunday School Board and Epworth League Board, shall be administered under one General Board of Education, operating through the following departments, the Department of General Education and the Department of Religious Education."

We do not wish to be meticulous, but on its face that paragraph is ambiguous. If the word "educational" had been omitted from the above quoted paragraph, there would be less occasion for misunderstanding. But, as the three present Boards are not specifically abolished, and as "the educational" work is specified, and as the Commission was expected primarily to eliminate overlapping and duplication, it is clear that if any of the present Boards are administering work that is not educational, these Boards would continue to exist and function in spheres that were not technically "educational." This is not quibbling, but, as all of the present Boards have legal rights and some of them have charters and handle trust funds, there should be no ambiguity. The elimination of the word "educational" and the introduction of a clause specifically abolishing the three present Boards would relieve the ambiguity. That can easily be done, and should be done if that plan is adopted.

The provision that the General Conference shall elect a general secretary (and it means only one) and that all assistant or departmental secretaries shall be elected by the Board, is good. The General Conference is competent to elect a secretary to represent its general educational policy, but is utterly incompetent to elect a group of specialists. Moreover by having only one general secretary, a unified and harmonious policy is more likely to be adopted and presented to the Church. However, there is a large risk in committing to one man, elected by as large a body as is the General Conference, the handling of interests as diversified as are those represented by the three present Boards. Then, too, this one man would virtually hold the destiny of all of our great educational institutions in his hands. He could have more influence, by far, than any other man in the Church. Is there any one man among us to whom we are ready to

**BUT I WOULD NOT HAVE YOU TO BE IGNORANT, BRETHREN, CONCERNING THEM WHICH ARE ASLEEP; THAT YE SORROW NOT, EVEN AS OTHERS WHO HAVE NO HOPE. FOR IF WE BELIEVE THAT JESUS DIED AND ROSE AGAIN, EVEN SO THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.—I Thess. 4:13-14.**

intrust the welfare of all our children?

The provision that the General Conference shall elect an editor of educational literature whose duties would be to recommend and edit all such literature as is to be used for higher education, Sunday Schools and Epworth Leagues, is of very doubtful propriety. There is little probability that a man of the technical and encyclopedic requirements for this office would be a member of General Conference. Annual Conferences do not often elect delegates of that type. Certain men would be highly recommended by friends, but there would be no opportunity to weigh and carefully appraise the qualifications of suggested candidates. It were far better to let the Board select this editor with ample opportunity to discover the right man and the unquestioned authority to discharge him, if unsatisfactory.

However, the proposed plan is justly subject to other and much more serious objections. The work of higher educational institutions, of the Sunday Schools, and of the Epworth League, is in a general way, all educational, but the persons to be educated, the methods used, and the conditions involved are widely different. Efficient administration of each interest requires a Board of men who are unusually well qualified. If men are elected who are specially qualified for one phase, they may have little interest in other phases. If it is necessary to have Board members equally interested in all educational activities, few can be found, and the method of selecting proposed affords little assurance that they will be found. Each Annual Conference is expected to elect one layman and one minister, and one half of these must be selected by the General Conference to compose the Board. As the Sunday School is the all-pervasive and popular department, it is probable that 75 per cent of the persons elected would be Sunday School specialists. This would compel the General Conference to make its great Board of Education practically a Sunday School Board. With due deference to our Sunday School specialists and enthusiasts, would we care to commit the constructive work of our colleges and universities to that type of men? But there is an even greater danger—that popular personalities rather than specially qualified men would be elected, and these positions would go to the shrewdest politicians. We would create in our Annual Conferences conditions that would breed ecclesiastical demagogues, and reduce us to the pitiful situation obtaining in political primaries. Men would be elected for their running capacity instead of their special fitness.

Our present plan of having Boards composed largely of men who are selected because of their interest in the cause represented by the Board secures members who are prepared to propose and understand policies and who have enthusiasm to promote the special interest. A Board composed of men who are supposed to represent many interests, even though related logically, is likely to lose motive power by division of attention. The secret of all real progress in any department of life is specialization.

Then, again, there is great gain in employing many different persons, each in the activity which specially attracts. Is it not far better to have three groups of twenty or thirty, each enthusiastically

interested in one thing than to have one group of forty with a multiplicity of interests?

As the proposed consolidation would prevail in the formation of the Annual Conference Boards, the effect would be paralyzing. Only one-third as many members of an Annual Conference would be on Boards, and those who would otherwise be on Boards would be mere voters on the reports. This would not train and inform the members. Would the Epworth Leagues be interested in policies formulated and promulgated by a body that was compelled to give most of its time to Sunday School interests? If the policy is formulated by the little special group in each Board, it would lack the popular effect of a great Board devoted to a single cause. Then, in an Annual Conference the time element should be considered. At present, with each Board concentrating on only one subject, there is hardly time for full consideration. What would happen if only one Board were compelled to cover the subjects now committed to three? Certainly, some interest would be slighted, and three-fourths of the members of the Conference would have nothing to do but loaf and vote. This would be positive retrogression. It were far better to do as is done in most legislative bodies, assign each member to some committee or board. We are supposed to be endeavoring to democratize our institutions. This would be a movement toward oligarchy.

Another serious objection to the proposed plan is that the term "Sunday School" would disappear from our nomenclature and the Book of Discipline. There is some objection to the use of the term "Sunday School" because it is descriptive merely of the time and not the character of the school; but by current use and understanding, it has a fairly definite meaning, while the proposed term "Church School" would not differentiate it from the denominational college. Then, it would be as difficult to get members of other denominations to respect our use of the term as it is for a certain denomination to get others to call it the "Christian Church." The term "Sunday School" has won its place, and it would be a work of supererogation to attempt to displace it even among our own people. There is little to gain and much to lose by attempting to force the change.

## A SIGNIFICANT MEMORIAL.

Returning last week from Camden, I found an invitation to the dedication of the McFarlin Auditorium at Southern Methodist University. Time was limited and duties pressed, but by accelerating activity and working over time, I succeeded in reaching Dallas on Wednesday, and, urgently urged, stayed until Friday night to attend various exercises and functions. Accompanying with my journalistic confrere, Dr. P. E. Riley, the wise editor of the great Texas Christian Advocate, and receiving numerous courtesies from Dr. C. C. Sealeman, the successful president of the University, I was a happy witness of a unique event not merely in the history of the institution but of the Southwest.

Wednesday night 2,500 friends assembled in the truly marvelous auditorium. Trustees, faculty, and distinguished guests, clad in classic cap and gown, graced the spacious platform, with President Sealeman felicitously presiding. The mighty organ, invisible except for the console, peeled forth mystic music ranging from thunderous bass to tinkling chimes. After eloquent invocation by Bishop Boaz, a former president, Bishop Mouzon, far-seeing prophet, oriented the University with its profound responsibility in a masterful deliverance. He was ably followed by Hon. Cullen F. Thomas, a Texas statesman, who gave the University its setting in civic life. The dedication hymn, written in honor of the noble benefactors, was sung by choir and audience. Then with appropriate and solemn ceremony Bishop Moore formally dedicated the great building. The platform curtain was lowered, re-

(Continued on Page 2, Col. 2.)

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## METHODIST CALENDAR.

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, June 2-4.  
Arkadelphia Dist. Conf., Malvern, June 3-4.  
N. Ark. Conf. Lg. Assembly, at Searcy, June 7-12.  
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. S. K. Burnett, pastor at Stamps, writes that excavation has begun on the new church. Work will be pushed until the building is completed.

Saturday Rev. L. E. N. Hundley of Lakeside Church, Pine Bluff, called, accompanied by Evangelist A. C. Fisher of Ft. Worth, who is helping in a good meeting in that church.

Dr. Philip Cone Fletcher, one of Southern Methodism's greatest pastors, is now assembling an unusually large class for Easter Sunday. He has received more than 2,500 during his double quadrennium at 1st Church. The membership has passed the 3,000 mark.

Rev. John A. May, one of our general evangelists, now engaged in a great soul-winning campaign at Capitol View Methodist Church, has one or two open dates following this meeting. If you need his services, get in touch with him immediately through Dr. B. A. Few, city.

Last Saturday Superintendent J. P. Womack of the Jonesboro schools called. He is one of the four well known Womack brothers, two of whom are members of North Arkansas Conference, and the other is president of Lambuth College, Jackson, Tenn. Supt. Womack was a member of our last General Conference and is the teacher of a great class in First Church Sunday School at Jonesboro, where he has been head of the public schools for nine years. A graduate of the State University and Peabody College, he has had large experience

## LEST WE FORGET

That the  
FIFTH AND FINAL PAYMENT  
on the  
CHRISTIAN EDUCATION MOVEMENT  
became due

November 1, 1925

HAVE YOU PAID  
YOURS?

in school work at Rogers, Stephens, and Conway. He is a candidate for the office of state superintendent of public instruction.

Married, Saturday evening, March 27, at Batesville, Mr. Claud W. Fullbright of Mt. Pleasant and Miss Maggie A. Smith of Batesville, Rev. I. R. Davis officiating.

It was the editor's privilege, while in Dallas, to meet his former student, Mr. B. H. Giles, a graduate of Hendrix College and of Southern Methodist University, who formerly lived in Texarkana, but now is a successful business man of Dallas.

The address of the Rev. John H. Glass, commissioner for Superannuates, is 407 Exchange Bank Building, this city. Connectional men and others who are now sending second and fourth class matter to him in care of this office please take notice, as we cannot forward this mail under postal regulations.

Rev. J. R. Dickerson, Portland-Parkdale's active pastor, has arranged every detail for the opening of their beautiful new church at Portland on Easter Sunday, April 4. The business manager was with him March 24. Brother Dickerson cordially invites all former pastors and presiding elders to be present Sunday.

March 16, at her home in Mammoth Spring, Mrs. Maude R. Daniel, wife of Mr. F. M. Daniel, passed away at the age of 68. A noble Christian woman, she will be missed by the many who knew and loved her. Bro. Daniel, a prominent layman of North Arkansas Conference, known for his deep interest in the church, has the sympathy of many friends.

Mr. W. P. Forbess, commercial photographer and choir director at Highland Methodist Church, has been assisting Dr. B. A. Few and Rev. John A. May in the revival at Capitol View. Brother Forbess is also superintendent of the Sunday School at Highland. His duties are many, but he finds time to serve congregations here and out of the city occasionally during special revival occasions.

## A SIGNIFICANT MEMORIAL. (Continued from Page 1.)

vealing the picture of a modest rural church, built by the father and mother of Mr. McFarlin, in whose honor the Auditorium was erected. Dr. S. H. C. Burgin, pastor of Mr. and Mrs. R. M. McFarlin, beautifully portrayed the sacred influences of this rural church at Ovilla, Texas, in forming the McFarlin character. It was an impressive scene emphasizing the value of boyhood environment. Then the majestic organ softly breathed a meditation interweaving the favorite hymns of the happy donors.

Thursday morning a great academic procession marched from dignified Dallas Hall to the Auditorium, and, after appropriate prayer and music, the convocation address, a sane and suggestive utterance, was delivered by Dr. W. B. Bizzell, president of the University of Oklahoma and long a loved educational leader in Texas, who is just becoming

adjusted to a new environment. A duet, by Mrs. J. R. Golden and Prof. J. Abner Sage, musical director, was beautifully rendered. Felicitous "Appreciations" were delivered by Dean Jennings for the Faculty, Pres. G. F. Winfield for the Alumni, and Charles M. Crow for the Students. With an organ recessional an epochal event closed.

From 3 to 5 p. m. the University Woman's Club gave a reception in the McFarlin Memorial Hall in honor of Mr. and Mrs. McFarlin. Here youth and age, chivalry and beauty, scholarship and business life met in happy fellowship to honor a pair worthy of honor and admiration.

At night the first concert on the great pipe organ, the special gift of Mrs. McFarlin, was given by Mr. Charles M. Courboin, formerly organist of Antwerp Cathedral, chevalier of the Order of the Crown of Belgium, and guest soloist of Wanamaker Concert Organs. Music lovers crowded the Auditorium to capacity and listened with delight to the marvelous melody and sweet harmony of the wonderful instrument which makes possible the exhibition of the highest and holiest form of instrumental music rendered this side of heaven's gates. This was "the end of a perfect day."

The Auditorium is a monumental milestone in the progress of our great and growing University, and every utterance was a tribute to the wisdom of the benefactors.

At noon Friday, in a lovely banquet hall, a company of choice spirits gathered for further fellowship and closer contact with Mr. McFarlin. Sparkling and spontaneous three-minute tributes were paid, and Mr. McFarlin, whose speech is genuine gold, in terse and timely phrase, expressed the fact that his part in the building program gave him the keenest and sincerest joy. He said that, if others were getting as much pleasure out of the occasion as he, they were certainly having a good time. He verified the Great Giver's saying, "It is more blessed to give than to receive."

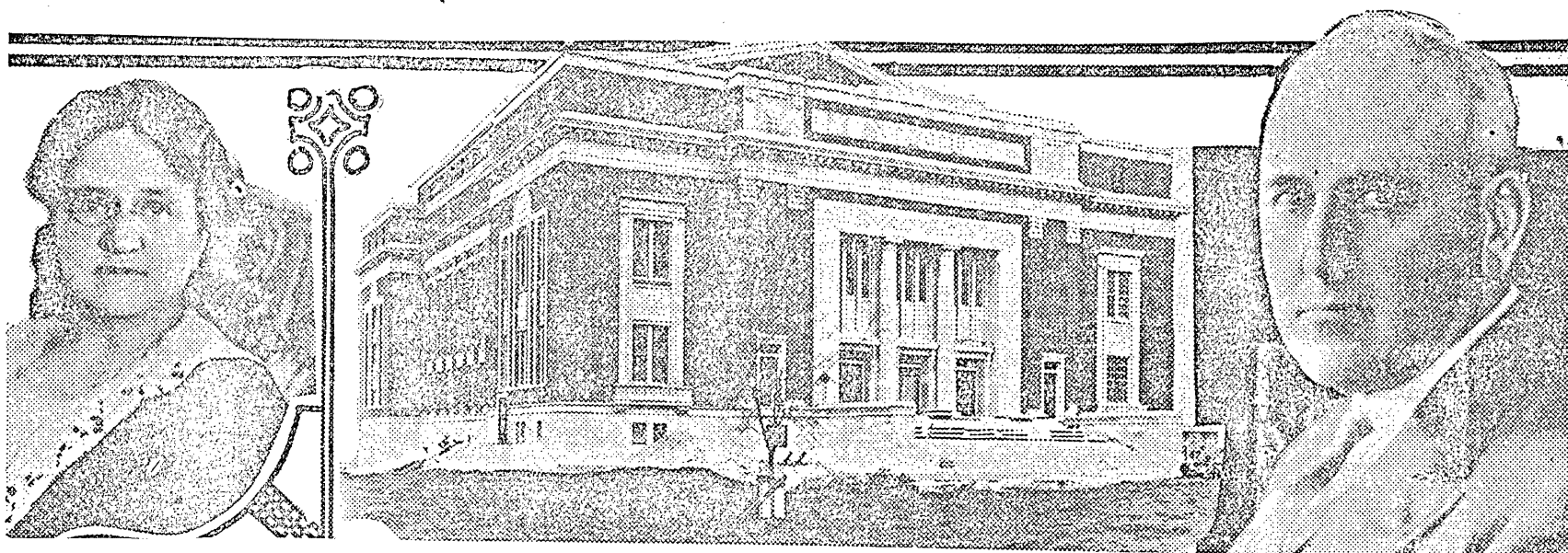
The Auditorium, costing with organ and furnishing approximately \$500,000, stands on the west side of the quadrangle, facing east, and it is expected that ere long on the east side will rise the Library, matching it in magnitude and symmetry. This monumental building, probably unsurpassed in beauty and adaptation by any university auditorium in America, was planned by the celebrated architects of R. H. Hunt Co., who also planned the McFarlin Memorial Church at Norman, Okla., a unique architectural gem.

The building covers an area of 182 feet by 122 feet and is 82 feet high. It is designed of red brick to harmonize with others on the Campus and is trimmed with native stone. The base course and steps are of Carthage stone, a hard limestone quarried in Missouri. A flight of wide stone steps is at the front approach and these are flanked on either side by wide stone buttresses supporting handsome solid bronze pedestal lights. The three entrance doorways between the majestic Corinthian columns have the inscription, "Patriotism," "Education" and "Religion" inscribed above.

One enters directly into the foyer, or the McFarlin Memorial Hall, a large area known as the special memorial room. At one end is located the niche which houses the Italian marble pedestal and bronze memorial tablet. This tablet bears the inscription and the names of the Mother and Father of Mr. R. M. McFarlin in whose memory the building was erected.

At the other end of Memorial Hall is located the ticket office with bronze lace-work front. This room is floored with Tennessee marble and the walls are of zenitherm. The ceiling is of special acoustical material. The shades of decoration are delicate Van Dyke browns and apple greens with gold leaf. Large bronze light-fixtures are suspended from the ornamental bronze brackets on the walls. Six double French doors, glazed with amber cathedral glass, open into the main Auditorium from Memorial Hall.

The Auditorium is 101 feet wide and 102 feet long and 56 feet high. It has a seating capacity of over 2,600, 1,400 on the first floor, 700 in the first balcony, and over 500 in the second balcony. The opera chairs are finished in walnut and upholstered in brown Spanish leather. The floor is covered with brown cork carpet which makes the tread noiseless. The large windows are glazed in amber and green opalescent art glass. In the center of each large window is a shield of blue glass with a crimson "M". Behind this shield is the torch of wisdom worked out in the leaded art glass. The blue shield and the crimson "M" were designed to emphasize the University colors. (Cont'd. on Pg. 3)



*Picture of the McFarlin Memorial Auditorium at Southern Methodist University and Pictures of Mr. and Mrs. McFarlin, Who Have Given this \$500,000 Building.*

An orchestra pit is provided just in front of the platform large enough to hold sixty musicians. The organ console is also located at the right side of this pit. The console is made of brown mahogany, elaborately hand-carved. The concert organ is composed of seven units and is by far the largest in the city. No pipes are visible, but the tones speak through delicate ornamental grilles around the proscenium and arched panels at either side behind which silk curtains are drawn. The color scheme of this room follows the soft amber and green of the art glass windows. The walls are of lenitherm laid in staggered effect. The ceiling is of special acoustical material which insures the proper acoustical effect. The ornamental plaster is decorated in the same soft tints used in Memorial Hall.

The stage equipment is the handsomest in the South. It is believed no school south of Washington City has such equipment. This scenery, together with all other interior decorations, was especially designed by Mrs. Chrystine B. Carter, the well known decorator of R. H. Hunt Company.

The stage is one of the largest in the country, being 85 feet wide and 35 feet deep, with a height of 58 feet. The ample proportions of this stage permit any kind of production desired. There are eight dressing rooms in the rear, at either side of the stage.

On the second floor in the front, immediately over Memorial Hall, is located a small sound-proof auditorium with a small independent pipe-organ. This will be used for informal musicales, etc.

There are eight other large sound proof studios.

In all of the functions and exercises it was emphasized that this Auditorium would lend itself, throughout countless centuries, to the unifying and spiritualizing of the life of the University. It is at once an emblem of the highest values and the material means for their realization. In building this ideal Auditorium the McFarlin's are rendering a distinct and definite service not only to our own Church but to the whole Southwest, and they are setting a worthy example to people of large wealth in dedicating material things to spiritual uses. May their tribe increase.

Lack of space forbids further description of the University, but he that runs through the spacious campus may read in the group of substantial structures and the swarm of students and the multiplied activities the development of a real university, justifying the vision and faith of its founders. There must have been in the heart of Dr. R. S. Hyer, its first president, a holy joy. Bishop Boaz, his successor, who built well, was beaming with satisfaction, and the present progressive executive, Dr. Selecman, was felicitously articulate and optimistically prophetic.—A. C. M.

#### REALIZING THE IDEAL.

Many good people have high ideals. Few realize them. Hence when certain ideals are realized they are worthy of special mention. Especially is this true when the ideals are realized in giving. Many men have as a definite objective the accumulation of a large fortune. Often they promise themselves

that, if they are permitted to accumulate a certain amount, they will give freely to some good object. Usually, when the fortune has been made, the worthy resolve is forgotten, or the heart has hardened and the object is deliberately neglected.

Mr. and Mrs. R. M. McFarlin of San Antonio did not promise and then forget to pay. They promised God when young that, if He prospered them, they would remember his cause, and they are faithfully keeping their promise. In the last two years they have made three notable gifts. Last year they built the McFarlin Memorial Church at Norman, Okla. Recently they erected a great dormitory at Westmorland College, San Antonio, and last week their gift of an auditorium to Southern Methodist University was dedicated. In each case they selected an object that was greatly needed, and then authorized the planning of buildings as nearly ideal as it is possible for the human brain to devise. When they give, it is not grudgingly, but freely, and they desire perfection in the object as nearly as it can be attained.

Thus they are setting an example in three ways: (1) They are keeping faith with God; (2) They select an unusually worthy object; and (3) They seek the perfection of the object.

God has wonderfully helped them in accumulating, and is blessing them in giving. By giving during their life-time, they are able to direct their gifts so that they do not fail of their purpose, and they have the joy that comes from rightly directed giving. Reader, go thou and do likewise.

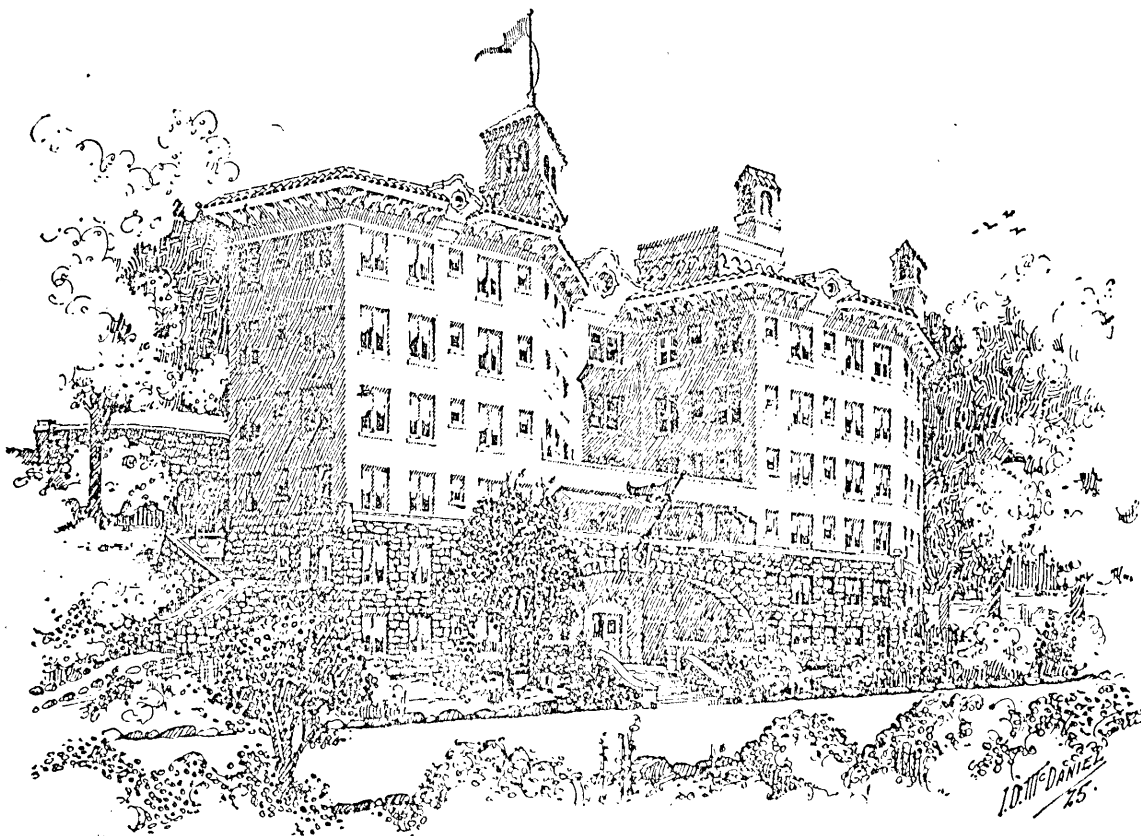
#### DOLLARS DOING DOUBLE DUTY.

On the opening day of the Western Methodist Assembly at Mt. Sequoyah, Bishop Atkins, one of the founders of Lake Junaluska, said that for beauty of situation he considered Mt. Sequoyah the equal of anything in the world, and he further said: "The Western Methodist Assembly is the greatest enterprise of the Church west of the Mississippi River."

We would not claim that, and yet in a very real sense the Bishop was right. We consider Southern Methodist University our greatest enterprise; because it is influencing the character of the young men and women who in the next generation will be our leaders. Its work is intensive and with a comparatively few persons. It is necessary. Our civilization absolutely requires the University. It must be made great.

The Assembly is meeting the needs of thousands, and it supplements the work of the University. It gives health and inspiration and larger outlook to tens of thousands, and helps to form our social life aright. In this strenuous, pleasure-loving age, it is needed and is finding its place in co-operation with the University.

Starting with nothing, it has in four years assets worth \$200,000. Its



The Sequoyah Terrace, the 100-room, fire-proof Hotel to be built by the Mt. Sequoyah Improvement Co. for the Western Methodist Assembly on Mt. Sequoyah, near Fayetteville, Ark. Invest in it and Let Your Dollars Do Double Duty.



greatest need now is a hotel that will accommodate the hundreds who are turned away. Plans have been formed for securing a hotel, the Sequoyah Terrace, in a way that will confer double benefits. The Mt. Sequoyah Improvement Co. is raising \$300,000 by selling shares at \$10 each. With this money the hotel will be built and the unsold lots of the Assembly handled and the proceeds of sale of lots will be invested in other improvements. When you buy a share you get a good financial investment for yourself, and then the hotel and the other improvements render a fine service to your Church. Thus you cause your dollars to do double duty. Every Methodist in Arkansas, who can spare \$10 ought to take a share, and many should take many shares. The editor will be glad to answer questions about this enterprise.

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## PAINS ALL OVER

**Lady Says She Took Cardui and  
Never Saw Such Improve-  
ment—Was So Weak  
Couldn't Stand.**

Weathersby, Miss.—Mrs. James M. Hall, of this place, writes that she was "getting weaker all the time" when Cardui, the woman's tonic, was first brought to her attention. After she had taken Cardui a while, she writes that she "never did see such an improvement."

"I suffered all the time and had pains all over," says Mrs. Hall. "I was so weak I could not stand. My skin was cold and flabby. I did not have any color. I had always been a very active woman—used to outdoor exercise, walking and going where I pleased, and to get down, not able to get myself a drink, was indeed a hardship."

"Nothing seemed to help me, till I began on Cardui. The first bottle seemed to strengthen me, and I sent for five more. By the time I had taken these, I was on my feet, going around, doing my work, gained in health and strength."

"I took two more bottles, and I am well and strong. Can work my garden. I haven't had any more sickness."

Ask your druggist.

NC-165

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## CONTRIBUTIONS.

### OUR GLORIOUS CHRIST.

The Cross, the Tomb, the Roman Guard

Betokened that the Cause was lost. Hope failed; to faith the way was barred;

The world was dark and tempest-tossed.

But from that day of black despair

Our Christ came forth victorious;

His Cross became a symbol fair;

Faith saw His form more glorious.

Ring out His truth from shore to shore:

"I am alive for evermore."

The world, by unbelief enticed,

From age to age in vain has sought

Again to crucify our Christ,

With clamor that His Cause is

naught;

And fearful saints, like sheep, have

quailed.

But, rising from the wrecks of time,

His Cause o'er evil has prevailed,

And Christ appeared yet more sub-

lime.

Ring out His word which cannot fail:

"The gates of hell shall not prevail."

Though controversy flames with

heat,

And human structures crash and

fall;

The wrecks are strewn about the

feet

Of Christ, Who towers above it all.

O Christ of God, Thou Changeless

One,

Head of the Church which bears

Thy name!

When all is thought and said and

done,

Thou shalt abide for e'er the same;

And Faith shall see, in clearer light,

Thy form more glorious and bright.

—Edgar C. Mason in The Presbyterian.

### SIGNIFICANCE OF EASTER

It has been said that Jesus came to the earth in winter and rose from the dead in the springtime. Significant was his advent when the world was wrapped in the coldness and torpor of sin. Equally significant was his resurrection, when he "abolished death and brought life and immortality to light through the gospel." He was born at night; he arose with the sun and took away the darkness. The advent of this lowly Nazarene changed the date and fixed the beginning of a new era. Before that time it was B. C.; after that event it became A. D. Christianity was born in the manger and confirmed at the tomb. Had there been no Easter, there would be no Christian church. Up to Easter, "the Messiah was largely a speculation." Then he became a certainty. Easter suggests the supreme miracle of the gospel. The resurrection of Jesus Christ is the most significant occurrence of his life. It is the confirmation of all that he said and claimed, the culmination of his redemptive work. It establishes his divine power. It is the keystone in the arch of supernatural Christianity. It is the assurance of the glorious resurrection of all who "die in the Lord." Had Jesus not come forth from the tomb, there would be no complete gospel for the world, but only the record of a great Teacher and Healer. Nothing but his resurrection could attest the validity of his claim. The Christian church nicely emphasizes and commemorates this wonderful event. Its solemnity snatches us from earth to transport us into the delights of heaven. To the pure everything speaks of resurrection. Nature, which seems to sleep through

the days of winter, clothes herself again with verdure and joy. Upon the branches, yesterday so dry, bloom today the loveliest flowers, and everything has a voice to say to us, "If God so clothes the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you?" The sun, which until now was wrapped in a somber mantle of fog and clouds, appears to us all resplendent with new fires; in this more radiant sun the Christian will find a pledge of hope.

Easter is preeminently the feast of hope. Hope is the world's need, a larger, purer, and better-founded hope. Much of the world is discouraged and much is despairing. It has no hope beyond today, or the satisfaction of the merest natural needs. Few people rise above a bread-and-butter ambition. So this old world needs an Easter to fill it with noble and Christly hope—hope for a larger life today and for a divine life tomorrow. The Easter gospel of hope is the only help for the needs of mankind. Such hope makes the present life bearable and inspires us to persevere.

Easter is also the day of triumph. It tells of stones rolled away, of obstacles overcome, of sin and the grave mastered, and of the great victory which is synonymous with life itself. The eternal defeat of the forces of darkness and death is celebrated at the anniversary. Christ has won in the supreme conflict, and henceforth it is possible for the least of us to live a conquering and songful life. No man understands death, though all understand that it is sure. The Christian knows this, however, and the knowledge should strengthen him to meet it with unblanched cheek and tearless eye. Death is only the servant sent to conduct us to Christ. Why, then, fear that which means bliss unutterable and inconceivable?

The famous words of Victor Hugo on immortality are pertinent to the subject:

"I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with reflections of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my heart. I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance tradition, satire, ode, song, I have tried them all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work'; I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. My work is only beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."—H. U. Roop in Religious Telescope.

## THE MYSTERY OF THE CRUCIFIXION

All of us have read the story of the crucifixion. Though we have looked upon it mentally, we have never been able to visualize it. We have considered it in all the details of the story, but have never been able to think ourselves into the very heart of it.

Jesus, even in the hour of his crucifixion, was imperial. The spirit that had borne him up as he walked into the valley of the shadow of death did not forsake him even when he was confronted by the dire fact of his own inability to escape from its coils. He was not broken in spirit. So far he gave no evidence that his confidence in God was shaken. He was imperial, though pinioned.

On his right hand was one of the crucified who rallied against him. He had no other answer but that of self-control and compassion for his fellow-sufferer. The crucified on his left furnished a rejoinder in which he rebuked the other for his failure to be tender and sympathetic in an hour when all three were caught by the hand of the law and each one of them was thrust into the experience of suffering unto death. Their humiliation was common. Their spirit different. One was hard, recalcitrant; one was tender and repentant; the other was superior and supreme.

What was the secret of the power that bore Jesus up in the hour that had always broken the human spirit? Was he different from other men? Why did he display such self-control?

Finally the end came in sight. He who had borne the grief, and shared the sorrow, and accepted wounds at the hands of others, cried out when the last tide of agony swept over him, "My God, my God, why hast thou forsaken me!" It was not the cry of one who had capitulated. It was the ejaculatory prayer of one who could not see his way and was crying for relief and the light. There was his Father to whom he could go. The anchor was not broken. The rope was only slackened. He had struck bottom in the black abyss of pain, of suffering, of self-abnegation, and of repudiation.

It was not the greatest hour of his distress, for he had gone through Gethsemane, and he had won a great spiritual victory.

Here on Calvary he was winning no victory for himself; he was only accomplishing God's will in a mighty deed of abject surrender.

Those words, "It is finished," that fell from his lips as the last utterance of his spirit, carry a meaning for us today that must not be overlooked; they indicate his own interpretation of his experience. He had completed a task; he had finished an undertaking; he had accomplished what he had been sent to do; he had finished his work. For this reason, in the hour of his calling unto his

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heavenly Father, he had suffered alone. No relief came to bear up his spirit.

Now we ask, What was God doing? what was God thinking? what was God feeling? where was God when "his well-beloved Son" was suffering unto death? Why did he not fly to his relief? His Son had called for him—the Son he loved, the Son who had loved him. If God was his Father, why did he withhold his hand in an hour when his only begotten Son was crying out to him for relief? If any earthly father had heard his only son calling to him, he would not have hesitated, but would have gone to him at once, and if an earthly father had had the love that God has, or had had the power that God has, he would have laid his hands on the machinery of the universe and have stopped all the processes of space and time to have saved his only begotten son. Then we ask, What was God doing? What was he thinking? What was he feeling in the hour of Calvary?

This is the heart of the crucifixion, this is the crucial point of the drama of Golgotha. If Jesus of Nazareth was what he claimed to be, then where was God, his heavenly Father, to whom he called out of the depths of his despair for relief? This thought drives us to raise other questions. Was Jesus on Calvary a victim? was he a martyr? was he a sacrifice? If he was a victim, then there is no reason for raising the question about this cry unto God for relief. If he was a martyr, then again his cry, "My God, my God, why hast thou forsaken me?" carries no special significance; for many men have suffered for their convictions. There is a great line of those who have given themselves unto death rather than be untrue to their sense of right and wrong. Martyrdom has been the experience of many good men. Their loyalty to the cause of righteousness, and devotion to their consciences have been such as to gain for them immortality. In their death they have made for themselves a place that passeth not away. But in the hour of their sacrifice, they called upon God as though held in the vise of despair? But God was silent, God was quiet, God seemed unattentive.

Why does he not come to the martyr's relief? We have come to think that Jesus of Nazareth on Calvary was more than a victim, more than a martyr. It is our conviction now, after the years have passed and we have the history of the Christian church and the teaching of Christian experience, that Jesus on Calvary was a sacrifice. He so interpreted himself; his disciples so interpreted it; it is the great theme of the teaching of St. Paul's epistles; and the one outstanding characteristic of the teaching of St. John in his epistles, and of the Epistle to the Hebrews; while the human heart itself finds, in this interpretation, the answer of God to its prayer for forgiveness. Interpret the cross and its Sufferer in the light of sacrifice, and Calvary has a profound significance; otherwise it has no spiritual value. Moral elements it may contain, but no spiritual dynamic is released in the history of mankind.

What was God doing? He was waiting until the work should be accomplished. He was not listening for the words of suffering, but he was waiting for the words to reach him—"It is finished." For when a great accomplishment is about to be announced, when a great task is in the process of being finished, not even God himself can lay his hands upon

the process and stop it in the interests of pain and suffering. His Son was working out the great plan of salvation in which he was to become related to men as "wisdom, righteousness, sanctification, and redemption." God might hear the cry of suffering, he might witness the agony of the cross, he might think of many means of ministering unto his well-beloved Son, but that Son was passing through the culminating experience that was to finish all he had come to this world to do. In that moment he could not be molested. God, the Father, must await until he hears him say, "It is finished."—Western Christian Advocate.

#### HAIL, GLAD EASTER.

Now comes the hallowed, triumphant Easter, stealing like a beautiful civilization through the land. Coming in the hopeful spring with the first green leaves, it brings messages of victory and immortality. Among the sacred festivals it is chief in the church's calendar for it speaks to us of the risen, glorified, triumphant, ascended Lord. On Easter the heart bounds and throbs with a new inspiration. It is a day whose light dawns in welcome recurrence into the closet of the philosopher, into the garret of toil, and even into the prison-cell, a faithful and gracious reminder that God lives and his face is looking this way. It is the church's golden jubilee. What a tragedy life would suffer were Easter to be taken out of it! To take Easter out of life would be to take the soul from the body, dethrone the reigning Christ, and make us "of all men most miserable."

It is a day upon which all congregations gather to crown Him Lord of all. Credal differences are for the moment laid aside. Pharisaical aloofness and bigotry are forgotten as the hosts of Christendom congregate to crown anew the Lord Jesus. We have heard of one minister who left Jesus uncrowned and preached a doctrinal sermon on Easter Sunday. Crimination and ecclesiastical strife do not go well with the triumphant strains of old "Coronation." Babbings and the confusing noises of the old world are lost in our Easter carols. Easter lifts man to higher levels and imbues him with a spirit that makes him worthier and better than before this inspiration touched him. This heightening of his life, this mighty spiritual reaction when it comes, may so clothe him with courage and fire him with such noble ideals that he can return to the common task and bid the old world do its worst.

Easter brightens the Christian's faith with an assurance that is unshaken, glorifies the Christian's future with an immortal hope, and rainbows the graves of his loved ones with the prospect of a reunion in the Father's house. To the sufferer on a bed of painful illness this day breathes a solace even as the flowers exhale their sweetest fragrance. And those who have seen their loved ones laid in their places in "God's Acre" on this day are able to see in fresh vision the rainbow of hope on the dark clouds of human sorrow.

Centuries have come and gone since Jesus Christ arose; events freighted with human destiny loom up on History's pages; but the fact of the Resurrection stands out among world events like the highest peak, lordly, majestic, transcending all. Centuries have served to lessen none of its significance; nor has time paled its glory, for it gathers new power and yet new meaning as the years

## SERMONIC DEPARTMENT

### AN EASTER MESSAGE.

Rev. W. C. Davidson, Pastor First Church, Hope.

Because I live, ye shall live also.—John 14:19.

Jesus here speaks by way of anticipation. These words were uttered prior to his crucifixion. He takes for granted his resurrection from the dead, and says: "Because I live, ye shall live also."

#### Jesus Lives.

"I live." How do we know that Jesus lives? Not simply because the Bible says so. We know it because we live. If our life is dependent on the life of Jesus, and we find ourselves alive, then Jesus must be alive. If we want proof of the continued life of Jesus, we must look for it ourselves—in Jesus' disciples, in his church, and things dependent upon him. If you wish to find out whether there is life in the root of a tree, you do not dig down and examine the root of the tree. You just look up at the fruit on it, or the leaves, or you examine the twigs or the bark on the branches. If these are green and growing, you know the root is alive. If then you would know whether Jesus is alive today, you would not think of trying to dig him up out of the universe to inspect him. To dig up the tree would mean its destruction; and if Christ could thus be dug up and examined by the finite mind of man, it would be proof that Christ did not exist, that there was no God.

The fact that we cannot see Christ is no proof nor evidence that he is not alive. He told his disciples that he was going away, and that "the world would see him no more." But he did not mean that he would cease to be. He was only changing his form of being. You cannot see the electric current in the cable, but you know it is there because the lights are burning. You cannot see the steam in the boiler of the locomotive, but you know the steam is there by the powerful motion of the engine. No; we cannot see Jesus, any more than we can see the root of that vine deep under the soil; but we know the root is there and alive, because it supports the branches. "I am the vine (the root, the life), ye are the branches." We know then that inasmuch as we live, Jesus lives, because we live in him, and cannot live without him. "Without me ye can do nothing."

#### If God Should Die.

If God were to die today, and cease to be, everything in this universe would die instantly—just like every street car would instantly stop on its track if the power at headquarters were cut off. You and I would drop dead where we are. The fish in the sea would die; the birds would drop from their perch in the trees, or fall from their flight in the air. The leaves on the trees would wither, the flowers would fade, and the whole earth and heavens would collapse and all life and order and being would cease. "For in God we live, and move, and have our being."

But God is alive. His Son is alive. His Church is alive. The world is

come and go. In every land, "in earth's remotest bounds" the teeming millions this Easter Day will lift their voices to Coronation's triumphant strains, and the voice of prayer and the song of praise, answering from hill-top to hill-top round the world's wide circumference, will ascend like a universal offering to heaven.—S. Curtis Yates.

alive. It wakes from its winter sleep and abounds with the energy of spring-time. Field and forest are alive and burst into bloom. The denizens of the deep are not dead, but feed and revel in the depths of its wild waters. The air is fanned by the wing of flying fowl and made vibrant with their merry music. Even the cemeteries along the roadside are aflame with the flashing colors of fresh flowers and show how their Creator can transmute the sacred soil in which they grow into life and beauty and fragrance. When we behold this abundant life we know that Jesus, the Son of the living God, is alive, even forevermore.

#### We Shall Live.

"Ye shall live also." It is reasonable that God should want us to live. He "has loved us with an everlasting love." "Having loved his own which were in the world, he loved them unto the end." He could never be satisfied without his children in the house with him. He does not intend to be separated from them forever. Why should he? What is there to prevent the reunion?

But you sigh and say, "We have loved ones laid away in the cemeteries of the land, and we too shall one day be borne thither and laid by their side." But what of that? Did not Jesus die? And was he not also buried? And yet he said, "I live." And "because I live, ye shall live also." The pledge and proof of our resurrection is Jesus himself. He said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" How can we contemplate God in all his divine perfection, as revealed in nature, in human history, and above all in Jesus Christ, and still doubt and distrust him, even in death? Paul said to Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" He who created man out of the dust of the ground can raise him from the dead. Yes, the sun will set, and the day of our earthly life and labors will close, and we will fall asleep. But "he that keepeth thee will not sleep." "Because I live, ye shall live also." "Made like him, like him we rise; Ours the cross, the grave, the skies!"

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## CHRISTIAN LIFE.

## EASTER MORNING

Open the gates of the Temple;  
Spread branches of palm and of bay;

Let not the spirits of nature  
Alone deck the Conqueror's way.  
While Spring from her death-sleep  
arises,  
And joyous His presence awaits,  
While morning's smile lights up the  
heavens,  
Open the beautiful gates!

He is here! The long watches are  
over,

The stone from the grave rolled  
away;

"We shall sleep," was the sigh of  
the midnight,

"We shall rise!" is the song of to-  
day.

O Music! no longer lamenting,  
On pinions of tremulous flame,  
Go soaring to meet the Beloved,  
And swell the new song of His  
fame!

The altar is snowy with blossoms,  
The font is a vase of perfume,  
On pillar and chancel are twining  
Fresh garlands of eloquent bloom,  
"Christ is risen!" with glad lips we  
utter,

And far up the infinite height,  
Archangels the paean re-echo,  
And crown Him with Lilies of  
Light!—Frances L. Mace in  
Pittsburgh Christian Advocate.

AND THE POWER OF HIS  
RESURRECTION.

It was the power of the resurrec-  
tion of Christ and not the mere fact  
of it which impressed the early Chris-  
tians. Jesus himself put into the  
mouth of Abraham, in the parable of  
the rich man and Lazarus, the mean-  
ingful words: If they hear not Mos-  
es and the prophets, neither will they  
be persuaded, though one rose from  
the dead.

The actual resurrection of one man  
from the dead, even if it were so ful-  
ly attested that the scientists them-  
selves could not doubt it, would not  
carry any great ethical or spiritual  
significance in itself as a mere fact,  
nor would it have any large comfort  
for us amidst the sins and sorrows of  
the world.

The scientists would be compelled  
to take account of it—it would pro-  
foundly affect their theories—and as  
a singular happening it would appeal  
to the imagination of men and would  
be news when it happened and a very  
interesting tradition afterwards.

But it was the power of Christ's  
resurrection which attracted and com-  
pelled the attention of the Christians  
of the first century. It was the pow-  
er of the resurrection on the day He  
rose and all the days that followed  
which made them sure of the fact.  
The fact they were slow to believe—  
they doubted the evidence for it—but  
the power they felt and were compell-  
ed to recognize, and then along with  
it the fact.

This is only another way of saying  
that the resurrection of Jesus belong-  
ed to a moral and spiritual order. The  
law of that order was not violated  
nor set aside but was fulfilled through  
his resurrection from the dead.

Resurrection as a mere physical  
fact loses its evidential value when  
it is dissociated from the moral and  
spiritual order in which the resurrec-  
tion of Jesus took place. If they  
hear not Moses and the prophets, if  
they refuse to recognize the order to  
which these belong, then they will  
not be in a mood to be persuaded  
even by the greatest of miracles in

the realm of the physical.

The tremendous significance of his  
own impending resurrection Jesus  
never belittled nor discounted in any  
way. He emphasized the meaning  
and comfort of it as often as he re-  
ferred to it. He knew that it be-  
longed to the order of Moses and the  
prophets, the moral and spiritual or-  
der which he identified with the king-  
dom of God.

That the resurrection of Jesus was  
a feature of the moral and spiritual  
order under which we live, that order  
which, in fact, gives to man's life its  
large meaning and value—this truth  
Peter had laid hold of and at least  
partly appreciated when, on the day  
of Pentecost, he said: Death could  
not hold Him. The emphasis is on  
Him.

It is worthy of note also that Peter,  
in his explanation of the events of  
Pentecost connected the manifesta-  
tion of power with the resurrection.  
Jesus alive from the dead had shed  
forth the spirit of life and power.

Jesus emphasized the connection  
of his resurrection with the spiritu-  
al order of the Kingdom in another  
significant way when he declared:  
It is expedient for you that I go  
away. His going meant the coming  
of the Spirit in power, and that meant  
the conviction of the world of sin and  
righteousness and judgment.

St. Paul has been charged with  
dissociating righteousness, or char-  
acter, from law, the saving of men  
from the moral and spiritual order of  
life. Nothing could be farther from  
the truth. He ceased to be a Phari-  
see in many ways, but never in real  
appreciation of law. It was his own  
bungling use of the law in a futile  
attempt to justify himself that Paul  
denounced as the folly of Pharisaism  
which is yet, alas, common among re-  
ligious people.

God in Christ dealt effectively with  
sin, condemned it as alien and pro-  
vided for its expulsion from men's  
hearts through faith. But when God  
in Christ made atonement it was not  
in defiance of law, nor in violation  
of law, nor yet in the enforcement of  
law; but it was in his own fulfill-  
ment of law, the law of the Spirit of  
life, the law of love and sacrifice  
which gave and suffered that we  
might have part in the moral and  
spiritual order to which the resur-  
rection belongs.

The Spirit through whom we feel  
the power of the resurrection, in  
whose fellowship there is liberty, who  
makes us free from the law of sin  
and death—the Spirit whom Jesus  
connected with his resurrection life  
among men is not a lawless Spirit.  
The law of the Spirit of life in Christ  
Jesus both frees us from the law of  
sin and death and enables us to ful-  
fill the supreme law of life. Ye  
therefore shall be perfect as your  
Father in heaven is perfect. I can  
do all things in Him who strengthens  
me.

The power of his resurrection is in  
the Spirit who guides us into all  
truth and enables us to fulfill the  
law of life as disclosed in God, who  
was in Christ creating a fellowship  
out of men in whom sin is condemn-  
ed as alien and from whom it is cast  
out as a fatal hindrance to life.

After all, it is not the sins that  
nailed Jesus to the cross, the sins of  
greed, hate, envy, pride, rebellion  
against God and all unbrotherliness,  
the sins which men yet practice—it  
is not these sins which are unpard-  
onable. But it is the sin which makes  
His life and death unavailable in  
creating the brotherhood the sin  
against the Holy Spirit.—Pittsburgh  
Christian Advocate.

## "MARY"—"RABBONI"

We have come again to the happy  
Easter tide. Youth, renewal, life,  
hope, rejoicing—this is the message  
of the Easter bells. We have stood  
beside the Cross, and heard the dy-  
ing Saviour say, It is finished, while  
earth and sun are veiled in darkness.  
That was the night that must needs  
be before the day. It is morning  
now! It is the springtime: For lo  
the winter is past, the rain is over  
and gone, the time of the singing of  
birds has come.

There was no singing bird in  
Mary's heart when she stood weep-  
ing beside the empty tomb, saying,  
They have taken away my Lord, and  
I know not where they have laid him.  
But when he called her by name, and  
she knew him, joy thrilled her in-  
most being, and poured itself forth  
in one full, glad note—Rabboni, My  
Master!

This the true Easter joy—to have  
Jesus, by the Spirit, speak a personal  
word to us, and to know and love his  
voice. Only then we truly say, Rab-  
boni, with full and blessed knowl-  
edge of its meaning.

There are five Greek words in the  
New Testament that are translated  
Master. They mean Teacher, Leader,  
Overseer, Lord (or Owner), Ruler  
(or Emperor). Can there be a more  
alluring word?—my Teacher in my  
eager quest to know the best; my  
Leader in a hidden and often peri-  
cious path; my Overseer, watching,  
planning, directing and fairly judg-  
ing my work, my successes and my  
failures; my Ruler, bringing order  
out of chaos, and peace from an-  
archy and rebellion. It is a blessed  
word for us now. If we say it with  
all our hearts, this will be indeed for  
us the time of the singing of birds.

The most effective testimony of  
that first Easter morning was that  
given by Mary. She ran to bring the  
disciples word, saying, I have seen  
the Lord! Have we seen him? Has

he called us by name? Have we joy-  
ously answered, My Master? Do we  
put everything at his disposal, and  
say as did the willing slave of the  
olden time, "I love my Master; I will  
not go free; I will serve him forev-  
er?"

If so, he gives us the same com-  
mission he gave Mary—Go, tell. Tell  
it in your life, in your words, in your  
personality at home, abroad, every-  
where. Tell that the Lord is risen;  
that his Father is our Father; that  
Christ is our Brother, and the Broth-  
er of all men; that there is sweet  
fellowship in kinship with Jesus.

We tell it in such a way that peo-  
ple will believe it only when we  
have seen the Master, and have re-  
ceived the message direct from him.  
The world waits for such witnesses.  
It waits for you and me. Let us  
run to bring the word to those who  
have not heard. With the victorious  
Japanese commander, let us say  
"After a thousand different thoughts,  
now one fixed purpose." Rabboni!  
My Master!—Mrs. J. H. Knowles, in  
Woman's Missionary Friend.

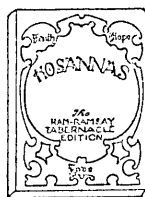
## AN EASTER HYMN.

Break, dawn of the Easter morning,  
And scatter the night afar,  
With the serried lances speeding,  
In the wake of the morning star!  
Break over the mountains hoary,  
Break over the valley dim,  
Till the vales and the hills together  
Shall thrill with the Easter hymn!

And the world that was gray with  
Winter,  
Will blossom anew with Spring;  
There shall yet be beauty for ashes,  
And the soul that was dumb shall  
sing.

The night of the grave was heavy,  
But the day of the Lord is nigh;  
Break, dawn of the Easter Glory,  
From the gates of the rifted sky!

—Margaret Sangster.



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## FOR YOUTH.

## AN EASTER WISH.

"With that holy peace of His  
Peace that passeth not away,  
With that love of life and bliss  
Which arose for thee today;  
Love that never doth depart,  
But abideth, blessing all,  
May sweet Easter in thine heart  
Keep its holy festival."—Selected.

## MURIEL'S EASTER HAT.

Muriel walked briskly along with a joyous feeling of anticipation. Easter was approaching, and she was on her way to buy a new Easter hat. She hoped the pale pink one trimmed with rosebuds that she saw yesterday in Madame Celestine's window was not sold. That was the one she had decided upon.

Father had given her the money when she told him about it. "Of course you want a pink hat trimmed with rosebuds for Easter," he said as he kissed her. "Why not?"

Muriel smiled to herself as she walked along. How splendid it was to have so good a father! She could just see herself in that hat.

What a lovely time of the year Easter was, with lilies, Easter anthems and new raiment! She did hope that hat wasn't gone.

She noticed, just in front of her as she walked along, a little stooping figure in a rust black dress and bonnet. The ribbon on the old bonnet was dingy, indeed.

"That looks like Aunt Sarepta Maxwell out at the Poor Farm," she thought. "But what can she be doing here?"

Once in a while Muriel went out with her young friends to the Poor Farm to sing or give other little entertainments. Aunt Sarepta was one of the inmates, and seventy if she was a day. Muriel liked her much better than she did any of the others, and every time she went out to the Farm she stopped long enough to have a little visit with her. There was something about the gentle, quiet, grayhaired little woman that she loved.

She caught up with the little figure in black. It was Aunt Sarepta.

"Aunt Sarepta!" she cried.  
The little figure in black turned.  
"If it isn't Miss Muriel," she said.  
"You're right about who it is, but what are you doing so far away from the Farm, Aunt Sarepta?" she asked.

"Maybe you'll think it's foolish if I tell you," said Aunt Sarepta finally, "but I came in to look at the hats—Easter hats!"

"I've never had an Easter hat yet," she added softly.

She looked at Muriel with her faded old eyes.

"Maybe I oughtn't to wish for one, being in the Poor House the way I am, but land sakes, that don't change a person's likes and dislikes. It don't take the spirit quite out of you, although it does some. I've wanted one this Easter more than ever. Sometimes I wonder why it is that the Lord has never seen fit to give me one. When I was young it was out of the question; and now that I'm old it's out of the question still. So many Easters, and never anything new or nice."

"Don't imagine I think Easter's for gay bonnets. I don't. It's got a higher mission than that. But just once, before I die, I'd like to have a bonnet on Easter."

Her voice quavered and broke.

"This old bonnet looks too bad for anything. It's kind of a shame to wear it on Easter, the day of lilies and anthems and everything. If I had an Easter bonnet I could go to church, Easter. Ezra Banks would bring me in. Ezra's real good to the inmates; he and his wife do the best they can for us."

Muriel scanned the stooping shoulders, the wrinkled face, the gnarled old hands.

"Aunt Sarepta," she said softly, "if you want an Easter bonnet I think you ought to have one."

She hesitated but a moment.

Then the vision of the pink hat with the rosebuds faded away forever.

"I know of a splendid millinery shop not far away," she went on; "we'll go there and see what we can do."

Aunt Sarepta looked somewhat dazed as if she didn't quite understand.

"Miss Muriel," she cried, "you don't mean to say that you're going to buy me an Easter hat?"

"That's just what I do mean, Aunt Sarepta," she replied smilingly.

They reached Madame Celestine's shop after a few minutes' walk. The pink hat trimmed with rosebuds was still in the window, but Muriel turned resolutely away.

"We want to look at bonnets," she said brightly to the attendant.

They found one before long—a little black lace bonnet with a cluster of lilies nodding over the brim.

"Try it on, Aunt Sarepta," said Muriel.

Aunt Sarepta needed no second bidding. In the twinkling of an eye, off came the old dingy bonnet and on went the black lace one.

It was astonishing to note the difference it made in Aunt Sarepta's looks. She looked ten years younger, and there was a faint flush on her withered cheeks.

Muriel surveyed her approvingly.

"That's just the bonnet for you," she said.

They walked out of the shop carrying the hat box between them.

"Aren't you goin' to have an Easter hat, child?" asked Aunt Sarepta.

"That pretty pink one in the window would be just the thing for you."

"It is pretty," Muriel acknowledged. "But my last year's one will do very well."

She did not tell Aunt Sarepta that had it not been for her bonnet, she could have had the pretty hat in the window. But she wouldn't have done that for anything.

Aunt Sarepta nodded.

"Oh well, you'll look nice in anything," she remarked.

She was silent a moment.

"My very first Easter bonnet," she went on slowly, "I can't believe it. It isn't wrong to be so glad, is it? It isn't wrong to be so happy? I've waited all my life for an Easter bonnet."

Muriel looked at the wrinkled face, on which the flush still lingered. And in that moment she did not regret the hat with pink rosebuds that she could not have. She rejoiced that she had bought an Easter bonnet for Aunt Sarepta.

"It isn't wrong for you to be happy," she replied almost reverently.

"It's right. It's Easter and you've waited long enough."—Susan Hubbard Martin in Pittsburgh Christian Advocate.

## FOR CHILDREN.

## THE EASTER CONCERT.

Mother gives a concert  
On each happy Easter day,  
For a pleasant entertainment—  
'Tis the finest kind of way.

There's an early morning orchestra  
Up in the Maple trees,  
And they've chosen for their leader  
Robin Redbreast, if you please.

They are natural musicians,  
As 'most anyone can see,  
Every trill is given clearly,  
And in perfect harmony.

Then, the next upon the program  
Is an Easter song so sweet;  
All the birdies join the chorus,  
Which they cheerfully repeat.

Soon you hear a lovely trio,  
And the bluebird's glad quartet;  
Then Miss Phoebe sings a solo  
That you never can forget.

Yes, this charming Easter concert  
Is most cheery, glad, and gay—  
How can anyone be gloomy  
Upon such an Easter Day?  
—Normal Instructor and Primary Plans.

## THE FORGETFUL EASTER RABBIT

As Mary Lucile Gray looked over the green hedge that divided her yard from that of Martha Ellen Bell she felt sad. Ever since Martha Ellen and Mary Lucile had been old enough to go to kindergarten the Easter Rabbit had left many beautifully colored eggs in Martha Ellen's yard and only one or two rather plain ones in Mary Lucile's yard. One Easter there had been none at all for Mary Lucile. She often wondered why the Easter Rabbit was so thoughtful of one little girl and so forgetful of another.

Tomorrow would be Easter, and she would have liked to go over on the other side of the hedge and look for eggs in Martha Ellen's yard; but her mother had told her that that was not at all the right thing to do unless she were invited. Besides, it would only make the Easter Rabbit angry.

So Mary Lucile tried to content herself with looking over the hedge into Martha Ellen's yard and wondering whether the Easter Rabbit would bring Martha Ellen as much this year as he had brought her before.

Martha Ellen, looking from the window, saw her little neighbor, and she said to her mother: "Mother, the Easter Rabbit must forget Mary Lucile. He hardly ever leaves much in her yard."

"I am sorry," said her mother. "With so many girls and boys to visit I suppose he must be in a great hurry."

"I wish we could do something about it," said Martha Ellen.

"You might give her some of the eggs that the Easter Rabbit leaves for you," said her mother.

"Oh, I did that last year," said Martha Ellen, "but it isn't the same thing for her as finding them in her own yard. She thinks the Easter Rabbit doesn't like her very well or is angry about something she has done. Last summer there was a rabbit in her garden eating some lettuce and her mother said, 'Mary Lucile, do chase that rabbit from the garden,' and Mary Lucile did. Now she thinks that perhaps it was the Easter Rabbit, and that that is why he is angry, because a rabbit, even an Easter Rabbit, has to live on something, you see."

"What do you think about it?" asked her mother.

ed her mother.

"I think perhaps it was the Easter Rabbit," said Martha Ellen.

"That might explain it," replied her mother, "but I know of something we can do to make Mary Lucile feel better."

"Oh, what?" asked Martha Ellen.

"Early in the morning before Mary Lucile is up we can plan a surprise for her. Tonight we can dye some eggs in beautiful colors like those the Easter Rabbit leaves, and we can put them in her yard for her to find."

Martha Ellen jumped up and down in her pleasure and laughed and clapped her hands. "Oh, what fun!" she said. "Mary Lucile will think it was the Easter Rabbit."

That afternoon Martha Ellen and her mother went to the store and bought the most gorgeous dyes that they could find. They took them home and read the directions on the packages carefully and then began to prepare them. What fun they had dyeing the eggs—purple and sky blue and sunset yellow and rose, and then putting on beautiful pictures of Easter bonnets and rabbits and chickens.

When the eggs were finished Martha Ellen and her mother put them into handsome nests, and Martha Ellen thought the morning would never come. But it did come, and very early she took the nests into the yard where Mary Lucile lived and placed them in the kind of places where an Easter Rabbit would be most likely to leave them. Then she came home in a great hurry, for she did not want to be seen.

After Martha Ellen had looked in her own yard for the Easter rabbit's nests she and her mother waited for Mary Lucile to begin to look in her yard. They watched from the window and before long Mary Lucile came into the yard to hunt. Martha Ellen clapped her hands in delight every time Mary Lucile was near a nest.

At last Mary Lucile found one, and then she found two or three more, and by that time she was so excited that she called her mother—her mother seemed excited, too—and then she called Martha Ellen.

"Oh, Martha Ellen, do come and look at the pretty nests that I've found."

Martha Ellen and her mother went at once through the hedge into Mary Lucile's yard and saw the nests of eggs. They were excited, too, and of course they pretended not to know anything about them.

"The Easter Rabbit seems to have been as good to you as he was to me this time," said Martha Ellen. "Maybe he was better to you, because he gave you that beautiful sugar egg with a picture inside it." (Martha Ellen knew just how beautiful it was, for she had put the picture inside it herself.)

"Oh, I am glad he is not angry with me," said Mary Lucile. "I was afraid he might have remembered about my driving him from the garden. It may not have been the Easter Rabbit anyway, but then it may have been. You never can tell."

Martha Ellen giggled and said no, you never could.

At the end of the day Martha Ellen said to her mother: "Mother, I believe it's more fun to play being an Easter Rabbit than to have an Easter Rabbit visit me."

And Martha Ellen's mother said she thought so, too.—From Youth's Companion.

## Woman's Missionary Department

Edited by

MRS. W. H. FEMBERTON... 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.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—John 14:2.

In the going away of her beloved mother Miss Bess Combs has the deep, loving sympathy of many friends in Arkansas. She is now in St. Joe, Mo., with her aged Father and sister and our prayer is that the Holy Comforter abides with them day by day.

### W. M. S. CALENDAR.

Annual Meeting L. R. Conf. W. M. S. April 6-9 in Central Church, Hot Springs.

L. R. Conf. Y. P. Summer Conference, Henderson-Brown College, June 14-19.

N. Ark. Conf. Y. P. Summer Conf. at Petit Jean July 5-10.

### IMPORTANT NOTICE.

All delegates to L. R. Annual W. M. Conference, April 6-9, in Central Church will please send their names to Mrs. H. King Wade, 737 Quapaw Ave., Hot Springs, Arkansas. Mrs. Wade is anxious to get the names of the delegates to the Annual Meeting as soon as possible.

### TO THE WOMEN OF THE LITTLE ROCK CONFERENCE.

At our Annual Meeting in Hot Springs we shall present the Belle Bennett Book of Remembrance, and each auxiliary which has raised \$5. per member may have its name inscribed thereon.

Because some may not understand why so few have raised the required amount, I think some explanation will be well.

The original plan made by the Missionary Council to erect a fitting monument to our great leader called for a gift of \$5.00 per capita from each member of the Missionary Society. The Little Rock Conference in annual session in 1923 accepted a quota of \$7,500 when her membership was approximately 3,000, making a per capita quota of \$2.50. We have had success in this undertaking; but are there not numbers of auxiliaries that can raise an amount equal to \$5.00 per capita in the next week and be among the honored ones at the meeting in Hot Springs?

I feel that the women of the Little Rock Conference are women of faith and that we believe in great undertakings, and shall we not be in the forefront in this one?

Perhaps there may be some women in your auxiliary or church who would make a gift large enough to raise your quota. Let us make a heroic effort to meet this need.—Mrs. J. M. Workman, Vice-President.

### THE WILMAR AUXILIARY.

One can scarcely find anywhere an auxiliary more alert and pluckier than we have at Wilmar. For once they are determined to appear on the Honor Roll, striving to make the required points to reach this goal. Our Mission Study is very interesting and the Bible class is most helpful.

The 22nd instant we met in regular

session in the home of Mrs. M. E. Bird. President, Mrs. J. M. Johnson, led the program with all the members present taking part in the discussion. Mrs. W. S. Anderson presented the capsule game into which all entered enthusiastically. Each capsule contained the name of a member of the auxiliary and the one whose name was drawn is to be recipient of special acts of kindness done by the unknown holder of the name. At a "revealing" party to be given later each member will have revealed to her the one who has been her "capsule friend."

The Wilmar Auxiliary entertained with a St. Patrick's day program at the school auditorium to a company of about one hundred friends. Music, Irish comedy, and drama featured the program. Refreshments were served and all had a happy time.—Mrs. S. C. Yates, Supt. Publicity.

### NOTES FROM THE MISSIONARY COUNCIL.

Nineteen Foreign and Home Missionaries were consecrated with Bishop Boaz in charge of the beautiful and impressive service. Four Deaconesses were consecrated after the inspirational address by Bishop Mouzon.

Value of Council's property has increased.

At the end of the quadrennium in 1922, the women owned property in the foreign and home fields amounting to \$2,523,122. At the close of this quadrennium the value of the property for Woman's Work is \$3,417,176.

Invitations for the Council meeting of 1927 were cordially extended by Nashville, Tenn., Shreveport, La., Louisville, Ky., Washington, D. C. and Lake Junaluska, N. C. Shreveport receiving the highest number of votes was declared the choice of the Council.

The Raleigh papers were very generous in giving space to reports of the Council and from a synopsis of Bishop Mouzon's address at the consecration of the Deaconesses we read in the News and Observer:

Four deaconesses were consecrated at the Edenton Street Methodist Church yesterday morning with an impressive service, following an inspirational address by Bishop Edwin D. Mouzon in which he held up as an ideal of service the love of God expressed in John 3:16, "For God so loved the world that He gave His only begotten son, that whosoever believeth should not perish, but have everlasting life."

Inspired perhaps by the earnest young faces of the girls giving themselves to the service of the Master, Bishop Mouzon delivered a masterly discussion dealing with the fellowship of God, His natural struggle and suffering in giving His only begotten son, and the challenge in the above passage for heroic service. If Christians really believe this passage, really believe in Him, then they will go out and Love, go out and suffer like Jesus, he declared.

And standing before the altar with the glow of the stained glass window

on their uplifted faces, four girls dedicated their lives to Him, in His name to "minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, and save the sinning." They were Miss Martha Robinson, of Jackson, Tennessee; Miss Mary E. Glendenning, of Palmyra, Missouri; Miss Emma Wall, of Morristown, Tennessee; and Miss Bess Sargent, of Haleyville, Ala.

"God's love for this world is not a first but a last truth," Bishop Mouzon said in his address. "Some may think it natural that God is Love, but the facts of life are all against it." There is, he pointed out, sorrow, sin, and death in the world as well as love. Comparing the Christian religion with Buddhism which he described as fundamentally pessimistic, and Zoroastrianism which holds with essential dualism, the speaker found the difference to be in the fundamental fact, that God is love, on which the Christian religion is based.

God, he maintained, was a human God, One who suffered and One who can sympathize. There is a vaster and more fundamental difference between evangelical Christianity and Unitarianism than some people suppose. The God of Unitarianism is remote, said the speaker while the Christian God suffers. The essential principle of atonement is to be found in this passage, according to Bishop Mouzon, in which He offered Himself up for human sin.

Christian religion is not only good advice, it is good news as well, he said.

Discussing the wording of the text the Bishop thought according to the Greek text the word "eternal" should be used instead of "everlasting."

Christ came to give quality not quantity of life, he maintained, and that is what the world wants, new life.

In his solemn charge to the missionaries Bishop Boaz said:

"Dear Sisters: We greet you and hail you as happy comrades of all who go crusading with Christ. You are summoned to a great task in a great hour. You are to be witnesses for your Master in the dark and far places of the earth.

"We rejoice to remind you that you need not go alone and unequipped. He who commands you to go has promised you his presence and his power. You do not go out from him or for him, but with him. Without this victorious companionship all else is vain. There will be dreary days and lonely nights when 'other helpers fail and comforts flee.' He will abide to fill such days with courage and such nights with song.

"The paths you tread will be marked by his footprints, for there is no place, near or far, where he has not been before you. You will find no speech that is strange to him and no heart, however benighted and besotted, in which his voice does not plead.

"We commit you to this ministry of love whose simplest deed among the least and lowest will be done unto Him who will not forget or fail to reward."

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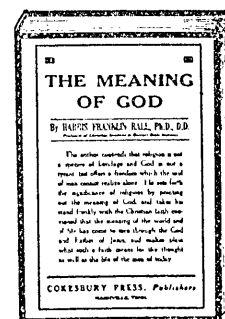
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In the preface to this book Dr. Rall says that if there is any truth in the statement of the reviewer, "it represents a tragic misconception of the real nature of religion. For it is the very purpose of religion to offer men not restriction, but release. It is the open door for the mind of men seeking a meaning for the world and life that will lift them above the hard order of physical nature."

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## Sunday School Department

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### A CORRECTION.

Rhodes' Chapel, Mr. Ben Lewis correspondent, is on the Strong Circuit in the Camden District. By mistake this was reported in the Arkadelphia District last week in giving the name of additional schools adopting the Dual Mission Special.—C. E. Hayes, Chairman.

### COKEBURY SCHOOLS.

A number of Cokesbury Schools have been planed for April and May. If you want a School, write the superintendent of Cokesbury Schools and Classes in your District and we will arrange it for you at the earlist possible date.

We appreciate so much the splendid support many of our Sunday Schools are giving us by their Fourth Sunday Missionary Offerings. We are glad to report every month new Schools adopting this policy.—S. T. Baugh, Extension Secretary.

### HELENA DISTRICT SUNDAY SCHOOL INSTITUTES

All Sunday Schools in the Helena District are expected to be represented at one of the following Institutes: Helena, April 12 or Wynne, April 13. Each school will make a report of its work. The following program will be rendered at each place:

9:00-9:20 a. m. Devotional—Dr. Jas A. Anderson.

9:20-9:35 a. m. Report of Executive Secretary.

9:35-10:20 a. m. Program of Work—Rev. G. G. Davidson.

10:20-10:35 a. m. Elementary Work—Mrs. W. W. Dudley.

10:35-10:45 a. m. Intermission.

10:45-11:10 a. m. Training Work—Rev. A. W. Martin and Rev. S. B. Wiggins.

11:10-11:30 a. m. Missionary Work—Rev. George W. Pyles.

11:30-11:50 a. m. Organized Class Work—Rev. W. L. Oliver.

The various groups will meet together in the afternoon for discussion of special features.—W. V. Womack, Executive Secretary.

### SUNDAY SCHOOL INSTITUTES SEARCY DISTRICT.

Program: Leslie, May 3.

11 a. m. Devotional, Rev. Harvey Anglin.

11:15, "Program of Work" Rev. G. G. Davidson.

7:30 p. m. Devotional.

Talks 25 minutes each:

"Teacher Training" Rev. W. P. Whaley.

"Organized Classes" Rev. Harvey Anglin.

"Missionary Training" Rev. J. E. Cooper.

3 p. m. Elementary Institute—Miss Lottie McDonald.

Round Table discussion.

Night Session.

7:30, Devotional, Rev. Edgar Shuler.

Inspirational Talks, 15 minutes each.

"The Vantage Point of the Child" Rev. Harvey Anglin.

"The Teaching Function of the Home" Rev. J. E. Cooper.

Program: Bellefonte, May 4.

3 p. m. Devotional, Rev. E. W. Faulkner.

7:30 p. m. Devotional, Rev. A. McKelvy.

Same topics as in above meeting. Program: McCrory and Kensett.

10 a. m. Devotional, Rev. F. E. Dodson.

10:15 "Program of Work" Rev. G. G. Davidson.

11:00 a. m. "Teacher Training" Rev. W. P. Whaley.

1:30 p. m. Devotional, Rev. J. M. Fryar.

1:45 p. m. "Organized Classes" Rev. Harvey Anglin.

2:15 p. m. "Missionary Training" Rev. B. L. Wilford.

2:45 "Elementary Institute—Miss Lottie McDonald.

2:45 Round Table Discussion.

Night Sessions.

7:30 Devotional.

Inspirational Talks, 15 minutes each.

"The Vantage Point of the Child" Rev. Harvey Anglin.

"Teaching Function of Christianity" Rev. W. P. Whaley?

"How to Hold the Young People to the Church" Rev. F. E. Dodson.

"The Responsibility of the Home" Rev. J. E. Cooper.

GROUP MEETINGS FOR PRESCOTT DISTRICT.

Group No. 1

Prescott, Prescott Ct., Blevins, Gurdon.

Place, Midway; Time, Apr. 13, 2:30 and 7:00 p. m. Leader, Rev. C. D. Cade.

Group No. 3

Emmett, Hope Hope Ct., Spring Hill, Washington-Ozan Columbus

Place, Hope; Time, Apr. 15, 2:30 and 7:00 p. m. Leader, Rev. W. C. Davidson.

Group No. 4

Mineral Springs, Nashville, Center Point, Bingen, Murfreesboro

Place, Bingen; Times, Apr. 16, 2:30 and 7:30 p. m. Leader, Rev. G. L. Cagle.

Program

Devotion by Group Leader, 2:30-3:00.

District Goals, J. L. Dedman, 3:00.

Teacher Training, O. L. Walker.

Cokesbury Schools, A. W. Hamilton,

Wesley Classes, J. M. Hamilton.

Evangelism in Sunday School, F. G. Roebuck.

Supper on the ground.

Sunday School Day and Mission offering, J. W. Teeter, 7:00-7:30.

Elementary Work, Miss McRae, 7:30-8:00.

Sunday School Superintendents and Charts—C. N. Baker.

### SET-UP MEETINGS IN THE PARAGOULD DISTRICT.

Beginning at Black Rock Sunday morning, April 4, the Extension Secretary will make a trip through the Paragould District for the purpose of meeting with the pastors and workers in various charges where Cokesbury Schools are planned for the near future:

A tentative schedule is as follows: Sunday, April 4:—11 A. M. Black

Rock.

3 P. M. Mt. Zion.

7:30 P. M. Portia.

Monday and Tuesday nights on the Gainsville Charge.

Wednesday night at Old Friendship on East Side Paragould Circuit. Thursday night, Bard, on the same charge.

The public is cordially invited to all these services.—A. W. Martin.

### ELEMENTARY GOALS FOR NORTH ARKANSAS CONFERENCE.

The Elementary Council of the North Arkansas Conference has set these goals for 1926: To have a Standard Conference, two B Standard Districts, seven C Standard Districts, one hundred schools observing Children's Week, two hundred seventy-five ranking departments, forty-five new departments organized, and to introduce graded literature in as many schools as possible.—Mrs. Bessie Carpenter, Ele. Supt. N. Ark. Com.

### APPROVED COKEBURY SCHOOL AT NETTLETON.

During the past week Bro. J. M. Harrison and I have been with Brother H. F. McDonald in an Approved Cokesbury School on the Nettleton and Bay Charge. Bad weather hindered to some extent but we had a total enrollment of 29 with nine earn-

ing credit. Several others plan to take examinations through the Nashville office.

The school was held at Nettleton where Brother Earl Keich is the Sunday School Superintendent. The Sunday School has had a splendid growth during the past year. During the past week, work was started on a Sunday School addition to the rear of the present church building. The church auditorium is to be refinished in the very near future. Under the leadership of Brother Keich and Brother McDonald, the pastor, the school is gradually being organized into a really efficient institution.

This is Brother McDonald's second year on this charge and he is doing a really comprehensive work. The church at Bay is also being remodeled to take care of the Sunday School. Brother A. B. Lane is the superintendent in charge of this school.

Brother Harrison drove over each night from Jonesboro to teach "What Every Methodist Should Know." His class was high in their praise of his work.

It was our privilege to enjoy the hospitality of the parsonage. More and more are we convinced that Methodist preachers are the most fortunate of men in the selection of help-meets. It was a good week.—A. W. Martin.

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## EPWORTH LEAGUES.

## SECOND REPORT OF ANNIVERSARY DAY PROGRAMS FURNISHED LITTLE ROCK CONFERENCE.

The second week shows that Anniversary Day Programs have been furnished the following Churches, in Districts named:

Arkadelphia District: Last week 4. Central Avenue, H. Springs, 1. Total 5.

Camden District: Last week 10. Waldo, 1; Total 11.

Little Rock District: Last week 12. Highland, Keo, Tomberlin, Hundley's Chapel, Douglassville, Geyer Springs, 6; Total 18.

Monticello District: Last week 1. Crossett 1; Total 2.

Pine Bluff District: Last week 2. Gillett, Good Faith, Faith, Sulphur Springs, Mt. Carmel, Roe, Bethel, 7; Total 9.

Prescott District: Last week 6. Prescott 1; Total 17.

Texarkana District: Last week 10. This week none. Total 10.

Brother W. R. Harrison writes: "We have no League but will pay our part for League extension work." We appreciate so much this fine spirit.

Pastors should order Programs rights away. We have them on hand and furnish them free.—S. T. Baugh, Chairman.

## NEW LEAGUES FOR PARAGOULD DISTRICT.

On Feb. 14 I was called to Pochontas by our former pastor Bro. Hall to organize a Senior League—I asked the senior Leagues of Walnut Ridge to go with me and put on their program, "Faith and its Fruits." This was a very good program and rather an appropriate one for a new League, for it gave them an idea of just how to carry on their meetings.

Mr. Glen Rankin was leader and each one did his or her part well. A Rankin, our president. After the special song was given by Mr. H. V. meeting steps were taken and a most promising League was organized with Mr. Joe Blankenship for President. There were about thirty young people present and I feel sure that this League will become one of Paragould's best, for Bro. Hall is a friend of the young people and they are willing to help him in any way they can. With him to help I am sure they will succeed. They also have a new Junior League.—L. Andrews, Dist. Sec.

Bro. Claude Harvison of St. Francis informs me he has a newly organized League in one of his churches. This is a great help for the young pastors to take such an interest and encourage the young people, and I appreciate the help of Bro. Harvison for he is so far away I cannot very well get there just when he wants me. I am looking for this to be a good League and shall do all I can at any time I am called on.—L. Andrew, District Secretary.

## Better Music

For your Church and Sunday School is to be found in this popular song book "Victorious Service Songs," used and recommended by Homer Rodeheaver, who has sung for more than forty million people. "A great improvement in song-book compilation." Religious educational leaders are using and recommending "Victorious Service Songs." If you will name your church a cloth bound copy will be sent for 30-day free examination.

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## WALNUT RIDGE PRESENTS PLAY "BREAKING WINNIE."

The Senior Epworth League presented a three act comedy "Breaking Winnie" at the Swan theatre, Feb. 23, to a full house. This play was put on to make up funds with which to finish paying for piano purchased by the Leagues. About \$150 was cleared the first evening. March 4 the play was taken to Portia where a nice sum was realized and on the fifth it was taken to Imboden and there another successful program was given. They are now talking of showing at Pocahontas. This play was directed by Mrs. R. C. Rainwater and much credit is given her for the success the Leaguers have had. They presented Mrs. Rainwater with a beautiful floor lamp for her untiring efforts in helping them get up the play. They hope to have enough to pay their pledge in full after the piano is paid for. They are not a gold seal League, but I am sure there is not a better League anywhere when it comes to doing their part.—Laura Andrews, District Secretary.

## HELENA LEAGUE.

In order to assist in raising its pledge money the Helena Senior League, Friday night, Mar. 19, gave a concert. The talent represented was of a high order.

Readings, musical numbers (vocal and instrumental) were arranged in pleasing order. The setting of the whole was attractive, yet simple as the modern living room would afford. It was in the Church basement with an improvised room arrangement. All lights were off except the floor lamps that threw in relief the entertainers.

When the last number was ended and the lights flashed on, many were heard to exclaim: "How lovely! My That was worth a dollar!" What talent we have in each locality!

Let other Leagues bring to the attention of the public, its wonderful talent in song and story.—Editor.

## BATESVILLE DISTRICT.

The Batesville District secretary, Cledice Jones, has been active in the work with his Leagues. He now has a Union League doing excellent work. It has monthly meetings, thus keeping up interest.

The following report is made of one of the meetings.

## INDEPENDENCE COUNTY UNION LEAGUE MEETING.

A meeting which proved a source of great inspiration to Leaguers and a number of visitors, was held at Moorefield on Sunday, March 7.

Representatives were present from seven Leagues of the County. The program was based on First Department work and each member on the program responded willingly and with an earnestness that showed the true spirit of Christian service. The interest shown on the part of the listeners was extraordinary and there was displayed a real unity in spirit, in loyalty to the work and a purpose to follow Christ wherever he may lead.

We feel that an organization that can bring together such a company of young people in such a worthy cause is worth while and that we as Leaguers have abundant reason for taking courage and assuring ourselves that we can do things if we but try. It was decided that we would hold the next meeting at Sulphur Rock on Easter Sunday. We went away feeling that our Union really has a future.—Flora Ottinger, Reporter.

## LAYMEN'S CORNER.

## WESLEY BROTHERHOOD AT HELENA.

A Wesley Brotherhood was formed among the men of the Helena Church several weeks ago. R. E. Davis is president; Royce M. White, secretary and Aubrey Elphinstone, Treasurer. The Brotherhood has a good membership and is carrying out its purpose of enlisting men for active work in the Church. Among its activities to date are conducting services at the jails; serving the country communities; visiting the sick; looking up visitors and strangers; serving on committees to go after absentee church members and assisting in the activities of the church in every way possible.—Reporter.

## BROTHERHOOD AT MALVERN.

At a meeting in the Methodist Church for the purpose of organizing a Wesley Brotherhood for the Methodist Church of Malvern, D. C. Allen, Andrew I. Roland, and R. Farmer Tackett, members of the board of stewards, constituting the nominating committee, Norcliffe Meyer was elected president, George R. Lindahl, vice-president, Albert W. Jernigan, secretary, and George B. Cox, Treasurer, all for a term of six months.

Talks made by Doctor Stowe, presiding elder, and Rev. A. W. Waddill, pastor of the Methodist Church on the aims and purposes of the organization, were well received.

Those present and becoming charter-members of the organization were R. Farmer Tackett, church lay leader, M. N. Keith, J. H. Reeves, H. O. Giles, L. P. Taffinder, Lon P. Hardin, Sam Sullenberger, Paul Clifton, Ray Boyle, G. C. Spears, D. G. Allen, William Lee, Doctor Charles Prickett, Andrew I. Roland, Robert W. Baker, Isaac Roland, Earl Harrison, McDonald Murry, R. S. Smith, Jr., Marvin Cooper, Rev. A. W. Waddill, George R. Lindahl, William T. Murry, Jr., W. S. Winfield, F. D. Cooper, S. E. Henry and Albert W. Jernigan. Refreshments were served by Cox's Army, after which it was voted to hold the next meeting in April.—Albert W. Jernigan, Secretary.

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the House of Pilcher has been continuously engaged in designing and building pipe organs for the most discriminating churches in America. Ever having been alert to the adoption of every modern development along the lines sanctioned by the world's greatest organists, it has established an enviable reputation for instruments of superior tonal qualities and ease of manipulation. Church officials will find it greatly to their advantage, in the selection of a new organ, to avail themselves of the many helpful suggestions that these long years of practical experience enable the House of Pilcher to submit. No obligation. Address:  
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No matter how long you have been suffering or how many so-called "cures" you have tried, you will never be fair to yourself until you have used Bond's Remedy. This remedy is made especially to relieve those urinary pains which cause you untold suffering.

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. Adv.

The Official Board of our church at its regular monthly meeting held last night unanimously endorsed the new "Homil-opes" samples of which had been previously mailed to us, and instructed me to order the new kind in the place of the old style.

George G. Talk, St. Mark's M. E. Church, Montclair, New Jersey.

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**ALL-STATE CHURCH NEWS.****PRESCOTT DISTRICT NOTICE**

The District Conference meets at Glenwood April 18-21. A District League meeting will be held Sunday, 18th., Sunday School meeting 19th. Dr. C. M. Reyes will bring the messages Monday night and Tuesday. We will be glad if all connectional men can reach us Tuesday.

The following committees are announced: License to preach—W. C. Davidson, F. G. Roebuck and C. D. Cade.

Recommendation for Admission on trial—O. L. Walker, G. L. Cagle, J. B. Simms.

Deacons and Elders Orders—J. M. Hamilton, S. C. Dean, J. C. Johnson. —J. L. Dedman, P. E.

**NORTH ARKANSAS CONFERENCE LEADS LITTLE ROCK.**

A letter reached me today from the Board of Missions, Nashville, Tenn., stating that up to March 23, the North Arkansas Conference had sent in \$16,990.29, and the Little Rock Conference had sent in \$14,286.61. What is the matter with the Little Rock Conference that they are allowing the North Arkansas Conference to so far surpass them in this serious pull for emergency money?

While I'm writing about this, let me urge all pastors in the North Arkansas Conference who have not completed their collections to do so immediately. Also allow me to urge all the presiding elders who are serving as Treasurers of their Districts to make remittances promptly. We want to show the Little Rock Conference how this thing is done.—O. E. Goddard.

**REV. C. F. HIVELY, EVANGELIST.**

Rev. C. F. Hively is a duly authorized evangelist in the North Arkansas Conference, and has permission from the Board of Missions to go outside his Conference when there is no pending call for him within his Conference. Brother Hively has made good as a pastor in circuits and stations. He has the evangelistic gifts and will do fine service as a Conference evangelist. There is no risk in employing Brother Hively.—O. E. Goddard.

**J. K. HARRELL SENDS GOOD LIST**

Rev. J. K. Harrell, our pastor at Buena Vista, sends in a good list of subscriptions with check for the entire amount. We thank Brother Harrell for this fine work.

**R. B. HOWERTON SENDS LIST.**

Rev. R. B. Howerton of Belleville has forwarded a list of subscribers and states that he will have another list ready in a few days. Thank you, Brother Howerton, for your co-operation.

**WIDENER 100 PER CENT.**

Rev. T. H. Wright of Widener has forwarded a list with check which puts Widener on the 100 per cent list. This is fine and we thank Brother Wright heartily.

**FINE HOLLY SPRINGS LIST.**

Rev. and Mrs. C. R. Andrews called during the Training School and left a fine list for the church at Holly Springs and also a check to cover. This is good work and we appreciate it.

**E. B. WILLIAMS SENDS LIST.**

Rev. E. B. Williams, our pastor at Vilonia, sends in a good list with check and states that he expects to

put the paper finally in all the homes represented in his church at Vilonia. He has this to say concerning his work: "Everything is going nicely. All the churches on this charge are taking on renewed energy and we are hoping for a great year."

**BABY CHICKS, STANDARD BRED.**

Eleven varieties from pure-blood, standard-bred range flocks. 15 years breeding and selection. Methodist measure and quality. Free catalogue. Sipple Poultry Ranch and Hatchery, Laddonia, Missouri.

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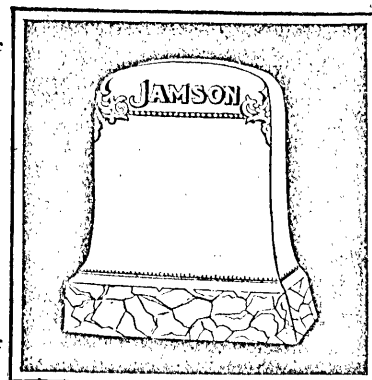
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# EASTER SUNDAY HOLDS SIGNIFICANCE FOR PORTLAND METHODISTS. DR. STONEWALL ANDERSON TO PREACH

Sunday, April 4, will be doubly significant for the loyal, cultured Methodists of Portland and their energetic, faithful pastor and his inestimable help-mate. It will be a day that will signify the resurrection and ascension of our Lord and Savior and will be the first Sabbath on which services are held in the beautiful, modern, spacious \$50,000 church. Moreover, it will be a day of rejoicing and thanksgiving for this liberal congregation.

Rev. J. R. Dickerson, the "church-building" pastor of the Little Rock Conference, has invited Dr. Stonewall Anderson, secretary of the General Board of Education, to deliver the evening sermon and preach at night also. Dr. Anderson is easily one of Southern Methodism's greatest preachers. He is an educator of note, a man of high intellectual attainments, scholarly and profound, and a great connecticut officer. He will be heard with joy and profit at Portland by great congregations next Sunday.

Time and space would fail to give a detailed description of this splendid edifice. To really appreciate the wonderful achievements of Brother Dickerson and his loyal, responsive people, you will have to visit Portland and see this commodious, modern church. The architectural design is not only unique, but attractive. The floor plan throughout the building is ideal, anticipating every need of the congregation and the Sunday School. Every available foot of space is utilized to the very best possible advantage.

The dimensions of the basement are 78x24. It is complete in every particular. An attractive kitchen, 16x22, provided with stove running water, sink, built-in cabinet and table, the furnace room, lavatory for men, a large assembly room, and Sunday School rooms are located on the first floor, which is as beautiful as the main floor in the average church.

The main auditorium with a seating capacity of 300, and with a combined capacity of more than 500, is 78x72. In addition to this is the second floor of the educational department, equipped with rooms for

the Men's Bible Class and the Women's Bible Class, ladies' parlor, pastor's study, choir room, and a spacious vestibule. Of course the floor plan is uniform and connected throughout the first and second floors.

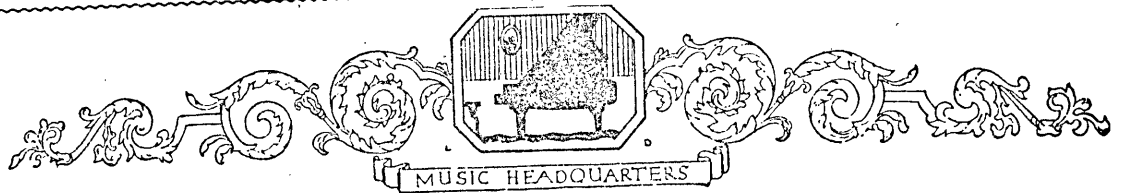
A double stairway leads from the basement to the main floor, and a similar arrangement connects this floor with the balcony of the main auditorium and the third floor of the educational department, which is used for the Intermediate-Senior Sunday School Classes.

Departmental Sunday School facilities are provided for every age group in the splendid, growing Sunday

School. The special needs of each department have been met in the matter of physical equipment. Lockers have been built in for every department; hardwood floors throughout the entire building; the ceiling and finishing wood work are also of white oak lumber throughout; ladies' lavatory and rest room; furnace heat; perfect lighting system, with attractive electrical fixtures; equipped with the famous Laminex doors; comfortable pews.

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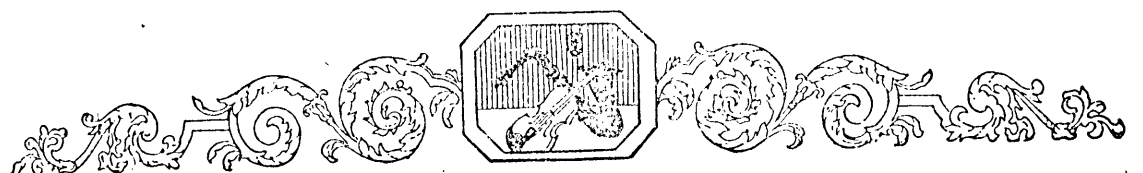
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Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

Dickerson and his faithful committee, as well as the untiring women of the church, have been working unceasingly to have every detail complete. From "pit to roof" the building will be in first class trim. Every department and room will be ready for occupancy.

#### Building Committee.

Associated with Brother Dickerson in this monumental achievement were such outstanding laymen as Messrs. J. W. Pugh, B. O. Cummings, H. H. Naff and Dr. R. E. Cocherham. The builder was Mr. B. B. Horton. They have performed a miracle, it seems to me. They have now ready for use a building that is easily

worth \$60,000, including grounds and furniture, and owe the insignificant sum of \$5,000.

#### Portland-Parkdale 100 Per Cent.

Some good news from the Portland-Parkdale charge. Both churches are 100 per cent on the Arkansas Methodist. This is another evidence of the fine work of Brother Dickerson. He looks after the matter of Christian literature and boosts his own Church organ. We thank him and his fine people for their splendid cooperation.

#### Portland High School.

During my recent visit to Portland I had the pleasure of seeing the Senior Play. It was a success from

every standpoint. Each "dignified" senior acted his part well. Several of them conducted themselves on the stage like "veterans." I trust that these fine boys and girls will enter one of the church colleges in Arkansas this Fall.

Prof. J. Homer Hudson is superintendent, and Prof. W. H. Brummett, Jr., is principal of the Portland schools. Both are loyal Methodists. Other members of the faculty are: Mrs. Susie B. Cene, music and expression, Misses Evelina Hutches, Zura Jones, Freeda McNutt, Elizabeth Fleming and Helon Simpson. It is a standard, A-grade high school, offering courses through the twelfth grade.

I did not spend enough time in this progressive town to meet the leading citizens, and I shall not rest perfectly satisfied until I return for a longer sojourn and secure additional information for a regular "Portland" section in the Methodist.

With Rev. Clem Baker as director, assisted by one of the pastors of the Monticello District, a two-unit training school is to be held at Portland, beginning Sunday afternoon, April 4.  
—J. C. G.

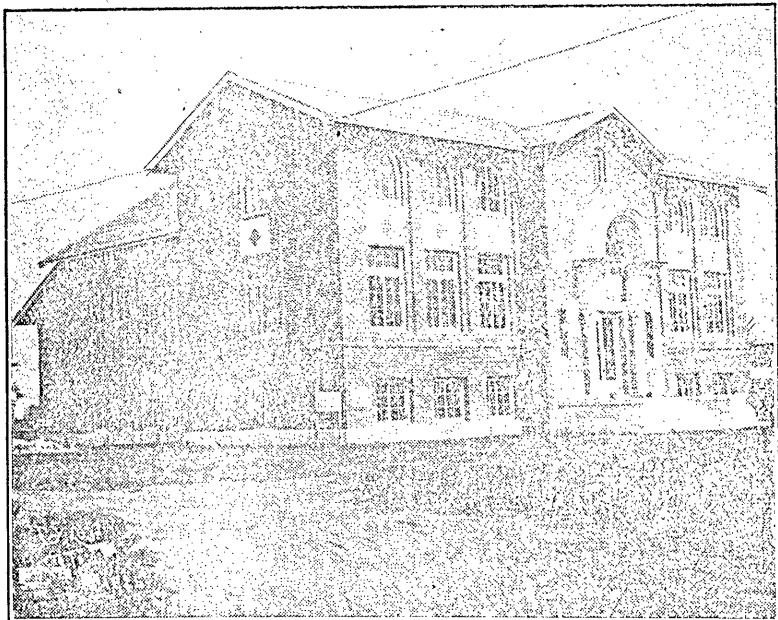
#### CAPITOL VIEW METHODISTS IN GREAT REVIVAL.

Capitol View Methodists are in the midst of a great, "old time" revival. Dr. B. A. Few, the pastor, is being assisted by Rev. John A. May, of Montevallo, Alabama, one of our most widely known and highly effective general evangelists. So far the response and results are most gratifying. This is to be expected because organization, preparation, prayer, and personal work always insure a genuine, church-wide revival. Before the revival, the faithful pastor put all of the available forces of his church to work. Their work has meant much during these "special-effort" days. The services are well attended, and the interest has been excellent from the very beginning.

#### Plans That Insure Success.

The pastor has been doing some very constructive work since conference. Early in the year he outlined several very "desirable" objectives which he is anxious to realize ere

**WEAK EYES** Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.



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*One Dollar Per Year In Advance*

IN THE APRIL NUMBER will appear the reply to Dr. A. C. Millar's attack upon his fellow minister, Rev. Bob Shuler, published as an Editorial on the front page of a recent Number of the Arkansas Methodist.

This reply was submitted for publication in the Arkansas Methodist and I have his letter, declining to publish the same and returning the article.

This is the second time that Dr. Millar has used the pages of his Advocate to bitterly attack and criticize me, his brother minister, and twice he has been courteous and courageous enough to decline to publish a rejoinder.

Therefore I am forced to reply through the Magazine and every minister and layman in Arkansas should read that reply.

**Signed: BOB SHULER**

N. B. Send your subscription to J. R. Spencer, Publisher, 1201 S. Flower Street, Los Angeles, California.

Easter Sunday passes into history. They are so comprehensive and so fraught with import that we give them below as they appeared in the "Methodist Messenger," the well edited bulletin of Capitol View:

#### Our Easter Objectives.

One hundred accessions to the church.

The enrollment of the Sunday school equal to the enrollment of the church.

Three hundred in regular attendance at Sunday school.

A Tither's Band with a membership of not less than thirty-five.

One hundred per cent plus of all benevolent claims subscribed.

Every member pledged for a definite amount for the payment of the annual budget of the church.

Every member doing some definite

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By Rev. W. M. Clow. Author of "The Cross in Christian Experience." First century conceptions of the unchanging Christ.

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Studies in the characters of the twelve apostles. By Rev. W. Mackintosh Mackay. The widely-read author of the Bible Types of Modern Men and Women draws inimitable character sketches of the twelve followers of the Master.

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By Rev. C. S. Woodward. The stories children love best and how to tell them. It is a splendid volume for those who are seeking the secret of interesting youth.

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#### Worthy of Special Mention.

In this connection, we wish to comment on the wonderful work that is being done by Superintendent H. R. Coffman and his efficient secretary, Mr. Elton Carpenter. Under their direction the Sunday School is doing splendidly. Recently they installed the most unique systematic, and helpful "literature" cabinet we have ever seen. In their well-equipped Sunday School office, is a section given over to a "pigeon-hole" cabinet, in which all of the literature is kept according to the department, year, class and date. In other words, they have a complete system of keeping the literature. It is placed in these "pigeon holes" with special reference to four things: viz., 1. As to the department, whether Jr., Senior or Adult; 2. Year, whether 1st or 2nd, or title of material for each year; 3. With reference to each class; 4. and, lastly, as regards the date. It is a fine "system within a system," and so far as we know "something entirely new under the sun."

#### Must Save Seed.

For fear that we will "run out of soap" for interesting material for a write-up, after my visit to Capitol View in the near future in the interest of the Methodist, we had better hold the other data until a later date. This is what the "old timers" used to call "saving seed."—Business Manager.

## SUNDAY SCHOOL.

### Lesson for April 4

#### JESUS APPEARS TO HIS DISCIPLES

LESSON TEXT—John 20:24-29; 21:1-23.

GOLDEN TEXT—Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—John 20:29.

PRIMARY TOPIC—Thomas Happy to See Jesus Alive Again.

JUNIOR TOPIC—Jesus Appears to His Disciples.

INTERMEDIATE AND SENIOR TOPIC—Jesus Appears to His Disciples.

YOUNG PEOPLE AND ADULT TOPIC—Loving and Serving the Risen Lord.

#### I. Jesus Manifests Himself to the Disciples—Thomas Present (20:24-29).

Thomas was absent at the first appearance of Jesus—just why we may never know. His absence deprived him of a vision of the Lord. The other disciples went to Thomas with the glad news of the Lord's resurrection but he would not believe. His stubborn disbelief was such that he doggedly declared that unless he saw the prints of the nails and put his finger in the print of the nails and thrust his hand into His side, he would not believe. Note:

1. The Lord's kindness to those who have difficulties (vv. 26, 27).

Thomas deserved rebuke, but the Lord kindly supplied the evidence which he demanded.

2. The Lord revealed Himself to Thomas (vv. 27, 28).

When He thus revealed Himself, Thomas was transformed from a doubter into a confessor. He cried out, "My Lord and my God."

3. The superior blessing of belief without sight (v. 29).

Jesus patiently furnished Thomas with tangible evidence of His resurrection, but assured him that belief on Him without the tangible evidence was to be in a frame of mind to receive the blessings of the Lord.

#### II. Jesus Manifests Himself to Seven Disciples at the Sea of Tiberius (21:1-14).

1. The occasion (vv. 1-3).

At Peter's suggestion the disciples go fishing. They do not go back to their old calling without hope in Christ. They should not be accused of forsaking their Lord—they were poor men, therefore obliged to work. Furthermore, honest toil should not be considered incompatible with witnessing for Christ. Sensible men and women will be busy at so-called secular occupations until called from them by the Lord. Indeed, when the Lord wants men to work for Him, He goes to those who are busy. The disciples toiled all night and got nothing.

2. The risen Lord the supplier of the disciples' needs (vv. 4-14).

At daybreak the Lord appeared on the shore and inquired as to their success. The Lord appears at the point of their extremity. When the disciples confessed their failure, He directed them and success followed.

#### III. The Charge of the Risen Lord to Peter (21:15-17).

Christ put to Peter the thrice repeated question, "Lovest thou me?" before He gave to him a commission. This shows that supreme love to Christ is the one essential qualification for serving Him. "Lovest thou me more than these?" means, no doubt, "Do you love me more than you do these disciples and all things besides?" Three classes in the church need special care and food adapted to their several estates.

1. Feed My lambs (v. 15). This first charge relates to those who are beginning the Christian life, the babes

in Christ. The word "feed" means more than instruction. It means in addition to instruction, surroundings, influences, examples, etc.

2. Tend My sheep. (v. 16).

This charge shows a different class. It means to shepherd the sheep. The duty here enjoined is to deal with the mature class. He must feed them, give them the proper instruction, guide them, lead them and correct them.

3. Feed My sheep (v. 17).

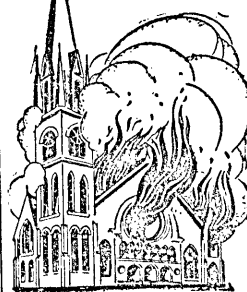
This third charge means the caring of aged Christians. The word "feed" is much the same as in the first case. It means that for the aged Christians the instructions ought to be such as will be suited to their needs.

#### IV. Follow Me (vv. 18-23).

Christ here gives a prophecy concerning Peter's death. It was to be by crucifixion (v. 18.) Peter once shrank from the cross, but now the Lord holds it up before him. It is not the Lord's death on the cross, but Peter's own. Whatever may be before, even the cruel cross, the disciples are directed to follow Him.

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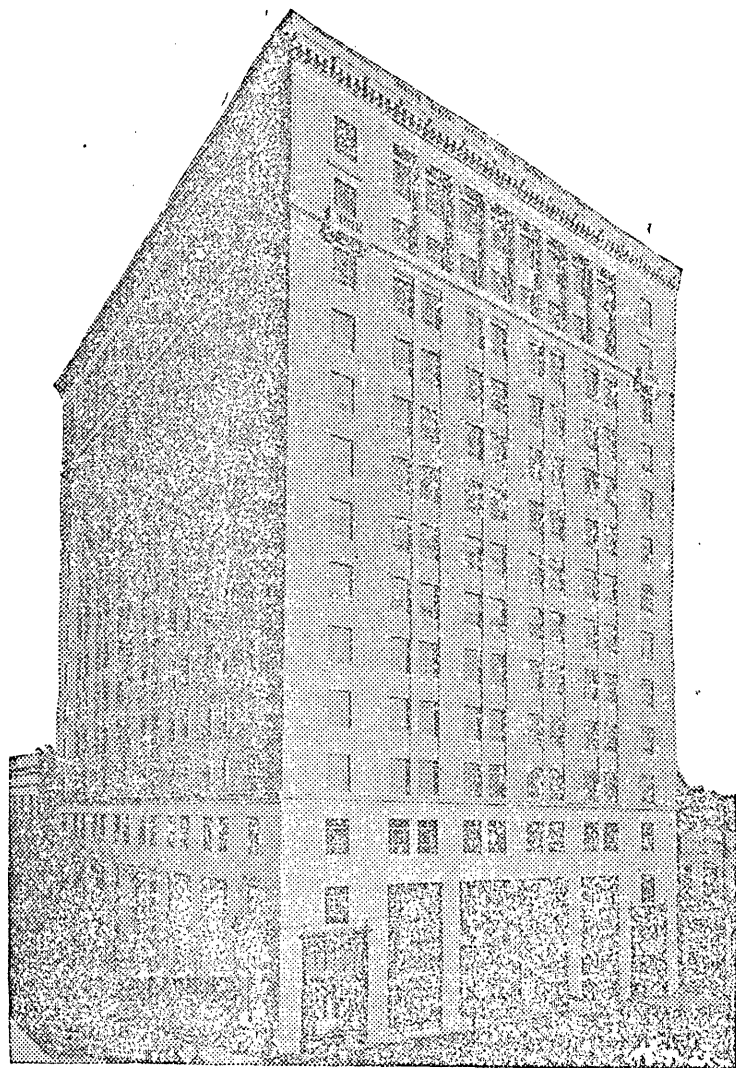
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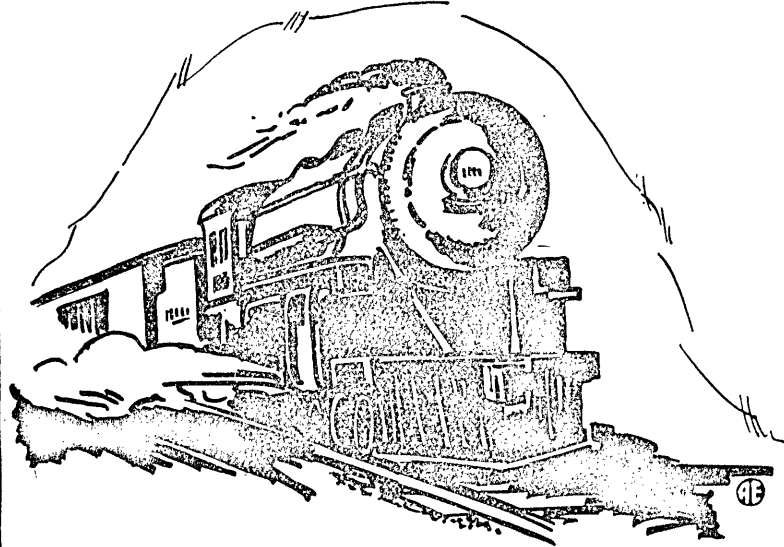
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