

# 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. XLVI.

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No. 5.

## PUNGENT PARAGRAPHS

Prosperity does not pursue the lazy nor punish the provident.

The knocker wields a boomerang which oft returns to sock the knocker.

If your principles are properly proved, your policies may be prosperously pursued.

If you would be a successful leader of men, learn first to be a follower of the "Son of Man."

Just as the insurance company with the best policies is the safest, so is the individual with the best policies safest in his life work.

The wise man lends his ears and draws interest in learning without loss; but he holds his tongue until there is a market for that commodity and then sells at his own price.

## EDUCATIONAL OVERCROPPING

It is evident to every man who really understands the educational situation in our state that there is overcropping of certain schools. By straining a point we may be able to maintain the four agricultural and mechanical schools which we already have; but it will take every dollar that should legitimately go to that type of school.

At present there is a disposition to make them as like as two pins, to give to each what any one has so they may be in every respect on an exact parity. We believe that they should have equal financial support, that there should be no discrimination in that respect. Their real needs should be ascertained and provided for; but there is no reason why each should be exactly like every other. To most people farming is simply farming. They fail to realize that there are more different kinds of farming than almost anything else—that farming in different states should be in many respects different if it is to be successful, and in a state like ours where there are marked differences in soil and climate and occupational conditions, the school for each section should seek to discover the needs and possibilities of its section and adapt its courses and instruction to these conditions. To illustrate, if the section is peculiarly adapted to dairying, dairying should be the speciality for that school. If cotton seems to be the best product for another section then its school should specialize on cotton. If horticulture seems to be best for another region, then let its school emphasize that kind of farming.

To be sure, there are certain things that all must have, and in the lower classes there cannot be much differentiation; but in the more advanced classes there should be more and more specialization. It is the advanced courses that are expensive. It often happens that it costs as much in teaching force and equipment to instruct ten advanced students, as it does to provide for 100 in the lower classes. It should be possible for the youth who wants to specialize on dairying to be directed to that school where he can get what he needs at the least expense to the state. There should be such comity and correlation that the representatives of one school will heartily advise a youth to go to another school because he can get what he wants to better advantage in the other school.

It is the right of the state which creates and finances these schools to say exactly what kind of school each should be. It is not the prerogative of any community to demand that the school which the state has given to it shall undertake to do work which can be better done or more cheaply done elsewhere. Community pride or community greed must not be allowed to override the interests of the state as a whole. Those who receive the largest benefits should not be permitted to dictate to the state. Through its Legislature, the state is responsible for the creation and maintenance of the whole system of public education, from elementary school to university, and should not create unnecessary schools or maintain schools

**WHO HATH MEASURED THE WATERS IN THE HOLLOW OF HIS HAND, AND METED OUT HEAVEN WITH THE SPAN, AND COMPREENDED THE DUST OF THE EARTH IN A MEASURE, AND WEIGHED THE MOUNTAINS IN A BALANCE?—Isaiah 40:12.**

that are doing only such work as may be better and more cheaply done in other schools.

The state should recognize the fact that the denominational schools save the state vast expense in maintaining without taxation schools that relieve the state of the necessity of doing certain kinds of work, and the state should so organize and establish its schools that they will not become ungenerous rivals of the denominational schools, and these denominational schools should also co-operate with the state in promoting a real and efficient system of education. When the state is doing certain kinds of educational work well, the denominations should not attempt to duplicate it and thus increase the cost to the people as a whole. We believe that in distinctively cultural education the denominations can do rather better work than the state, but in research and professional work the state has a distinct advantage.

It is an outworn idea which the best educators do not recognize, that to be respectable an institution must be what we now call an "A Class College." It is vastly more honorable to be a first-class high school in a community that can adequately support a high school than to be a poor, undernourished college in a community that cannot take care adequately of a first-class college. It is immeasurably more honorable to be a high grade agricultural secondary school than to have the high-sounding name of college and do only approximately high school work. There was a time when it made comparatively little difference in what institution a youth took his college course, as courses were similar and teaching forces inadequate in all; but today, with standardizing agencies requiring certain income, faculty, and equipment a handicap is upon the student who comes from an unrecognized institution to the larger standardized institution.

Unfortunately, in Arkansas we have hardly realized this change, and there are still communities that demand colleges when there is no need for more colleges and when it is impossible to equip them to meet the standards that have been set up and which we have no power to change.

In the realm of state education, the Legislature should give to the State Board of Education power so to guide the destiny of institutions that receive funds from the whole state and are not local in their relations that these institutions might be shaped according to real needs and not according to local whims and community pride. The Legislature is made up of good and patriotic men, but few of them have the information and the vision to settle these questions; but they can authorize a body of qualified men, after careful consideration, to correlate our state institutions. Let us quit overcropping in colleges and diversify in education as well as in farming.

## THE CHEAPEST WAY TO EDUCATE

Arkansas ranks high in so many ways that it is painful to discover her at the bottom anywhere—except in crime. But much as we laugh at the people in the East who think of us as second-cousins to the savages, and much as we pride ourselves on our progressive and cultured citizens, cold facts force us to admit that we rank at the foot in books and libraries.

Some idea of present conditions may be gained from facts gathered by the Arkansas Free Library Service Bureau. They are published in the re-

port of the Department of Education (of which the Bureau is a part) called "Four years with the public schools." This says: "All of the Counties did not give a report on library conditions, but what is true in the 35, which reported, is typical of the conditions in the other forty: 31.1 per cent of elementary schools with some kind of a library, 76.3 of high schools with some kind of a library, 79,081 elementary pupils having no kind of a library, 871 high school pupils having no kind of a library."

If the same proportion holds true in the other forty counties not reporting there are altogether about 160,000 elementary pupils and 1,700 high school pupils without any kind of a school library. In these days when so much outside reading is required for standard school work, this situation is appalling.

To the school children, especially to these 160,000 children who have no libraries of their own, the Free Library Service Bureau ministers. Individuals, communities, and clubs are also served. Packages of from one to several dozen may be borrowed on application. Books may be had for the asking, provided they are not already in use. We have appropriated only \$4,000 during the past biennium for our Free Library Service Bureau. For similar work Oklahoma spends \$45,000, Georgia \$16,000, Missouri \$40,000. Arkansas appropriates less than half what any other state does. And that is not the worst of it. Many other states have spent money on their traveling libraries for years and have a large stock of books. Arkansas has had traveling libraries only since 1923 and has never appropriated enough money to create a book fund. The books available for traveling libraries, especially those suitable for the grades, are few in number and even these few are rapidly falling to pieces through constant use.

Do we need more books? some one asks. We do not deny that some great men as well as thousands of ordinary mortals have grown up and lived happily and successfully with very few books. Also they got along without radio and automobiles.

If anyone by chance wonders whether the people of Arkansas want more books the following extract from the report of the Free Library Service Bureau makes reply. It is in regard to its own activities, 1923-1925.

Number of traveling libraries loaned	124
Number of packages sent out	510
Number of volumes in shipments	4,490
Total circulation	19,788
Number of Counties in state	75
Number of counties into which shipments have been made	65
Total number of volumes in library	5,000

This by no means represents the hunger of our people for books because many requests for books could not be filled. The cupboard was bare.

Do our people want books? The report of the Bureau answers again. "One of the traveling libraries went over the hills forty miles on mule-back to answer a community's request for books. One country borrower wrote at the end of the winter that she had read that year eighty books to her husband by lantern light while he milked."

The \$37,000,000 spent in the U. S. last year for the support of public libraries would indicate that most people think books are needed. Also the additional \$4,000,000 spent for the state libraries. \$1,000,000 of this was for state library extension work including traveling libraries.

If you want more books, if you want Arkansas to rank high in education you can help by presenting the facts to your representatives in the Legislature and asking them to vote more money for books for the Arkansas Free Library Service Bureau.

Carlyle has said: "All that Mankind has done, thought, gained or been.....is lying as in magic preservation in the pages of books. They are the chosen possession of men."

# THE ARKANSAS METHODIST

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## PERSONAL AND OTHER ITEMS.

Rev. G. E. Patchell of Brinkley sends in a club of twelve subscribers, and expects to send more.

Rev. W. C. House, First Church, Pine Bluff, and Rev. G. W. Warren, Dalark, send in 100 per cent lists. This is fine work and is appreciated.

Last Sunday Dr. H. D. Knickerbocker of First Church preached the commencement sermon for the mid-year graduates of the Little Rock High School.

Dr. H. D. Knickerbocker, pastor of First Church Little Rock, last week delivered the annual address before the Chamber of Commerce of Texarkana.

Rev. A. J. Bearden of Center Point writes that Trinity Sunday School on his charge should have been credited with \$1.55 in the report made on Jan./20 on the Orphanage.

Rev. W. B. Hays, P. E. of Booneville District, announces that he has appointed Rev. L. W. Fair pastor of Rover Circuit to take the place of Rev. M. L. Edgington who gives up his charge to go to school.

Are you reading and studying about our wonderful missionary work? Marvelous things are happening and you should understand that they are similar to those things that happened in Apostolic days.

Rev. A. R. Wells, accredited evangelist, has an open date Feb. 14 to March 13. He is now in Girard, Kansas, and can be secured with or without singer. His home address is 5210 Parry Ave., Dallas, Texas.

Rev. B. L. Wilford, our pastor at Cotton Plant, with five of his family, has had influenza, but all are better. He has been hindered in his activities, but expects to begin work for the Arkansas Methodist this week.

Rev. W. J. Clark, our pastor at Wilmot, writes: "We are working on our 100 per cent list and will have it finished in a short time. Our church is moving along finely. 62 per cent of Conference Claims have been pledged. Our mission quota will be paid in full. We hope to have a new \$25,000 church in the next twelve months."

A card from Mrs. Weaver brings the information that Rev. Lester Weaver, our pastor at Paris, is in the Memphis Baptist Hospital recovering from a major operation. He is doing well and hopes to go home within a week.

Have you renewed your subscription? If you have not, do it now and apply for the travel-accident policy. It is the cheapest and best insurance, all things considered. If you suffer from an accident while traveling, and have no insurance you will regret it. Attend to it now.

Rev. Wm. D. Matthews, member of the West Oklahoma Conference, Custodian of the Confederate Memorial Hall at the State Capitol, Chaplain General of the United Confederate Veterans celebrated his 81st birthday Tuesday January 11, at work in his office.—Oklahoma Methodist.

This week we begin a continued story, "Lydia of the Pines." The first chapter is somewhat tame, but it improves as it runs. We are sure that our young people will appreciate it and many of our older readers will enjoy it. We are introducing this feature in response to many suggestions for improving the paper.

The National Anti-Saloon League has arranged for Dr. R. H. Bennett, superintendent for the Southern States, to spend a month in our state. He is a strong speaker and great organizer and can do the cause of prohibition fine service. Any pastor who would like to have him for an address should communicate immediately with Supt. P. E. Kemper, Little Rock. Dr. Bennett can be used on week nights as well as Sunday.

Mrs. W. C. McColpin, of this city, who has done much good work for the Arkansas Methodist, writes us a fine letter of appreciation and expresses her desire that the paper go into all of our Methodist homes. She knows from observation that the paper is a strong factor in the home and church life, and she cannot understand why it is not always taken and appreciated. Such letters help the editor to work on and try to make a better paper.

The newspapers of other states are announcing that our Legislature is expected to pass a law that will legalize Sunday baseball. We are quite sure that there are those who are planning to introduce such a bill, and nothing will deter them but a conviction that it cannot pass. By prompt action in expressing your opinion to your representatives and senators, you may prevent the introduction and passage of such a godless measure. Get busy and protest.

Read the article on "Race Track Gambling" on page 14 and then decide whether you want that kind of commercialized sport in Arkansas. If you do not pledge your members of the Legislature against such things there is a possibility of the passage of a "Race Track Gambling Bill." Of course, it will not be so labeled. The gambling phase will be camouflaged and innocent people will be fooled by it. Good people, do your duty or you will regret it.

"The African Methodist Episcopal Zion Church is ready to unite with the A. M. E. and C. M. E. Churches, that the Kingdom of our Lord and Master may be manifested throughout the world," said Bishop George C. Clement of Louisville, in a public address before the Bishop's Council of the A. M. E. Zion Church, at its recent meeting in Jacksonville. Of his personal attitude toward the plan, Bishop Clement said: "If I am an obstacle to unification, it will be a small sacrifice for me to get out and let others come in that this may be accomplished. Nor do I speak for myself alone, but I voice the sentiments of my colleagues here." He expressed the opinion that the achievement of unification is only a question of time.

In a recent issue of the St. Louis Christian Advocate, our good friend, Dr. C. O. Ransford, the editor, in a column editorial pays the Arkansas Methodist a very high compliment which is fully appreciated. So much of it is personal that we hesitate to reproduce it. However, we are willing that our readers should see the following: "The Arkansas Methodist is most representative of the church and every good interest of the people of that great and growing commonwealth.....It is more than well edited. It is superior in every way. Ministers and people appreciating its large and indis-

pensable service, should meet every Conference requirement in extending the circulation and in providing financial support."

The saloon has not been abolished by law; there is not one word referring to the saloon as an institution either in the Eighteenth Amendment or the Volstead code. The saloon has disappeared simply because beer has disappeared. Bring back beer, you bring back the saloon.—Central Christian Advocate.

It is reported that an atheistic paper in Russia has a circulation of 130,000. A certain publisher in the U. S. has grown immensely rich selling atheistic pamphlets and publishing periodicals which attack Christianity. Will our Methodist people allow these destructive papers and pamphlets to surpass their own constructive literature?

Roger W. Babson, the great financier and statistician, recently said: "The South is entering upon an economic career of the greatest importance not merely to the South, but to our whole nation." If this is true—and we believe it—we should prepare ourselves morally and religiously for it. Wealth used merely for material comforts and pleasure, has always been a curse. Unless it is spiritualized it will damn and destroy. Let us invest millions in our Christian institutions and save our people from the subtle sins that follow the misuse of money.

Rev. L. J. Ballard, associate editor and business manager of the Wesleyan Christian Advocate, the organ of the two Georgia Conferences, writes expressing appreciation of our editorial on "The Way Out," and calls attention to the fact that this good Georgia paper is self-supporting, has nearly \$5,000 cash on hand and accounts receivable amounting to some \$5,000 more. That is good news. At our editorial meetings Dr. Ballard had always seemed so concerned about advertising and collections that we had the impression that his paper was suffering like the rest. We congratulate him and the 256,000 Georgia Methodists on their good management. Those are two great Conferences, North Georgia having more members than we have in our whole state.

Druggists of Dayton, Ohio, have taken a step toward ridding their stores of salacious and suggestive magazines, which may be widely followed throughout the country. At a meeting of their association, they adopted and signed the following resolution. "Be it resolved, that a committee be appointed to act as censors for the magazines and periodicals sold on our stands, for the purpose of controlling the output of indecent and salacious, if not illegal, magazines that are continually placed on the market by certain publishers who have no regard for moral decency, but simply plan their nefarious practice for personal gain. We are of the opinion that such publications contribute in no small degree to moral lassitude and lawlessness, detrimental to moral and physical welfare."—Ex.

On February 9, the Teacher Training Class for Sunday School Teachers and Officers will be organized. The Class will meet each Wednesday evening at 8:15 immediately following prayer service, and will continue only forty-five minutes. Four courses will be offered, the satisfactory completion of which will be credited on the Gold Seal Diploma work. The following are subjects offered and instructors: "Administration and Organization of the Sunday School," Mr. J. Rogers; "The Pupil," Mr. Crawford Green; "Principles of Teaching," Mr. H. W. Gilmore; "The Bible," Dr. Hammons. This is an unusual opportunity for our Sunday School teaching and administrative force, and it is earnestly hoped that if you have not taken credit work on these subjects, that you will avail yourself of this opportunity.—El Dorado Bulletin.

Last week at the banquet given by the Arkansas State Fair Association and the Little Rock Chamber of Commerce in honor of the Arkansas Legislature, the toastmaster, Mr. A. G. Khan, president of the Chamber, in his introductory remarks said: "Little Rock favors a bigger, finer, more useful State University right where it is." This was warmly applauded and seemed to be heartily approved by all present. We believe that this now correctly represents the sentiment of the people of our city who have thought through the question of the location of the University. The time has come for the most cordial relations between the Capital City and the whole state. Every state

## CLUBBING PROPOSITIONS!

Knowing that many of our readers take other periodicals, we have arranged to club with two great periodicals: **Farm & Ranch**, the great Farm and Household Paper of the Southwest, regular price \$1; and **Better Homes & Gardens**, the great Home-lover's Journal, regular price 60 cents.

**Arkansas Methodist** (\$2) and **Farm & Ranch** (\$1) both for \$2.50. **Arkansas Methodist** (\$2) and **Better Homes & Gardens** (60c) both for \$2.30. All Three (costing separately \$3.60) for \$2.75.

If you want the wonderful \$7,500 Travel-Accident Policy also, add only 90 cents to any of these propositions.

These three periodicals will give you a variety of the best reading and will meet the needs of all members of the family. The propositions are open to both old and new subscribers of all the periodicals.

They may all be sent to one address or each to a different address. When you order be very careful to give addresses accurately and indicate whether you are an old or a new subscriber to each periodical.

Make all checks and money orders payable to **Arkansas Methodist**.

Take advantage of these propositions promptly, because we will not continue them long unless we find that they are used by our subscribers.

## STOP! LOOK! ACT!

### YOU NEED PROTECTION AGAINST ACCIDENT

Whether Riding or Walking You are in Danger

The **ARKANSAS METHODIST** Furnishes Protection at Small Cost  
Our subscription price is \$2, but if you will send \$2.90 your renewal or new subscription will be entered for a year, and you get a \$7,500 Accident Policy. Can you beat that?

For every \$2.90 sent with a different application the person named will get a year's subscription and a Policy for a year.

Make birthday presents with policy and paper.

Make a separate application for each person.

Fill blanks in form below, and send check or P. O. order for \$2.90 for each application.

.....192..

Arkansas Methodist,  
221 E. Capitol Ave., Little Rock, Ark.

I inclose \$2.90 for subscription and Accident Policy, and certify that I am over ten and under seventy years of age, that I am not deaf nor blind, and that I am not crippled to the extent that I cannot travel in public places, and hereby apply for the \$7,500 Travel-Accident Policy in the Federal Life Insurance Co.

P. O. .... State ..... St., or R. F. D. ....

Occupation ..... Age ..... Date of Birth .....

Place of Birth .....

Signature.....

Below write name and address of person to whom you want insurance paid in case of death. Otherwise it will be paid to your estate.

Beneficiary's Name..... Relationship.....

Remember, for every \$2.90 and a different application, you can get a Subscription and Policy for one year. Act promptly and you will have no regrets. Delay and you may be sorry.

Date when application was received .....192..

needs a great city and the great city should be willing to promote every good institution in its state. We are pleased to know that proper sentiment is growing.

### PRIZES! PRIZES!

**Ten Dollars** will be given to the youth between fifteen and eighteen who writes the best 1,500 word outline of the story, "Lydia of The Pines" which begins in this issue.

**Ten Dollars** will be given to the Mother who writes the best 1,000 word criticism of the above story.

**Ten Dollars** will be given to the best essay on a subject to be selected from the Forestry Primer that is running in our Department for Youth. The subject will not be announced until the series of Fourteen Lessons is completed. Children and youth are urged to read these Lessons and preserve them, and thus be ready to enter the contest. It may be possible that more than one prize will be offered.

Cut this announcement out and keep it, and read and preserve the files of the **Arkansas Methodist** so that you will be ready to write when the stories are finished.

### DO YOU WANT LEGALIZED GAMBLING?

We have positive information that a bill has been prepared and will be introduced, if the authors decide that they have a chance to secure its passage by our Legislature, to legalize gambling on animal races, such as horse and dog races. It will be so skilfully drawn that, unless good people are vigilant, it will deceive them. It looks harmless, but is intended to make possible the lowest form of race-track gambling.

The authors have in mind to draw their bill in such form as to seem to benefit our State Fair. If they do, it will not be with the approval of the Fair officials, who are not in favor of thus prostituting one of our really worthy institutions. It may take the form of a bill to promote the breeding of better animals with an appeal to our farmers.

Now we know that this is coming unless the authors decide that they have no chance to win. The same is true of bills to legalize Sunday Mov-

ing Pictures and Base Ball.

We feel sure that our people are not ready to let such nefarious and degrading measures become laws; but unless you let your representatives and senators know your position, they may conclude that you approve. We urge that you immediately write and advise your members in the Legislature that you oppose such laws. Let congregations and official boards pass resolutions and send them to members of the Legislature.

We are giving fair warning. Will you act promptly and save your state from disgrace? Most of the legislators are good men, but they are only men and they need your hearty support.

### TO OUR SUBSCRIBERS

While it has been our policy for several years to drop subscriptions immediately on expiration, we are this year allowing them to run a little past the expiry date.

We are doing this, because many of the subscriptions were made under the "Club Plan," and we are sure that thousands of subscribers are waiting to know whether that plan is to be used for their church this year. In many cases it will be, as pastors are notifying us that they are working on their clubs. However, if a subscriber knows that his time is up, he should immediately ascertain whether the "Club Plan" is to be used, and, if it is not, then he should promptly renew and thus miss no issue of the paper and save us the trouble of dropping his name only to put it on in a few weeks.

The paper is an institution of the Church, just as the colleges and the Sunday School, and our people should feel under the same obligation to support it. If it fails, it is a church failure. If it does not pay its way, a subsidy must be collected to pay its expenses. Is it not better to subscribe for the paper and have it in the home and enable the paper to maintain itself? We would not think of allowing our other institutions to run badly in debt and then become embarrassed. Why should the paper be an exception?

The Church is undertaking great things this year and our people will need the information of the movements and the achievements. Most of us do not realize to what a truly great institution we

belong. Let us keep informed and then we shall be devoutly proud of our Church and all its institutions. Let us have your renewal and then join with us in making this the best year in Arkansas Methodism.

### THE EVOLUTION BILL

We have consistently refused to publish articles on both sides of the "Evolution Question," because it is not an issue in the Methodist Church, South. There is nothing in our "Discipline" (which contains our Articles of Religion and church-member's vows,) that forbids or requires belief in "Evolution." We have good men who believe in the doctrine of "Theistic Evolution" as God's process and equally good men who refuse to accept it, and neither can under any law of our Church "turn the others out." Then it is our observation that discussion of the subject convinces nobody and usually generates more heat than light, and we do not care to open our columns to a futile and unseemly discussion.

The writer is not an "evolutionist," and does not believe that it is possible either to prove or disprove the theory; but he believes that the State, which creates a system of public education has the constitutional right to decide what shall be taught in its schools; yet he doubts the wisdom and value of anti-evolution laws. There can be no serious objection to eliminating all discussion of the theory in the common schools on the same ground that "Calculus" should be forbidden, because the pupils are not capable of understanding the subject; but certainly university professors would be seriously embarrassed if they could not mention the subject and their students would be embarrassed after graduation if they did not know the merits and demerits of the "Theory of Evolution." A university that could not consider the question of Evolution would be like a Methodist School of Theology which could not consider the doctrine of "Predestination and Election." Our University professors are, for the most part Christian men and members of evangelical Churches and exercise a wholesome influence over their students. Let us not drive Arkansas students into institutions in other states where the influence may be far less helpful.



## CONTRIBUTIONS

## I CHANGED MY SIGN

By Carlton Murray Brosius

One day I heard the Muse afar  
A-calling and a-calling me;  
How witching that alluring song  
No mortal knows aright but he  
Who too hath heard that dulcet key.

I stepped within my house secure,  
And glanced with ecstasy about,  
And then I fastened on the door  
This terse command, with hands  
devout:

"At home to none; remain without."

Again within, I 'raptured stood,  
Awaiting poesy divine;  
But though the daylight drooped and  
died,  
No blandishment or spell of mine  
Could from the Muse gain song or  
sign,

Perplexed, at last I swung my door  
Wide open to the peering street;  
Small children straggled in unasked,  
And many old, discouraged feet  
Came limping into my retreat.

And suddenly I caught the strain  
For which I listened overlong;  
Behold the chorus: sleeping waifs:  
A childish treble making song  
To hush some doll among the  
thrang.

So now amid the commonplace,  
I hear that music once denied;  
And on my door I've set a sign  
Which voices invitation wide:  
"At home to all; pray step inside."

WANTED:—A BIBLICAL SYSTEM  
OF FINANCES

By O. E. Goddard, D. D.

Jesus was an incomparable teacher. He was a pedagogue par excellence. He not only spoke as a man never spoke, but he also taught what a man never taught. He used what we now call the most approved pedagogical methods. During the last fifty years, a science of education has been evolved. Many former methods have been junked. Many new psychological and pedagogical principles have been discovered and applied. But no method used by Jesus has been junked and no discovery in method has been made that Jesus did not use in His teaching while in the flesh. The Gospels are good, up-to-date books for demonstrating the best pedagogical methods known to the world today.

When Jesus wanted to teach a lesson in Stewardship, he showed vastly more tact and skill than the preacher of today shows. We are apt to become severe, harsh and vindictive in telling "Brother Tight Wad" how mean and stingy he is. The provocation is great to "skin him alive." By this method the preacher vents his spleen but makes no converts to

How to Help Your  
Sickly Children

Just read this if you have a child that is thin and weak, is timid or backward. Here's a good fair offer—give the little one McCoy's Cod Liver Oil Compound Tablets as directed for 30 days and if he doesn't gain in weight—in strength—in keenness of mind the druggist who supplied you will return your money.

McCoy's has helped tens of thousands of frail, emaciated children to grow strong and sturdy—why won't they help your ailing little one?

You can get 60 McCoy's tablets for 60 cents at any druggists anywhere in America and the vitalizing vitamins will help any weak, worn-out man or woman to better health. Insist on McCoy's.

the right use of money. It takes no unusual amount of courage to abuse people for their stinginess. But what good comes of it?

Jesus simply told an innocent-looking story. He who can tell a story can always have an interested audience. Whether they be children or adults, educated or illiterate—all listen attentively to a story. Story telling is a fine art. Jesus was a past master in story-telling. Here is a sample. "For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one He gave five talents, to another two and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, lord, thou deliveredst unto me two talents; behold I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.'—Matthew 25:14-30.

This is an innocent-looking story, but one of the most revolutionary utterances that ever fell from the lips of Jesus. It has some very radical teachings. It teaches that we own nothing, that all we have is given to us in trust, that we are God's trustees. Yes, we, ourselves belong to God. Hence all time, all properties, all powers are his, and we are only trustees. This is the last word on stewardship. When we bring the Church up to that standard, nothing else need be said. Alas how few have apprehended, comprehended and applied this teaching! I have been pastor of six churches and know something of the religious ideas and practices of many thousands of people. I know seven—only seven—whom I be-

lieve have apprehended, comprehended and applied this parable. Alas that there are so few who relate themselves to their property, as we are taught in this story!

How did the few elect and select souls come into a realization of the meaning of this parable? All of those seven reached it by the tithing route. They were first conscientious tithers. Finally they began to ask how much God was related to the other nine-tenths. This led to a study of the New Testament where tithing blooms into trusteeship.

Stewardship of money has its genesis in the Old Testament tithing. Stewardship of time has its genesis in the law of the Sabbath. Stewardship of life has its genesis in God's right to set apart certain men for Priests and Levites. All these Old Testament embryonic truths are expanded into trusteeship of life, time, and property in this simple story that we call "the parable of the talents." Now, therefore, the matter of supremest moment is to get our people to apprehend, comprehend and apply the teaching of this story. Our only hope is through the tithing route. If all the on-coming generation were taught to tithe, there would be hope of getting them in adult life to pick up their tents and move from the Old Testament legalism up to the New Testament of Trusteeship of life, time and property.

This is a matter of supreme importance. Our people are not dealing right with God. They are hampering the Church and endangering their own souls. More people are being lost through the love of money than by all the other sins in the black catalog of sins. The scant revenue our Church is providing is a shame to our great Church. The methods we use to get revenue are enough to make angels weep and Heaven to put on mourning. There are four ugly indictments which I lay at the door of my Church—my Spiritual Mother. The methods—the slipshod, haphazard, hit-or-miss (mostly miss) methods ordinarily in vogue in our churches are an unspeakable disgrace to us. The four ugly indictments are: (1) Our methods are not equitable. If the support of the Church is a burden, it should be borne equally by all in proportion to their financial ability. If it is a privilege, it should be shared equally by all in proportion to their ability.

(2) They are inadequate. They do not produce sufficient revenue. The Church in all its departments is handicapped for want of funds.

(3) These methods do not commend themselves to business brains. Why should the Church's business methods be in disrepute among high class business men?

(4) They are not of divine origin. No one has been irreverent enough to accuse God of being the author of this haphazard throw-in method so common among us.

If these four indictments can be sustained, the Church should change its methods of getting money. By adopting tithing, all these four ugly indictments disappear. Tithing would be equitable, it would produce adequate revenue, it would commend itself to the best business brains, and it is of divine origin. Above all, it would put us on the road to New Testament trusteeship. When we shall have gotten our churches to the conception of trusteeship as taught in the New Testament, we shall have reached our goal. Then we shall have a Church with a Biblical system of Church finances.

## THE MILWAUKEE CONFERENCE

There met in Milwaukee, from December 27 to January 1, some 2,500 students in the first National Conference of the Christian Associations, sponsored by the Council of Christian Associations, which represents for certain joint enterprises the student departments of the Young Men's and Young Women's Christian Associations. These departments have in recent years become "student" in more than name, these policy and program-making bodies now consisting in each case of students and workers employed by them, the students being in the majority. So throughout the nation the Milwaukee Conference has been planned, prayed for, and promoted by hundreds of students, and it seemed to correspond very closely with their present needs and desires. Most of the speakers were young. Imagine such a conference, if you can, without Mott, Speer, Eddy or Wilder; not, I imagine, because students today distrust the spirit or advice of older persons but because younger men and women sense better what are the problems of the youth of today, and speak more readily the language in which youth deals.

Ample provision was made for asking questions of our platform leaders, either immediately or in special forums, and the entire conference met for one period daily in forty-odd discussion groups. Add to that the immediate responsiveness of the business committee made up as it was of student representatives, to the delegates' desires, and one can understand the entire absence of restlessness and the easy dispatch of necessary business which allowed the program to go forward practically without distraction.

A new mood begins to characterize our students, it seems to me, with regard to taking position on the great issues before them. Where formerly they were eager to vote "yes or no" on almost any statement of the issue in a resolution, they now demand classification by formulas which divide them into several classes according to the strength of their determination or the extent of their radicalism. An example is the vote on war at Milwaukee: (1) I will not support any war; (2) I will support some wars, but not others; (3) I will support any war which my govern-

EASY TO DARKEN  
YOUR GRAY HAIR

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Lustre With Sage Tea  
and Sulphur

When you darken your hair with Sage Tea and Sulphur, no one can tell, because it's done so naturally, so evenly. Preparing this mixture, though, at home is messy and troublesome. At little cost you can buy at any drug store the ready-to-use preparation, improved by the addition of other ingredients called "Wyeth's Sage and Sulphur Compound." You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning all gray hair disappears, and, after another application or two, your hair becomes beautifully darkened, glossy and luxuriant.

Gray, faded hair, though no disgrace, is a sign of old age, and as we all desire a youthful and attractive appearance, get busy at once with Wyeth's Sage and Sulphur Compound and look years younger.

ment declares; (4) I am not ready to commit myself. It is safe to say that nothing less differentiated would have revealed the state of Christian student opinion in America on this subject—and some were not satisfied with this census. (I have not the figures at hand; Class 3 was a handful, and Class 1 was much larger, I am told, than three years ago.) While it is encouraging to see an indication that students are thinking for themselves and more profoundly than formerly, we may well register the hope that this will not be carried to the point where they can no more unite for practical purposes, as tends to be the case where life is over-intellectualized.

It seems to me also beyond question that students are increasingly viewing the problems of life as a whole. They tend less to ask what a Christian must do about war, race, class, etc., and more to ask what sort of person is a Christian, what will be his attitude and his resources in any situation. Thus there is less questioning nowadays as to whether the follower of Jesus must be so in his group life as well as in his individual life. That is taken for granted, but a somewhat deeper question is now prominent, namely, Is Christianity practical? Will it work? Was not Jesus merely a peasant living a comparatively simple and isolated life? Can we really apply his principles and live in his spirit in this modern world? In this field was built up the Milwaukee Conference theme: "What Resources has Jesus for Life in Our World?" And while the Conference was intended for those who desired and expected help and reassurance on these points, it seems fair to say that the answers, while sober, were firm in their assurance and triumphant in their faith. Hundreds will now have the courage to put their faith into action, to try out the principles of Jesus, who before were either unaware of the searching test of modern conditions, or were too faint-hearted to subject their religion to such a proof. The former acquired a new sense of sin; and most of us came closer to the realization that Jesus will not be satisfied with less than all of our loyalty and our life. Yet the stronger our sense of sharing in all the world's guilt, the more difficult it seems to lead an upright life. Like many of the early Christians, we are called to flee, to set ourselves apart from the world. Yet modern students are not, of course, likely in any great numbers to betake themselves to monasteries. What Milwaukee calls for is a monasticism of the soul: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We are speaking now not of any priggish pretensions of students, but of their recognition of Jesus' demands upon them.

In these days of Behaviorism, students are troubled anew by the old conflict between their science and their religion. While strong testimony was given by men of science at Milwaukee showing that science does not take away religion, it rather seemed that the religion in which they believe was not expressed in terms particularly attractive to some, perhaps many, of the students present. The language of these men of science was rather such as to reassure their colleagues who might be striving to retain their hold on religion, than the average student. So the mystic came to the rescue, valiantly and effectively, at least for the time being. But in spite of the evidence that science and religion share

much in the way both of attitude and of assumptions, they are not yet the allies that they ought to be and will become. Many a student, while determined to go forward in his pursuit of truth, both in the field of science and in that of religion, passionately sure that truth can not contradict truth, nevertheless came away from Milwaukee conscious of a terrific strain.

Perhaps the most significant thing at Milwaukee was not the new spirit of students, or the answers they gave to the great questions that are occupying them, but a new venture in worship. It was not any ritual or common ecclesiastical tradition that united almost three thousand of us from the first great hour of worship; it did not even impress me as something distinctively Protestant. Rather did those hours of worship seem a forestate of the church universal, a manifestation of the church invisible. One who reads this as a sign of weakening denominational loyalty, will, I think, miss the point; we shall continue to want to express ourselves as Methodists, Baptists, and so on, but through such experiences as the worship at Milwaukee it is made possible to feel oneself for an hour simply a follower of Jesus Christ at home and at one with all who share that name.—Claud D. Nelson, Dallas, Tex.

#### THE PREACHER AND THE CHURCH

By J. E. Godbey, D. D.

The preacher is, first of all, a child of the Church. He has been nurtured in Christian faith and conscience and thus made a Christian—the product of Christian education and example. The influences which have accomplished this result are instrumentalities of the church. In him is expressed the work for which the church exists and functions. A Christian man, not an infidel, atheist, or heathen. A Christian man has the kingdom of heaven within him. He "seeks first the kingdom of God and his righteousness."

Such a man is called, by the spirit of God to preach the gospel. To extend the reign of Christ is better, in his view, than any worldly aim or gain. He chooses it, therefore. The love of Christ constrains him. He comes before the church seeking a commission to preach. This brings him to some particular denomination of Christians, for the militant host of the Lord is an army, operating in many divisions, variously uniformed and equipped, and fighting by tactics somewhat different. The preacher has the freedom of choice to align himself with the work of any division of the army. Generally he will choose the denomination in which he has been reared and educated to be the especial sphere of his labors as a preacher.

Accepted and licensed as a preacher, one who has consecrated his life to this high calling has, furnished to his hand, a large array of agencies to give his ministry effect. Costly houses of worship, great publishing houses, missionary societies, church extension societies, colleges wait the touch of his hand.

See the preacher in charge of the flock over which the church has made him an overseer. He stands in the pulpit of a great church, built by the congregation which sits before him to hear from his mouth the word of God. The Church supports and reinforces the preacher's labors with its ritual, creed prestige, authority, and the cooperation of its members. All this is to the end that, as he desires to give his life work to the cause of

Christ, the way may be opened to him to carry his appeal to the minds and consciences of the people. Besides these aids to the preacher's work, the church takes care of his temporal needs, that he may devote his time without distraction to the ministry—the dispensation of the gospel committed unto him of God, and so endorsed by the church of God.

In such a situation the obligation of the preacher to guard reverently the doctrines and rituals of the church, and to promote its dignity and harmony, is unquestionable. The church has a right to expect and require this of its preachers. The preacher, who criticizes and disparages the Church which he represents, must surely have a barren ministry, so far as winning converts and building up the church is concerned. Again, if the preacher makes free to use the pulpit to launch speculations, opinions, and philosophies, or to discuss public issues, political or social, he will surely be untrue to his professed calling which is to win sinners to the way of salvation. A man who preaches a soul-saving gospel is not likely to be accused of false teaching by any church. All Christians respond to the unifying power of the cross and the clear teaching of the Master. To be successful, loved and approved by the church, to save himself and the flock over which he is a shepherd, the preacher needs only to "Count all things loss for the excellency of the knowledge of Christ."

But there is another side to this subject. "Audi alteram partem." The church is not before the preacher. Conviction of truth—the truth of God's will and law—is first an inspiration, a voice of God in the soul of a man; and he is, thereby, made conscious of a call to preach the truth, without call or sanction of any society, association or conclave of men, but moved, solely, by the urge of the spirit within him, he delivers a message which he backs with the declaration, "Thus saith the Lord God." God's prophet has primacy in teaching divine truth. His message is received as a revelation from God, not by any conventions or previous traditions, or official authority, but by virtue of the response of man's reason and moral nature to that message. This response of the human mind and heart is, forever, the final test of divine revelation. The claim of infallibility and ultimate authority in this sphere of teaching divine truth is, sacrilegious. God reserves to himself the right to reveal himself, directly, to the soul that seeks to be led by Him. Howbeit the larger revelation can not contradict the earlier, nor can it introduce new principles. Jesus himself did not claim to teach any thing new. He came not to destroy the law or the prophets, but to fulfill. He preached from the same text as the scribes, but he went far beyond the scribe in his exposition. For this they condemned him as a false teacher, and many a prophet, since, has been condemned as a heretic not for denying a doctrine, but for giving it a better interpretation. So Paul declared before Felix, "This I confess unto thee, that after the way which they call heresy so worship I the God of my fathers, believing all things which are written in the law and in the prophets." To grow in the knowledge of truth is to unfold principles more clearly and give to them wider appreciation.

The prophetic function is not official. One is not made a prophet by ordination and vows. To the priest is committed the constitution, the creed, the ritual, the ordinances and

stated religious services of the church and in this capacity he may be a faithful shepherd and a holy man, adorning, by his life and conversation, every sphere and function of his ministry. He may not be a prophet. To step forth before the host and order a forward movement he hears no call. But the priest may, at any time become a prophet, a leader moved by the Holy Ghost, and endowed with spiritual vision to "command the people to go forward." Such a leader was Wesley. Such were Luther and many another.

The preacher is not to be simply the mouth-piece of the church. His ordination vows do not make him the guardian, simply, of creed, form and ritual. He is to study the Word of God and teach it as he understands it, his highest duty to lead forward as God gives him light. The Bishop asks: "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined, out of said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the scriptures?"

The preacher answers: "I am so persuaded and have so determined by God's grace."

The preacher is not committed to the teaching of any specific doctrine by the authority of the church. His obligation is to teach what he believes the Bible teaches to be essential to salvation. So long as he does this no man can accuse him of being untrue to his vow. The Church must leave his judgment and conscience free. Yea, the Church charges him to seek for light in God's Word and to be true to that light. No man would be worthy to stand in the pulpit of the Church, or to have charge of a congregation as a pastor who would bend his conscience to the creed of the Church for bread. Prophets are not made of such stuff as that. No such

### Salts Fine for Aching Kidneys

When Back Hurts Flush Your Kidneys as You Clean Your Bowels

Most folks forget that the kidneys, like the bowels, sometimes get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean and the moment you feel an ache or pain in the kidney region begin drinking lots of water. Also get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is intended to flush clogged kidneys and help stimulate them to activity. It also helps neutralize the acids in the urine so they no longer irritate, thus helping to relieve bladder disorders.

Jad Salts is inexpensive; makes a delightful effervescent lithia water drink which everybody should take now and then to help keep their kidneys clean.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in trying to correct kidney trouble while it is only trouble.

man is a true preacher of the gospel. He is a hireling and not a shepherd.

If all the members of the more than two hundred denominations which represent the Protestant Church could each believe his own little society the perfect expression in creed and government of the Kingdom of heaven, then each one would count Church loyalty the condition of his salvation. It seems that such a state of things would end the trouble about heretics. It is equally clear that it would be the end of all seeking for more light. Progress is ever leaving the things which are behind. One who deems it a sin to depart from the "old land-marks" simply because they are the "old land-marks" will never grow in grace and the knowledge of Christ.

Truth is capable of defense; false doctrines can be refuted. Reasonable men will reason together in the sincere quest of truth. Protestant Christians recognize not only the right but the duty of giving a reason for their faith, not dictation, nor authority, must bring us personal convictions. With any sermon, creed or opinion a man who thinks will, at least, claim the right to differ. If we would make progress in knowledge we must recognize no authority, but reason. If we fully grant this, and laying aside epithets and terms of condemnation address ourselves solely to argument, as willing to be refuted as to refute, we will make the best progress in the knowledge of truth, while we "spread the cement of brotherly love." Answer argument with respect or keep silent. This is the only Christian course. If we follow it we will "keep the unity of the spirit in the bonds of peace." The fundamental truths which are essential to salvation can not be segregated by any scheme of authority or education. Nor can they be made the monopoly of any sect or creed. If we believe that "Truth is mighty and will prevail," we need only to bring things into the light. We need to argue, but we do not need to quarrel.

Blessed is the man who does not mistake his stubbornness for conscience, nor his egotism for a prophet's commission.

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**SHOE**  
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## CHRISTIAN LIFE.

### THE COMING KINGDOM

We are waiting, yes, we're waiting,  
As we pray and labor on:  
We are waiting for the coming  
Of the High and Holy One.

We are watching, yes, we're watching,  
For the signs along the way:  
We are watching for the dawning  
Of that bright and happy day.

It is shining, yes, it's shining,  
In the sky and o'er the earth;  
It is shining as in morning,  
Rising sun to day gives birth.

It is coming, yes, 'tis coming,  
Jesus' kingdom among men:  
It is coming with great shouting,  
The whole world to save from sin.

We are singing, yes, we're singing,  
Of His love and power to save;  
We are singing and rejoicing  
As in Him we now believe.

We are living, yes, we're living,  
In His spirit through the day;  
We are living by believing  
And we'll walk with him alway.

There is crowning, yes, there's crown-  
ing,  
By the Master's side above.  
There is crowning for the waiting,  
And the walking in His love.—W.  
N. Robertson in Pittsburg Christian  
Advocate.

### IMITATION OF CHRIST

In this department of your excellent paper recently an old-time friend, who is himself a superb example of those who are exemplifying my statements that the "acid test of true Christianity is how much I am like Christ.... There is not enough imitation of Him," seemed to take exception to this remark.

I am amazed that any one should imagine or misunderstand me as urging the imitation of "a dead historical model who lived nineteen hundred years ago." As Christians we do not know anything about a "dead historical model" Christ.

It should be reiterated over and over again that it is not what we believe about Christ, for the devils also believe and tremble, or how many baptisms of the Holy Spirit we have enjoyed, or how fervently we subscribe to the exquisite story of the birth of Jesus, or our undying confidence in Jesus as the deified Son of God, that makes us Christians, but it is how much we live like Him.

My friend seems to intimate that imitating Christ is not knowing Him, when Jesus Himself urges our imitation of Him as He says: "Love one another, as I have loved you. By this (imitation) shall all men know that ye are my disciples." The imitator of Carlo Dolce may never have known the great artist, but when Jesus said, Take my yoke upon you and learn of me He revealed to us that in imitating Him we should come to know Him and have comradeship with Him, and thus to "Practice the fellowship of His living presence."

The statement quoted above was made in order to contrast behavior like Christ with the acrimonious assertion of certain well-meaning people who in their over enthusiasm are perhaps unintentionally placing creeds first, and manifesting very little of His spirit in the militaristic way in which they seek to advance their arguments.

In a perfect maze of abstruse theological and metaphysical controversy,

our perfect Christ, with His profound ly simple gospel is in danger of being lost to the world. Professor Elwood well suggests that "a positive Christianity will subordinate" all of these disputed questions.

How our Master Himself must wonder when He sees how far afield some of his misguided followers have gone in their misunderstanding of His message. There seems to be a recrudescence of the disputatious, regrettable days of long ago.

In all this wrangling and bitterness, there has occurred what the author of "This Believing World" calls "the most tragic and sordid epic of frustration that the whole history of mankind can tell." This follows when the believers in Jesus forget his simple gospel of peace, and purity, and kindness, and self-denial as they indulge in violent disputation and personal recrimination concerning certain doctrinal interpretations upon which neither world redemption nor individual character can even remotely depend. It is truly "a tragic and sordid epic of frustration." In dismay our Master must say again, Why call ye me, Lord, Lord, and do not the things which I say?" when He sees His friends and not His enemies fiercely contending for His seamless robe.

It is certain that Christianity is not only a question of creed, which is important, but of Christlike behavior, which is paramount. We confidently believe with the sainted Thomas a Kempis that the highest ideal of Christian living is attained as we earnestly strive after a humble "Imitation of Christ."—Bishop C. E. Locke in Pittsburg Christian Advocate.

### A NEW VISION

"Daddy," Gene's eyes were big and serious as she looked into the face of her father. "Daddy."

Dr. Strong's face brightened as he smiled into the eyes of his baby daughter. "Yes, dear," he replied, taking her up. "Now, what is on your mind, pet? Is there anything worrying you?"

"Daddy, do you talk to God about me every night and ask Him to take care of me?"

John Strong's face was a study as he looked at his baby. When had he taken time to talk to God about anything lately? Wrapped up in his work as he had been, led away with the thought of modernism that has snared so many medical men of today, he had almost forgotten that there is a God. Not that he did not feel that there is a great dynamic force holding the universe in place and keeping order. When had he stopped to think of God as having any claim upon him? "Why, pet? What makes you ask?" he said, trying hard to collect his thoughts.

"I think you ought to, daddy. My Sunday School teacher says that all papas and mamas that love their children talk to God about them. You love me, don't you, daddy?"

John Strong pressed Gene tightly to his breast and thought. Love her, indeed he did love her as only a strong man can love a child.

A sharp ring on the telephone interrupted their conversation. Doctor Strong was called to the hospital to assist with a very delicate operation. Earlier in the day he had been called in on the case and had advised the calling of a specialist—Doctor J. Howard Grayston, who had had years of experience with similar cases. The great specialist had arrived and had advised an immediate operation. It

was one of those rare cases where the life hangs in a balance and the only hope of recovery was to remove the cause of the trouble.

All the way to the hospital Doctor Strong had pondered over Gene's question. He had heard sermons and appeals for surrender to God ever since he could remember, and they had seemed of little importance to him, yet this question from his baby had caused him to think.

As he entered the hospital and made his way to the surgery his mind was still intent upon Gene's question. Already they had taken the patient to the surgery, and the ether had begun to do its work. Doctor Strong hurried to the dressing room and prepared for the operation. Everything seemed in readiness as he stepped into the surgery. Doctor Grayston stepped to the side of the patient, made sure that everything was ready, then paused.

"Just a moment boys," he said "I never undertake a task like this without asking the aid of the greatest Physician known to the medical profession." With bowed head he asked the great Physician to stand beside him, to steady the hand of the surgeon, to spare the life of the patient.

There was a tense quiet in the surgery. Doctor Strong was impressed as he never had been before with the power of that unseen presence. He could not help but notice the quick, skilful work of the surgeon. He had assisted other surgeons, but never one like this man. When the operation was over and the patient taken back to her room, his mind was again arrested by the thought of Gene and her question.

It was a very sober John Strong that entered his office an hour later. What right had he to take so much credit for his success as a physician and surgeon to himself, when a man like J. Howard Grayston acknowledged

## Don't Lose Your Grip On Life



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**Golden Medical**  
**DISCOVERY**

Get it from your nearest druggist, in either fluid or tablets.

It will aid digestion, make your blood redder and you will be ready for anything that may confront you.



ed his dependence upon the Almighty? Had he really been dodging the real issue all these years?

Just then Bob Jones, the new minister, entered. Bob Jones had been a schoolmate of John Strong in the old days back at Hillsdale Academy. He had always been a clean-cut Christian and many times had tried to persuade John to accept the Christ and join the church. They had been separated for years and had almost lost track of each other, until the changes in the conference had sent Bob to Knowlton as the new minister. He had formed the habit of dropping in on the doctor for a friendly chat occasionally, and it seemed fitting that he should happen in just then.

John's mind was still filled with the events of the day. Suddenly he turned to Bob with this terse statement. "Bob," he said, "I am fully convinced that you are right. My life has been lacking something. I have been thinking a good bit in the last few hours, and I have come to the conclusion that my life lacks something that you have." Briefly he went over the events that had arrested his attention. He told of Gene's question, of the experience at the hospital. "Bob, I am glad you came in, for I have never needed you as I do now."

"John, old boy," said Bob, "It is not too late to start. Why not settle that old account and start over?" In his own quiet way the young minister put the matter before his friend.

It was a changed and a new John Strong who entered his home after that interview. That night after lunch he lifted Gene in his arms and sat down on the davenport beside his wife.

"Edith," he said, "I have made a change in my life today. We have been going along in this old way long enough."

Briefly he told her of the conversation with Gene, of the scene at the hospital, of the talk with Bob. Then taking her hand in his he told her of his new allegiance with his Christ. Quick tears of joy sprang to her eyes.

"Oh, John," she breathed. "I am so happy. I have waited and prayed so long for this time to come."

That night it was a radiant family that knelt and pledged anew their faith in Christ, and John Strong did talk to God about Gene and Edith and asked that they might all be kept true.—Western Christian Advocate.

## FOR YOUTH.

### GOD SEND US MEN.

God send us men whose aim 'twill be,  
Not to defend some worn-out creed,  
But to live out the laws of Christ  
In every thought, and word, and deed.

God send us men alert and quick  
His lofty precepts to translate,  
Until the laws of Christ become  
The laws and habits of the State.

God send us men! God send us men!  
Patient, courageous, strong and true;  
With vision clear and mind equipped,  
His will to learn, His work to do.

God send us men with hearts ablaze,  
All truth to love, all wrong to hate;  
These are the patriots China needs,  
These are the bulwarks of the State."—China Christian Advocate.

### THE FORESTRY PRIMER (Preserve for Reference) LESSON THREE

#### What Is Happening to Our Forests

The forest fires in the United States during 1924 cost us nearly a hundred thousand dollars a day. No country in the world can stand such a drain on its forests for any great length of time. Experts of the New York State College of Forestry at Syracuse will tell you that if our present method of handling our forests continues for forty-one years we shall have practically no fine forests left.

William B. Greeley, chief of the United States Forest Service, calls the situation "a predominant issue." The Chief Forester adds that "the solution is plain—all forest land must grow timber crops."

If this nation is to continue to maintain commercial prosperity the situation becomes a world problem. What will it mean to this prosperity when such great manufacturing centers as Pennsylvania, New York, Michigan and Ohio have to import lumber in billions of feet every year to keep their factories going? New York already imports about three billion feet annually. Many other states import great quantities. What will it mean to state and national prosperity when industries have to slow down and cut payrolls because of the mounting cost of forest products? We think of California as one of the states with thousands of acres of uncut forests, yet the state uses more than it produces. This all means something to every person of school age today—the citizen and taxpayer of tomorrow.

When you pass a building operation stop and look at the part lumber is playing in that operation. The digging begins, then follows the grading as prescribed by city laws. Everywhere you see wood of one kind or another. We hear a great deal about fireproof buildings. Watch the procedure on the next one you see going up and you will notice the thousands of feet of lumber used in making the molds into which the concrete is poured. You will find the same use of wood in the building of the great memorial, the famous cathedral and in fact in any building operation.

The country is experiencing a great building era, particularly in the erection of homes. Wood makes an ideal house and houses made of certain woods stand for centuries. Building regulations in certain sections call for fireproof material on the outside. But what of the inside? There we all

like the hardwood floors and the fine finish that only wood can give.

When the Pilgrims landed the first thing they had to do was to clear a space in order that there might be ground available for cultivation of crops needed for food. Today New England produces only forty per cent of the lumber she uses and pays millions of dollars a year in freight rates on lumber imported to meet her demands. In New Hampshire many of the new buildings are being made of Douglas fir that came through the Panama Canal from Washington and Oregon. It costs much to bring lumber such a great distance. Who pays this cost? The building owner, of course.

North America, with one-twelfth of the world's people, uses about one-half of all the timber consumed in the world. What does it mean to you? Why do we in North America, with one-twelfth of the world's population, use one-half of its annual timber consumption? It is because the citizens of the United States and Canada enjoy the best conditions of living in all the world in point of physical comforts. It is because out of the wood of the forest we have been able to fashion hundreds of things to make these conditions what they are. Other countries of the world, with their scantier supply of forests that must be carefully used, cannot for the most part afford many of the things. They are luxuries to them but have become necessities to us.

But how long will we be able to consider them necessities. The books on economy tell us that when costs become out of proportion the articles themselves become luxuries. A waning supply of timber and concentration of it in comparatively small sections of a great country raise these costs.

Yet we have millions of idle acres in New Hampshire and in all New England. The foresters will tell you this is fitted only for forest growing, but it is idle, doing nothing. There can be no prosperity for long where there is idleness, whether it be the idleness of man or of land. The ideal community, large or small, state or nation, is the busy community where all are at work.

### COLLEGE EDUCATION

Is such training worth while to the man who does not specialize in a certain profession such as medicine, law, engineering, or the like? This question often arises in the minds of the high school graduate, the parents who are considering sending their son to college, and even the student who is in his second or third year at a university. One often wonders if it would not prove more beneficial to have the young man enter the business or career of his choice, and learn from practical experience rather than books. It seems at times that the money and time invested in the pursuit of such subjects as history, psychology, philosophy and kindred studies are wasted.

But there are other advantages than these to be taken into consideration. It has been said by men who have their college degree, and are now making a success in the business world, that the knowledge obtained from books played the minor part, that it was the confidence inspired in one, the ease with which one can conduct himself in a crowd, and the art of making contacts which impressed them with the fact that the time spent in an institution of higher education was well invested.

Such qualities are essential to all

## FOR CHILDREN

### THE MIRACLE

Before our Jane came home from school today

The hours hung heavy. Mother's aching head

Bent close above her work, and little Ned

Stood listless by the dripping window-pane

Just looking out. His blocks and soldiers lay

Upon the rug. The room was dark and gray.

We thought it such a stupid, dreary day

Before we heard our Jane!

And then our Jane came in and tossed her hat

Upon the hook, and smiled her wide, bright smile

And laughed "Hello!"...The weather cleared—like that!

"Come, Ned," we heard her say,

"We'll straighten up this room—then read a while—"

"Then set the table. Mother, leave that pile

Of mending; I can finish it tonight.

You go and rest, and change your dress, and—play!"

...I wonder why the world grew gay and bright

So suddenly when Jane came home today!

—Helen Lecorn in Southern Churchman.

### SEVENTY TIMES SEVEN

Linda-May came home from school in tears. "I'm never goin' to forgive that horrid Tom Grant, never," she exclaimed. "Why, Linda dear?" said mamma. "I wouldn't say that."

"But, he's so horrid, mamma; he put some nasty, slimy fishin' worms in an envelope and directed it to me, an' put it on my desk, an' I thought it was a note from Bessie, an'—an' I opened it an' all the horrid things came crawl'n' out all over me. Ugh! I never, never will forgive him," she added.

"Linda-May's forgiven Tom lots of times," said Sadie staunchly. "When he put the frog in her desk and when he tied her hair to the chair back, an' other times, too."

"Yes," said Linda-May, "jus' heaps an' heaps of times, but I won't any more!"

"But Linda," said mamma, "we must forgive, not seven times, but 'seventy times seven.'"

Linda-May did not say anything, but

most every occupation, and most certainly of material benefit if one is to be considered a success. A man without friends can hardly make a success in any phase of life.

While the college graduate, with his knowledge of theory, generally starts at the same salary as the man who has not had the advantages of a university education, usually the former, more confident of himself, rapidly strides ahead. He is soon paid with interest for the time and money spent in his training.

Statistics show that although but one per cent of American men are college graduates yet this one per cent has furnished: fifty-five per cent of our Presidents; thirty-six per cent of the Members of Congress; forty-seven per cent of the Speakers of the House; fifty-four per cent of the Vice Presidents; sixty-two per cent of the Secretaries of the Treasury; sixty-seven per cent of the Attorneys General; and sixty-nine per cent of the Justices of the Supreme Court.—Masonic Bulletin.

## ECZEMA

### CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching, and heals permanently. Send no money—just write me—that is all you have to do. Address Dr. Cannady, 1900 Park Square, Sedalia, Mo.

## The Townsend Hotel

"One of the Best"

Centrally Located

Modern in every respect.  
Accommodations and Service  
"As you like it."

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Free Garage.

she remembered, just a few Sundays ago, Miss Annie had had that very lesson at Sunday School. Oh, yes, Linda-May remembered. "But I just can't," she said to herself; "those nasty worms."

She did not speak to Tom the next day. Then came Saturday, and at Sunday School, although Tom sat very near Linda-May, she did not look at him at all. "I'm not goin' to forgive those worms," she thought.

"Children," said Miss Annie, "we're trying very hard to raise some money to help a poor mission school up in the mountains, and I want my class to see if they cannot make a little in some way; it will be wonderful to feel you have made it yourselves."

The children were very much interested, Linda-May especially.

"I don't know however I'm goin' to make any," she said as they walked home. "Maybe I could rent out Lady Arabella; I could charge two cents an hour."

"Huh!" said Tom Grant, "who'd pay it?"

"Nobody's talkin' to you," said Linda-May.

But the next day Papa-doctor solved the problem.

"Linda-May," said he, "when I went to see Miss Andrews today; you know she's been ailing a long time. Well, she said the only thing she fancied in the way of food was mushrooms. Now in that pasture land of mine I noticed a lot and I know Miss Andrews would pay you well for them, but you'd have to get up pretty early, to gather them, Linda-May."

"Oh, I don't mind that," cried the little girl. "I'll begin tomorrow."

"And I'll go, too," said Sadie.

Sure enough the two little girls were up bright and early. Miss Andrews was delighted. "Bring them to me every day," said she, "and when I tire of them I'll find you another customer." After the first day or two Linda-May found it very hard to get out of her warm bed, and Sadie gave up entirely. "I've got fifty cents," she said; "that's enough for one mountain child." But Linda-May did not think so.

Tom Grant's house was close to where the mushrooms grew. His mother was a widow not well off, and Tom had to get up early and do a good deal to help every morning. He leaned over the fence and spoke to Linda-May. He even offered to help gather the mushrooms, but the little girl took no notice at all.

"All right, Miss Stuck-up," said Tom.

One morning two young men came along. They stopped close to Linda-May.

"Oh, it's a little girl," said one of the men. "We want some bait; we are staying over at the hotel and we are going fishing, but little girls don't like to dig bait, do they?"

Linda-May shook her head. Then she thought of Tom. He had not been able to earn anything. She had heard him tell one of the boys he always had to do so much for his mother. But then she hadn't forgiven Tom—she never would.

"If you know any boy," said the young man "I'd pay him a quarter, and there's some other little jobs I could give him."

Linda-May hesitated. All at once she thought, "Not seven times, but seventy times seven." Perhaps Tom hadn't meant to be so mean, anyway—she pointed to the little cottage across the road.

"There's an awfully nice boy lives there," said she. "I'll call him."

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY

North Arkansas Conference.....Mrs. R. A. Dowdy, Batesville

L. R. Conference.....Mrs. W. S. Anderson, Wilmar

Communications should reach us Friday for publication next week.

### EXHORTATION FROM PAUL THE APOSTLE

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places.—Ephesians 6:11-12 verses.

### TAKE NOTICE

Dear Co-Workers of N. Ark. Conf. W. M. S.:

During the Special Campaign of the Board of Missions in January and February it is expected a Mission Study class will be conducted in your church by your pastor. The text used will be "Yet Another Day in Methodist Missions", which has been prepared especially for this purpose by Dr. E. H. Rawlings.

It is very much desired that the women of the Church shall help to make this School of Missions a success by having classes in the School studying this text. It can take the place of either a home or a foreign study and will count for credits whenever taken in a Church School of Missions. It is not intended for mission study book for classes of women who do not cooperate in a Church School, but will be credited when studied in a Church School. Sincerely—Mrs. Jno. W. Bell, Supt. Study.

### PERSONAL MENTION

We regret to learn that Mrs. Preston Hatcher, Pres. N. Ark. Conf. W. M. S., will soon leave for Memphis where Mr. Hatcher is now engaged in business. Mrs. Hatcher has done fine work in N. Ark. Conf. and is greatly beloved in this state. We heartily commend her to the good people of Tennessee and congratulate them on having Mrs. Hatcher as a co-laborer in their Woman's Missionary Society.—V. C. P.

### HONORED AND BELOVED GUESTS

It has been my privilege and great pleasure recently to entertain two missionaries at once. Miss Mamie Darling Myers and my niece, Alice E. Furry R. N. missionaries to Korea, home on furlough. Miss Myers talked to my large class of women at Sunday School Sunday morning and delivered a fine address to a large audience Sunday night. Alice sang for us at the morning service. We were all so happy in our association with these workers. First Church, Van Buren enjoyed, to the fullest extent, the great messages given.—Mrs. W. A. Steele.

### SHERILL AUX., W. M. S.

We have just closed a wonderful year. Every obligation paid up in full. Besides we entertained the District Meeting in October. We are

And at school that day Linda-May found a chocolate mouse on her desk. She looked at Tom.

"I earned a whole dollar," said he, "but I liked you forgiv'n me, Linda-May, best of all."—Exchange.

proud to state we are on the honor roll. Also raised our quota of \$5 per member for the Belle Bennett Memorial Fund which will place the name of our auxiliary in the Book of Remembrance. We have had our reelection of officers and every thing is promising for 1927.—Mrs. Lee Quattlebaum, Pres. W. M. S.

### ANNUAL REPORT L. R. CONF. W. M. S. FOR YEAR 1926

Mrs. S. W. C. SMITH, Treasurer  
Receipts Adult .....\$25,381.08  
Receipts Young People .... 1,514.39  
Receipts Junior ..... 905.30  
Receipts Baby Div. .... 112.60  
Receipts B. Bennett ..... 1,872.10  
Receipts Elza Mem. .... 3,199.03  
Ct. Dep. to checking acc't.. 580.00  
Interest ..... 83.20  
History acc't to check. acc't 179.00  
Bal. on hand Jan. 18, 1926.. 149.69  
Refunds ..... 26.27

Total .....\$34,003.46  
Regular funds to Council.. 26,000.00  
B. Bennett Funds to Coun... 2,072.10  
Elza Mem. remitted ..... 3,399.03  
Conf. Fund expended ..... 2,219.69  
Balance ..... 312.64

Total .....\$34,003.46  
Supplies ..... 3,611.93  
Local Reported ..... 46,245.28

Grand Total .....\$82,842.61

The following auxiliaries support a Bible Woman: First Church Little Rock (1). Elizabeth Rempel Bible Class (1). First Church Pine Bluff (2). The following support a scholarship: First Church Little Rock, First Church Pine Bluff, Lake Village and Stuttgart. Special gifts: E. Rempel Bible Class \$25 and Warren \$50. The following auxiliaries are entitled to enrollment in B. Bennett Book of Remembrance: Hot Springs Central, Benton, Camden, First Church Pine Bluff, Tillar, Sherrill, El Dorado, Crossett, Little Rock First Church, and Winfield. Names on Memorial Roll: Mrs. C. F. Elza, Mrs. H. L. Rempel, Miss Lillian Wahl and Rev. Richard D. Smart. Total received on B. Bennett Fund for four years \$10,288.36. The following names have been placed on tablet in Elza-Stephens Hall during 1926: Mesdames T. M. Thompson, E. C. Wilson, C. L. Cabe Lou Hotchkiss, C. F. Elza, W. H. Pemberton, F. M. Williams and S. B. Proctor.

### AUXILIARY, FISHER STREET JONESBORO

Mrs. J. E. Nichols was hostess to the W. M. S. the first meeting of 1927 in her home on North Fisher Street, with almost all members present. The President, Mrs. T. N. Stephens, conducted the devotional and business session, after which our new pastor, Rev. H. F. McDonal, installed the newly elected officers for the year. Plans were discussed for future work. We have closed a good year's work but hope to do much better this year. We have a loyal and energetic band of women at Fisher Street. We are glad to have Rev. Mr. McDonal and wife with us this

year.

The meeting was dismissed with prayer by the pastor. During the social hour Mrs. Nichols assisted by her daughter, served delicious refreshments. We seemed to have been drawn closer together and closer to our Lord by this meeting.—Mrs. Emma May, Publicity Supt.

### PULASKI HEIGHTS AUXILIARY

The January Voice program was presented at the Pulaski Heights Methodist Church Monday afternoon, January 17, under the efficient leadership of Mrs. J. C. Knox.

After the devotional period Mrs. J. P. Streepy made an inspiring talk on "Stewardship: Sharing All." Mrs. G. R. Billings and Mrs. Harold Skinner rendered a beautiful piano duet.

A social hour followed and dainty refreshments were served by Mrs. J. S. Luten, Mrs. D. E. McMullen, and Mrs. I. A. Pritchett.—Mrs. K. E. N. Cole, Supt. of Pub.

### WALDO AUXILIARY

We have begun the work of the year with Mrs. T. R. Earle, president.

Our membership of 27 raised for all purposes last year \$3,000. We met each Monday with the exception of the 5th Monday which is used for visiting.

On January 17 a social meeting was held at the home of Mrs. G. T. Kitchens with Mrs. T. W. Spradlin assisting. A program on "Taking Stock" and Christian stewardship was followed by a contest on "Women of the Bible."

Delicious refreshments were served On Jan. 26 the Church began the study "Yet Another Day in Methodist Missions" under the leadership of the pastor, Rev. F. F. Harrell. The Mission class is now studying The Four Gospels.—Mrs. L. E. Harrison, Supt. of Study and Publicity.

### DERMOTT AUXILIARY

#### Adult Report for 1926

Sent to Conf. Treas. ....\$ 278.31  
Week of Prayer Offering .... 14.21  
On hand 1-1-26 ..... 325.00  
Made for local work ..... 2,110.00  
Spent on local work ..... 243.15  
Spent on heating plant ..... 2,000.00  
Value of supplies sent to orphanage home ..... 40.00

Net annual bazaar dinner .. 81.70  
Net fancy work ..... 227.50  
Net on candy ..... 21.72

\$ 330.92

Number active members ... 40

Members in Circles ..... \$5

#### Report of Bess Combs Girls

The following is a report of the financial standing of the Bess Combs Girls, January 1, 1927:

Total Deposits .....\$147.92

#### Paid Out

On Church Debt .....\$ 15.00

On Church Organ ..... 25.00

To Conference ..... 35.00

Expenditures ..... 30.91

Total .....\$105.91

Amount on Hand ..... 42.01

\$147.92

—Martha Parnell, Treasurer.

### L. R. FIRST CHURCH AUXILIARY

The society held an impressive installation service, and under the efficient leadership of Mrs. B. J. Reaves, who was reelected president, is planning a year of greater service and bigger accomplishments.

Mrs. C. L. Dew presided over a most interesting and instructive Mis-



sion Study Class meeting at the beautiful home of Mrs. J. L. Simpson, Prospect Terrace, with about thirty-five ladies present. This class is constantly growing in numbers and interest, as well as, in knowledge of the needs of and our obligations to all nations.

A large program is being planned for 1927. A striking sentence from the Study on Moslem Women by Trumen is this: "The strongest bar to the conversion of Moslem to Christianity is not the hardness of heart of the Moslems, but the failure of the hearts of Christians to lead Christian lives. Give the world one hundred per cent Christianity and the world, Moslems included, will become one hundred per cent Christian."—Mrs. W. N. Jones, Supt. Pub.

#### JONESBORO AUXILIARY

The Daughters' Missionary Society of the First Methodist Church met January 11, 1927, at the church in regular monthly session.

The installation of officers for the new year was held with Mrs. Preston Hatcher presiding.

The reports of the different officers for the year, 1926, were read and approved. Among the reports, those of the General Treasurer, Local Treasurer and Superintendent of Social Service were found particularly outstanding and worthy of mention.

The report of General Treasurer is as follows:

Total paid to Conf. Treas. ....\$428.49

The report of Local Treasurer is as follows:

Silver bought for church ..\$	10.34
Flowers .....	24.80
Expenses for church .....	20.50
Miscellaneous .....	44.79
Cash to Newport fire sufferers .....	25.00
To Mt. Sequoyah .....	50.00
To Petit Jean .....	25.00
Amt. paid on pastor's car ..	829.00
To B. Bennett Mem. ....	125.00
Christmas gift to Scarritt ..	5.00
Amt. pd. on Missionary pledge	31.25

## HOW I IMPROVED MY HEALTH

### Did It in Less Than One Month

As Mrs. Weaver herself says, "I was never very strong." This is a mild statement describing her condition, for, according to her letters, she was subjected to no small amount of ill health. Fortunately, her sister was familiar with Lydia E. Pinkham's Vegetable Compound and begged Mrs. Weaver to try it. "After three or four weeks," writes Mrs. Weaver, "I felt a great difference in myself. I would go to bed and sleep sound, and although I could not do very much work, I seemed stronger. I kept on taking it and now I am well and strong, do my work and take care of three children. I sure do tell my friends about your wonderful medicine, and I will answer any letters from women asking about the Vegetable Compound."—MRS. LAWRENCE WEAVER, East Smithfield St., Mt. Pleasant, Pa.

If you knew that thousands of women suffering from troubles similar to those you are enduring had improved their health by taking Lydia E. Pinkham's Vegetable Compound, wouldn't you think it was worth a trial?

In some families, the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

Total spent .....\$1,191.28  
Amount deposited ..... 1,200.23

Bal. on Hand .....\$ 9.00

The report of the Superintendent of Social Service is as follows:

Hospital visits 1,077, to sick in homes 426; of condolence 63, to strangers 74, to shut-ins 53, to jail 5, and to old members 43. Sent flowers 366 times, nourishment 219 and 40 magazines. Cash value of food given to poor \$26.20 and of clothes given \$180.45. Quarts of milk 101. Cash sent to Newport fire sufferers \$25. Cash given to poor \$2. Boxes to poor at Thanksgiving 4 and at Christmas 2.

After the business session delightful refreshments were served by the hostess for the afternoon.

Mrs. Preston Hatcher, President of the North Arkansas Missionary Conference, is leaving Jonesboro to make her home in Memphis where Mr. Hatcher is engaged in the commission business. We regret very much the loss of Mrs. Hatcher, and in token of our esteem and gratitude the Society presented her with a parting gift of sterling silver coffee spoons, sugar spoon and cream ladle.—Mrs. Chas. H. Lutterloh, Supt. of Publicity.

#### WARREN AUXILIARY

The Warren W. M. S. met January 3 with Mrs. Marley, Dist. Sec., presiding.

Installation of Officers: Mrs. H. D. Wharton was re-elected President, Messrs. V. V. Harris and Gordon Harrison were made Supts., of Young people and Mrs. Lewis Ederington, Supt. of Juniors, Mrs. Percy Wiltshire, Auxiliary Treas., Mrs. Carl Hollis Supt. of Mission Study and Mrs. T. J. Kight, Supt. of Publicity.

Our W. M. S. met January 10, with Mrs. Will Darby leader.

Subject: Our Assets, and Liabilities.

Assets: All things are yours.... and ye are Christ's and Christ is God's (1 Cor. 3:21-23).

Liabilities: I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. (Rom. 1:14).

The names of all four circles were drawn by the chairman and considerably mixed and changed.

Hostesses: Mesdames Packard, Coker, Pumphrey, Cone Turner and T. J. Kight.—Pub. Supt.

#### SALEM

Our W. M. Society has just closed the work for the year 1926 and find that during the year we have given \$166 to missions, this includes dues, pledge, supplies, week of prayer offering, Junior mite boxes and one life membership. We raised \$360 for local work.

Contributed \$1000 to the building fund of our church and bought a window for the church building.

In Social Service work we have made 323 visits and given \$35 worth of food and clothing. Gifts \$15. Total raised for all purposes \$576. Total spent \$1,273.—Mrs. G. T. Cunningham, Secretary.

#### CONWAY DISTRICT

Conway District has been working regardless of the fact you haven't heard from us.

Conway Zone had a very interesting meeting in November, at Vilonia. Mrs. Simmons, the chairman, used as her subject "Personal Responsibility."

The following program was given: Hymn—"A Charge to keep I have."

Bible Lesson—John 20:10-18.

Prayer.

My Responsibility as Steward—Mrs. Manny.

My Responsibility to Myself, or what Christian work means to me—Mrs. Gooden, followed by discussion of what it means to each of us.

Solo.

Discussion of Missionary Problems. Lunch.

Song and Prayer.

Play: "Hanging the Sign—by Vilonia girls.

My Responsibility to the Missionary Society—Mrs. Workman.

North Little Rock Zone held a meeting at First Church in December, having a good attendance from Gardner and First Church despite the snow. Gardner Society gave the program. Song—"I'll go anywhere."

Talk on Missions—Rev. Mr. Brumley.

Prayer.

The need of the Home Fields—Mrs. R. J. Goss.

The Rural Work—Mrs. Hawkins.

The next meeting will be at Washington Ave.

Our District went "over the top" in finances last year.

Four Auxiliaries will be in the Belle Bennett Book of Remembrance, as follows, Conway No. 1, Conway No. 2, Morrilton and First Church North Little Rock.—Mrs. J. C. Garner, District Secretary.

#### BLTYHEVILLE ZONE MEETING

An all day session was held at the Woman's Club House with the society of the First church as hostess to the societies of these churches: Dell, Manila, Promised Land Yarbrow and Lake Street.

There were about 75 women present who individually added zest and interest to the gathering.

In the morning Mrs. O. C. Ganske, leader, was in charge of the devotional service. After the opening song the scripture lesson of "Jesus' Charge to His Disciples" from Luke was read. Miss Juanita Bower rendered a vocal solo "One Night When Sorrow Burdened," which was very beautiful. A discussion of the Missionary problems was given by Mrs. William Hall in an interesting manner.

A social hour was featured at noon with the women enjoying pleasant

conversation with the members of the several churches. Mrs. M. G. Goodwin was chairman of the luncheon committee and was ably assisted by a number of workers with the various circles preparing the meal. A delicious menu was served.

Mrs. H. E. Montague was in charge of the devotional for the afternoon session. "The story of the man at the pool of Bethesda" was read from the 5th chapter of John and commented upon. Rev. Mr. Sherman led in prayer. A solo, "The Voice Crying in the Wilderness" was beautifully rendered by Mrs. George M. Lee.

A memorial service for Mrs. Ada Roussan Blackburn was the feature of the program: The song, "I Need Thee Every Hour" which was the favorite hymn of this beloved woman was sung and as a prayer in her memory. Mrs. Geo. M. Lee sang a prayer song. Mrs. W. T. Oberst paid an eloquent tribute to the Christian life of Mrs. Blackburn and was asked to repeat it at the quarterly conference to be held in Jonesboro.

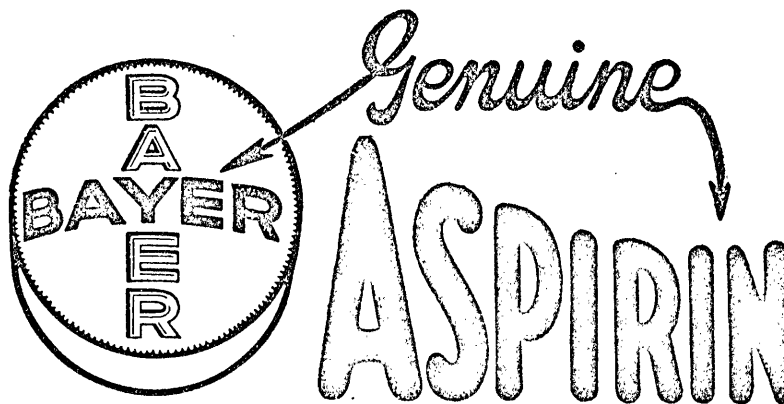
Mrs. H. E. Neblett of Luxora who is the district president, announced that the group meetings will be held in Jonesboro the third Thursday, 11 February and urged each member to be present. She also commented on the annual missionary conference at Searcy in April.

Mrs. John S. Campbell had prepared a splendid leaflet on "Mission Study" and also gave a resume of books studied last year with an outline of the work for 1927 which will be from the last "Our Temple Hills."

The officers who were recently installed briefly told of their duties led by Mrs. W. F. Brewer, president.

A vocal duet, "It Pays to Serve Jesus Each Day" was sung by Mrs. W. O. Anthony and Mrs. Lou Echols. This number was especially enjoyed. Mrs. E. D. Ferguson, by request of one of the older mothers in the society, read the article, "The Old Meeting House" and as a sequence to this appropriate discourse, the song "The Little Church in the Wild Wood" was sung in unison.

The closing address was made by Rev. Mr. Sherman of the First church in his usual splendid manner and Mrs. Ganske voiced her appreciation for the cooperation given in making the meeting a success.—Reporter.



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Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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## Sunday School Department

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

### TRAINING WORK AT EL DORADO

On February 9 four classes in Training work will be organized in our First Church at El Dorado. The courses offered will be "Organization and Administration of the Sunday School" taught by Prof. J. W. Rogers; "The Pupil" taught by Prof. Crawford Greene; "Principles of Teaching" taught by Mr. H. W. Gilmore; and "The Bible" taught by Dr. J. D. Hammons. These classes will meet each Wednesday evening for the next three months. We congratulate El Dorado on this forward step. No church in the Conference is blest with such a group of well trained leaders for Training Work as is this church.—Clem Baker.

### A GOOD TRAINING SCHOOL AT SHERRILL

Last week a good Standard Cokesbury Training School was held at Sherrill for the Sherrill-Tucker Charge in the Pine Bluff District. Rev. W. W. Nelson was dean of the school and the instructors were Bro. W. C. House and Reverend M. K. Rogers. In spite of the rain, which lasted all the week 30 were enrolled and 18 completed the work for credit. The Pine Bluff District led the Conference in Cokesbury work last year and is bidding for the same honor this year. Bro. Henderson says there must be a Cokesbury School in every charge in the District, save those with strictly "B" type schools.—Clem Baker.

### WHAT HAPPENED LAST FOURTH SUNDAY

We have had personal reports from three Little Rock Conference Sunday Schools telling what happened last Fourth Sunday, which was Missionary Sunday.

Report No. 1.—"B" type city Sunday School of around 300 members. This school met in departmental session for the class work. At 10:35 the whole school came together for the Missionary Program which consisted of one person telling the story of "Little White Russia," after which a song was sung and a collection taken for Missions.

Report No. 2.—"C" type School in small town with around 200 enrolled. Beginner, Primary and Junior Departments met separately for class work. Then the whole School assembled together for the Missionary Program which consisted of some one rising in the back of the house and reading the story of "Little White Russia".

Report No. 3.—"B" type School in Little Rock—one of the best in the Conference. Around 860 enrolled. School met for departmental work, and did not reassemble. In the Senior Department the superintendent casually mentioned that this was Missionary Sunday with no emphasis on the offering and no Missionary Program. One teacher in this department acknowledged that neither she nor any member of her class paid any attention to the fact that the offering was for Missions and no attention was paid to the Missionary Program that ought to have been put

on in this department. All the offerings for the day went to Missions. What should have been done in these three schools

In school Number One the School should not have reassembled, but each department should have put on its own Missionary Program as given in the Programs for these departments sent out by headquarters. The whole offering for the School should have gone to Missions rather than a Special Offering taken at the close of the school.

In School No. 2 the Primary and Junior Departments should not have reassembled with the whole school, but each should have put on the Program for its Department as a part of the Departmental Program for the morning. In that part of the school that should have met together for the Missionary Program a more carefully prepared program should have been rendered calling attention to the home side of our work as well as the work in Europe.

In School No. 3 each department should have made a great occasion of Missionary Sunday. Each department should have had a great Missionary Program and each pupil in each class should have been made to realize that he was giving to Missions both home and foreign.

We give these suggestions not as a criticism, but as a help to our people. We certainly thank all our people for the offerings on each Fourth Sunday. That makes our work possible. But, brethren, let us always remember that the Missionary Program is the most important thing about the Fourth Sunday. Let us get a real conscience on this matter and really do some missionary educating in our Sunday Schools.—Clem Baker.

### TRAINING WORK AT PRESCOTT

At Prescott last Wednesday night I found 29 present at the first session of the Training Class being taught by Brother Roebuck, and it was one of those bad nights. The class will meet each Wednesday night for six weeks and complete the new text by White on "Teaching in the Sunday School." Keep your eye on Prescott. Some big news will break out down that way pretty soon.—Clem Baker.

### OUR NEW YEAR BOOK

We have been receiving some nice expressions of appreciation concerning the new Little Rock Conference Sunday School Year Book, which we mailed out to all pastors, superintendents, and District officers last week. We worked mighty hard getting out this book, and we trust that all who receive it will read it and keep it for reference all the year.—Clem Baker.

### KEEP MARCH 14-18 IN MIND

Do not forget that our Little Rock Training School is set for March 14-18. Seventeen of the finest instructors in America have been engaged for this school. Already indications are that this is going to be the best school ever held in the state or any where

else. The list of Courses and Instructors will appear next week.—Clem Baker.

### FOURTH SUNDAY MISSIONARY OFFERINGS LITTLE ROCK CONF. FOR JANUARY First Report

New Hope .....	\$ 1.90
Saline .....	.57
Swan Lake .....	3.10
Sylvarina .....	.59
Sardis .....	2.01
Bauxite .....	10.00
Campshed .....	2.09
Parker's Chapel .....	4.00
Green's Chapel .....	2.28
McCaskill .....	1.70
Mt. Carmel .....	2.21
Waldo .....	5.11
Strong .....	2.10
Oaklawn .....	6.05
Fredonia .....	3.35
Hope .....	17.82
Few Memorial .....	1.18
Lake Village .....	9.03
Eudora .....	4.65
Hunter Memorial .....	5.76
Watson .....	9.97
Tulip .....	1.30
Wabbaseka .....	3.10
Winchester .....	1.60
St. Charles .....	1.12
Halstead .....	1.60
Eazen .....	8.12
Carthage .....	4.00
Newton's Chapel .....	1.00
Ozan .....	1.11
First Church, P. B. ....	26.13
Hollywood .....	1.00
Hart's Chapel .....	1.25
Friendship .....	.83
Blevins .....	7.38
Rhodes Chapel .....	2.00
Ebenezer .....	.59
Monticello .....	10.35
Dallas .....	.94
Fairview .....	15.78
McGehee .....	5.00
Okolona .....	7.00
Lakeside .....	5.00
Washington .....	2.05
Leola .....	3.30
Sherrill .....	3.00
Stuttgart .....	20.00
28th Street .....	5.00
College Hill .....	8.70
Stephens .....	5.00
Poyen .....	.50
Sardis .....	2.00
Prairie Union .....	2.37
Dierks .....	4.94
Roland .....	1.00
Hamburg .....	5.90
Gould .....	3.37
Total .....	\$265.02

—C. E. Hayes, Chairman.

### COKEBURY SCHOOL RECORDS BROKEN AT OPPELO

Two Conference records were broken last week in the Cokesbury School at Oppele. With an enrollment of 44 and 29 credits this school surpassed any previous school held in the North Arkansas Conference. This splendid showing was accomplished despite rain, mud, and various counter attraction in the community.

The support given this school by both pastor and people left nothing to be desired. Special mention should be made of the co-operation of the public school faculty under the leadership of Prof. Q. M. Baber, superintendent, and the Home Economics department who under the direction of Miss Lucile Sadler provided bountiful refreshments the last night of the school.

The Oppele community has recently erected a splendid school building and many other signs of a splendid community spirit are to be seen on every hand. We confidently expect them to build a modern church with

in the next two or three years.

Rev. Glenn Sanford as pastor and host did a fine job of preparing for the school. The recreational periods each evening were under his direction and added much to the success of the school. Rev. S. O. Patty brought a car load of his people from Perry and in addition taught, "What Every Methodist Should Know." His services were greatly appreciated. It was a great school.—A. W. M.

### FINE SCHOOLS REPORTED FROM LESLIE AND ADONA.

Two Cokesbury Schools were reported the past week from Leslie and Adona. At Leslie Rev. J. E. Cooper assisted the pastor, Rev. A. N. Storey. At Adona, Rev. Glenn Sanford assisted Brother (Patty) the pastor. While hindered somewhat by weather conditions these schools resulted in a goodly number of credits and a fine interest.—A. W. M.

### SCHOOLS SCHEDULED NEXT WEEK

(Feb. 7-10)

At Newark:—

"The Sunday School Worker"—

Mrs. F. A. Lark.

"The Life of Christ"—Rev. F. A. Lark.

At Oil Trough:—

"The Small Sunday School"—A. W. Martin.—A. W. M.

### NORTH ARKANSAS CONFERENCE PASTORS, ATTENTION!

The Conference Sunday School Office at Conway desires the name of some person in each Sunday School to whom missionary programs and other missionary educational material may be sent every month. This person should be a member of the Sunday School Missionary Committee and responsible for putting on the Fourth Sunday Missionary Program each month. If you have not already sent in somebody's name will you not do so at once?—A. W. M.

## PALE & PEAKED

**Texas Lady Was Advised by Her Mother To Take Cardui, Which She Did With Good Results.**

Hamilton, Texas.—Mrs. Gladys Poitevint, of this city, says: "At times I suffered awfully with pains across my back and through my sides. I would have to go to bed and stay two or three days at a time. It was very worrisome. I managed to keep going, but ... did not enjoy myself at all."

"One day my mother remarked on how bad I looked. She said: 'You look so pale and peaked, why don't you take a bottle of Cardui?' She had taken it herself a number of times, and it had always improved her health, so she thought I had better try it."

"I got the Cardui and began taking it, and from the first dose or two I could see a change for the better. The first thing I noticed was that my appetite was improved. I began to be hungry and I enjoyed my meals. I slept better at night. My rest was so much quieter that I got the benefit from it. I kept on with the Cardui and took it for several months. The pains in my back and sides grew less until they finally quit bothering me."

Try Cardui for your case.

At all drug stores.

NC-170



## EPWORTH LEAGUES.

## CONFERENCE EDITORS.

On account of the fact that the North Arkansas Conference editor, Mrs. Trent, is so far from the office, it has been arranged that news items shall be sent to Rev. I. A. Brumley, 1719 Schaer Ave., N. Little Rock.

Mrs. E. D. Galloway, editor for Little Rock Conference, is now at Grady; but, as that is remote from the office, all news matter should be sent direct to the editor of the paper at Little Rock. If news items are received at this office later than the first mail Tuesday, they cannot appear the same week.—Ed.

## STUTTGART'S NEW LEAGUE

Stuttgart has recently organized a new Senior League. The officers were installed Wednesday evening, January 26, and the writer spoke to them and to the large congregation present on the place and work of the Epworth League in the Church.

The officers are as follows:

President, Miss Virginia Coleman. Vice-Pres., Miss Ruby Shannon. Secretary, Miss Marjorie Shannon. Treasurer, Mr. Douglass Hill. Corresponding Sec., Miss Maurine Walker.

Supt. First Dept., Miss Lucile Gunnell.

Supt. Third Dept., Miss Verna Tindall.

Era Agent, Porter John.

The prospect for a strong Chapter at Stuttgart is very promising.

I enjoyed the visit with these fine people and with my good friend Rev. O. E. Holmes and his family.—S. T. Baugh.

## DE WITT'S NEW LEAGUE

Rev. Leland Clegg, the fine pastor of DeWitt, reorganized his Senior League Friday evening, January 28.

They have had a fine Junior League and it is doing nicely. Now they propose to have a strong Senior League.

They have just closed a great meeting in DeWitt and Brother Clegg received 185 people into our Church, some of whom are fine young people.—S. T. Baugh.

## KEO EPWORTH LEAGUE

A note from Rev. A. C. Rogers, pastor of Keo, states that the Senior League at Keo entertained the Board of Stewards with a fine banquet recently. He writes that it was a splendid affair and that the officials enjoyed it very much.

Brother Rogers is planning to organize a Senior League at Hundley's Chapel, and one at Tomberlin early in the spring.—S. T. Baugh.

## NEWS OF THE CHURCHES

## CHINA MISSIONARIES SAFE

Southern Methodist Missionaries in China are safe, according to cable advice received Tuesday, Jan. 25, at Mission Board Headquarters at Nashville, Tenn. The cable, which was signed by E. C. Peters, secretary of the China Mission, was dated Shanghai, 4:40 p. m. January 25.

The message was in response to an inquiry sent out by Dr. W. G. Cram, general secretary of the Board of Missions, Dr. O. E. Goddard, and Miss Esther Case, foreign secretaries, asking for information as to the safety of the missionaries and directing that they go to places of safety if necessary. The message stated simply: "All are safe; will inform you."

Personal letters as far as possible, are being sent by the foreign secretaries to friends and relatives of China missionaries, re-assuring them as to their safety and promising to keep them informed as to the Chinese situation.

There are in all approximately 120 Southern Methodist missionaries in China, representing practically every section of the Church's territory.

## A NEW KIND OF REVIVAL

We are planning for this year a revival of new type, and out of the ordinary plan. It is a revival that shall deal with the "Second and Third Cosmic States of Man," known as the "Post-Death State of Man," which commences with man's death and continues through the judgment to eternity. Such a revival will have for its objective: 1st, To inform the intellect on God's beautiful plan of caring for our dead; 2nd, To adjust the faith of man concerning this after-death state of man; and, 3rd, To persuade the will of all unsaved people to "Fear God and keep his Commandments, which is the whole duty of man." This done, we will then give our sermon on "Tithes and Offerings, or God's Plan to Finance His Church," which will secure for you a large list of tithers, and, where possible, install a Tithe Box in the Church. It is needless to say what this will do. We all know that when a "Tithing Program" is launched in any church, that all finances, such as pastors' salaries, Conference collections, Centenary, educational, and specials of all kinds will easily be cared for. Eight days is all we want for this work, and we offer our Services to any Mission, Circuit, or Station Pastor in Methodism. Our subjects are "Life and Death Here and Hereafter."

Do you want this meeting? Wire or write John A. May, Evangelist, Box 185, Montevallo, Ala.

## RACE RELATIONS SUNDAY, FEBRUARY 13

Following an annual custom which began in 1923, February 13 will be widely observed this year as Race Relations Sunday. On that date sermons, addresses, and programs on race relations will be given in thousands of churches throughout the country. Originated as a means of enlisting the religious forces of the nation in behalf of a Christian solution of the race problem, Race Relations Sunday has become an established custom, and is more widely observed with each passing year by churches, missionary organizations, young people's societies, Christian associations, and other religious groups.

The Commission on the Church and Race Relations, 105 East 22nd Street, New York, will send suggestions for

the observance of the day to any one interested. The Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, will be glad to supply additional material for addresses and programs.

## CENTRAL CHURCH, HOT SPRINGS

Sunday, Jan. 23, marked a happy event in the history of Central Church, Hot Springs, when at the morning service announcement was made that the beautiful pipe organ, installed less than two years ago was entirely free of debt.

After a few introductory remarks the pastor, Dr. W. C. Watson, called Dr. C. T. Drennen, chairman of the organ committee, to the platform, who told the story of the organ and how the late A. B. Belding then chairman of the board of stewards, made a visit to him, urging the installation of an organ and later appointed him chairman. Dr. Drennen commended the people for what they did, but said more honor was due one woman than to all others, for "subscriptions are hard enough to get, but getting the money is harder."

Calling Mrs. F. M. Sigler to the chancel he presented her with a beautiful bouquet of roses as an appreciation of the organ committee and the church at large for her splendid work in collecting most of the money. Mrs. Sigler responded in most beautiful words and humorously said, "To me this is funny, you paid the money, I get the flowers."

After these felicitations the last note of the organ fund was burned by Drs. Watson and Drennen and Central Church smiled happily that the beautiful three manual organ was paid for and completed the artistic setting of beautiful Central Church.

Dr. Watson then preached a splendid sermon on the "Church and Problems of Youth" to a large and appreciative audience.

New members are constantly coming into the church. Every department is growing and under the leadership of Dr. Watson Central Church is moving toward greater things.—Mrs. F. M. Williams.

## HENDERSON BROWN COLLEGE NOTES

T. W. C. A.

Every year the Y. W. C. A. of Henderson-Brown conducts discussion group-meetings, which continue for a month, with a meeting every week. The plan divides the members of the Association into ten groups, each having eight or ten girls, and appoints a leader from the Association for each group. In the past the discussions have been based on phases of New Testament teachings. This year the theme will deal with personal problems in campus life. Such objects as "Gossip in College Life"; "The Kinds of Amusement Conducive to a More Wholesome Atmosphere"; "The Relationship Between College Women and College Men," all leading to the general topic—A Study of Life Values in its Aspects of Love, Work, and Worship.

The purpose of these discussions is that a better understanding of themselves as a Young Woman's Christian Association may be attained, and that the principles of Christian living may be established in campus life.

## Recital

In a series of student recitals, the historical periods of musical development are being presented by the Conservatory of Henderson-Brown College. The fourth of the series was given Friday afternoon at 3:30. The

different numbers of the program were prefaced by Dr. Frederick Harwood, with explanations of the construction and history of the music, and anecdotes concerning the life of the composer. In his introductory talk Dr. Harwood explained the chief characteristics of the period to be illustrated, that is, the close of the Seventeenth Century and the opening of the Eighteenth. It seems that imitation, as shown in the fugue, a name which is given to a musical composition on one or more short themes which are reintroduced from time to time, is the foremost quality of the music of this time—the "Polyphonic Period."

The first number, a very difficult composition to play, "Fugue in C Sharp," by Johann Sebastian Bach, was played by Miss Mae Whipple of Arkadelphia a senior in the College.

The next number was a group of two songs: "Drink to me Only with Thine Eyes," of the Old English Folk Music; and "Loch Lomond" of the old Scotch Folk Music, which was very beautifully sung by Mr. P. W. Turrentine.

One of Bach's many exercises, written for his pupils, was next played by Miss Ruth Taylor, of Glenwood, Arkansas—"Invention."

Just here the music program was interrupted by the introduction of a reading by Miss Gladys Pinnix of Murfreesboro a selection from Mark Twain's inimitable "Innocents Abroad."

"A Melody with Variations" by an old composer, but arranged by a modern, a violin composition, was well executed by Miss Vera Rogers.

George Frederick Handel, who wrote and produced in London more than forty operas, you recall, lost temporarily, his popularity. That was with the immediate success of John Gay's group of cheap tunes which he produced under the name of "The Beggar's Opera." It is very interesting to note the masterly way in which

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## Pains in the Back; Getting up Nights

## ARE DANGER SIGNALS

If you suffer from pains in the back, red or highly colored urine, painful, frequent or burning passage, dribbling and getting up nights, get a bottle of Bond's Bladder Remedy from your druggist at once—these are danger signals and need prompt attention. They often lead to serious complications. Bond's Bladder Remedy is a prescription intended solely for the urinary organs and always brings welcome relief to elderly people and those who suffer from weak bladder, due to strong drink, highly seasoned foods, colds or influenza. The price is only 60 cents or \$1.20. If your druggist can not supply you it will be sent prepaid upon receipt of price. Manufactured only by Bond's Pharmacy Co., Little Rock, Ark.

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Handel recaptured his lost favor with the Londoners. Any composition by him is compelling but none more than "The Harmonious Blacksmith," which pictures to an imaginative mind, what Handel himself used as his inspiration for the music—a real blacksmith shop in an English hamlet. Miss Irene Riggin played this with a sympathy that won the audience.

"My Mother Bids Me Bind My Hair", a quaint old ballad, was sung by Miss Mae Whipple.

The violin quartet "Minuet" by Haydn, by Misses Harris, Rogers, and Mr. Dick Huie and Mr. Andrew Powell was beautifully played.

The last number of the program, and to many the most beautiful, was given to show the contrast between Seventeenth Century music, great though it is, and modern music. Miss Pauline Austin played rather well, "The Butterfly Etude" by Chopin.

The series of recitals is proving to be very instructive as well as interesting.

#### Alumni Building

A very active interest is needed if the Alumni of Henderson-Brown expect to meet and fulfill the hopes of President Hornaday, concerning the completing of the Alumni Building. He hopes to have it somewhere near completion in June. Why not? It has stood, a silent, yet loudly vocative memorial, to the inactivity and carelessness of the "proud sons and daughters of their Alma Mater" for many years—too long a time. (This comes from the pen of one of those above mentioned). There are signs of awakening already on the part of many Hendersonians. Occasionally small checks of ten or fifteen dollars dribble in. Only this morning, a check for forty dollars came from Miss Vesta Rogers (only that isn't her name really, any more). If only—yes, if only—every one of the Alumni would give wings this way, to forty—more or less—That would be something "substantial" to do for one's dear mother school, and substantial is what is needed here now.

Speaking of substantial. There is taking place now on the campus—something substantial—if any one may call beauty by that so practical term. The Committee on Beautifying the Campus has caused to be planted shrubs, trees, and such flowers as one inters at this season of the year—at special places on the campus, so that soon—e'er Commencement—the changes will be pleasingly obvious. With natural beauty this campus is replete—and of possibilities. With the help it is getting the campus will soon be proudly beautiful in its shrubs and new holly trees. This is a good thing.

#### Mr. J. M. Foster's Death

It is with sadness that we send out from the college halls the statement of Mr. John McDaniel Foster's death. He was the first son of Henderson-Brown's beloved Dr. Foster, who has retired and lives with Mrs. Foster in their home near Arkadelphia. The conditions concerning the young

man's death have been published throughout the state, of how he fell from the top of the Ouachita River bridge into the swift current below, of how his friend, Roy Sparks, with all of heroism plunged in after him, in a futile yet glorious attempt to save his friend. It is with all of sympathy and all of love for Dr. and Mrs. Foster, and for Miss Annie Stark Foster, Mr. Foster's sister who lives in Little Rock, and for his brother, Mr. Benjamin Foster of Washington, D. C. that we announce the death of their son and brother.—Reporter.

#### REVIVAL AT LINCOLN.

On Jan. 9 we began our revival meeting, Rev. John B. Andrews doing the preaching. To say the preaching was of the best type is stating the fact mildly. From the very beginning men realized they were in the presence of a man if God. He has a knack for interpreting the Scripture. He does not overdraw the thing, but gives it the practical turn. You can see very easily the thing that God is trying to teach us. He makes you want to do more for the Master than you have been doing. The church has been wonderfully helped. Not only the Methodist Church, but the other churches have been helped. They gave us assistance both spiritually and financially. One of the good things of this meeting was the harmony that prevailed among the people.

You hear a good deal these days about our evangelists being out for merely getting numbers regardless of how they get them. This is not the way John B. Andrews does. He stands on the word of God. You must meet God's conditions of discipleship before you are accepted. He believes in preaching the fact that sin is sin and that it will work destruction in the life of the man that harbors it there. He believes in a practical religion, that is your life must tally with your profession.

The weather was against us but we had a wonderful meeting. Some said it was the best they had been in for years. Several united with the church as the result of the meeting. Many have taken a new lease on life and will be more profitable to the church and God. Any one needing help will make no mistake in getting Evangelist Andrews.—O. M. Campbell, P. C.

#### BOARD OF MISSIONS SWAMPED WITH ORDERS FOR MISSION STUDY BOOK

The interest in the Special Missionary Movement is indicated by the large number of orders received for the study book. The first edition of 20,000 copies of this book, "Yet Another Day in Methodist Missions," was sold during the first few weeks of the movement. The order was placed for 20,000 more copies, but these were soon exhausted. The last statement that I had from Dr. Cram, the general secretary, was to the effect that they had received orders for 75,000 copies of this book. This was far beyond the expectation even of the leaders of our Church. It is gratifying to know that the interest is so manifested in the study of the missionary operations of our Church that so large a demand is made for this book. It is hoped that all orders for the book will be filled by February 1. If any preacher has not received his books it is hoped that they will reach him within the next few days. News is coming from various churches of the great interest manifested in the study of this book. We

have great hopes that a School of Missions will be had in every church. There is no telling what our Heavenly Father will be able to do with the Methodist Church, if, during the next four years, our membership makes an earnest study of the missionary work of the Church. Let the slogan be "A School of Missions in Every Church."—J. F. Simmons.

#### MOUNT IDA AND NORMAN

We have hardly taken time to give account of ourselves since we came to our new home on Thanksgiving evening, which, while on our way, afforded us quite a thrill, having driven through the thunder and lightning, and wind and hail, which ended in a real hard shower of hail and rain after we arrived at our new home.

We found the home ready, only needing some bedding until our own, which had been shipped, could arrive. This was furnished by our neighbors and we were comfortable enough.

The people of Mount Ida received us, with a very cordial welcome, looking after our needs and the longer we stay the more they seem to be determined that we shall not want for any thing.

On Christmas Eve night they pounded us, after having a very interesting

program in our church, showing the Babe in the manger and some other very attractive features, such as a dialogue, by some small children, and recitations by some children of our public school, and some special vocal and instrumental music.

We feel very grateful to these people for their untiring efforts to make things go. After the crowd had dispersed, we were still busy carrying our Christmas gifts over to the parsonage, which kept us busy until a late hour. Santa brings some people a sock full of Christmas but he brought us a box and a barrel full, of, well, of everything good to eat.

On the evening of Jan. 17, we were seated around our fireside and upon hearing an alarm at the door, we opened it only to see a crowd of our good Norman people enter with everything needed in a good pounding.

When they had all entered and deposited their packages, our home looked more like a grocery store than a dwelling house.

Now it would be useless to try to express our heartfelt thanks for these good things that the people of these two places have put into our home. I don't know to just what pitch of joy they want to lift us, for just recently they went down town, the women of these two towns working together, and bought us a living room

## How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effect of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all.

No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

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suite for the parsonage. It is wonderful to know just the kind of people we are among. They are continually looking for an opportunity to brighten someone's pathway.

An old barn stood on the parsonage lot, which had not been occupied for some years and which had become unsanitary, and having passed under scrutiny of this Woman's Circle was condemned and torn down with the intention of building a small garage out of this material.

This is as far down the road as I know the plans of these ladies, but I do not profess to know very much about their plans.

It is simply wonderful to watch people work that really intend to do something. We cannot begin to express our thanks to these good people of this entire charge, but we only hope our lives among them may be such as will reveal in a far brighter and richer way our appreciation for their kindness toward us.

We humbly pray that God may so lead us and use us in his divine ways, that this may be the greatest year for the forward movement of Christ and his church, in the history of this country. If you pray, pray to that end. If you don't pray, may God prompt you to begin.—J. K. Harrell, P. C.

#### DANVILLE

We came to Danville six weeks ago and were graciously received. The people are nice to us, and we are very much in love with them. The Woman's Missionary Society, Epworth League, and Sunday School are well organized. Prof. J. W. Hull is S. S. superintendent. He is wide-awake and on the job. Our Workers' Council met Tuesday evening. Each teacher made a written report. When the work was done some of the ladies served refreshments. We had a fine evening. Miss Nellie Pound, Miss Grace Gatlin and Miss Flo Chaney are in charge of the League work. I have never served a charge before where so many young people attended the preaching service. They are fine young people. Sister V. L. Keathley is president of the Woman's Missionary Society. The society has the spirit of cooperation. We are praying and expecting a good year.

Our presiding elder, Bro. W. B. Hays, preached for us on Sunday night, Jan. 9. He knows how to preach. Held our first Quarterly Conference on the night of Jan. 17.

We are happy in the work.—J. L. Pruitt, P. C.

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Leading Varieties cabbage, onion and tomato plants shipped postpaid. 100 plants 35c, 200 50c, 500 \$1.10, 1000 \$2. Satisfaction guaranteed.

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#### RECIPE FOR GRAY HAIR

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

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#### ARKANSAS METHODIST ORPHANAGE

This is the seventh report that I have made of the Sunday School Christmas Offerings received for the Orphanage and still they are coming in fine.

##### Little Rock Conference

##### Arkadelphia District:—

Benton S. S. by C. C. Rochels  
Treas. .... \$ 15.00

##### Camden District:—

Chamberville S. S. by J. E. Waddell, P. C. .... 2.00

Stephens S. S. by E. L. Adams  
Supt. .... 10.00

##### Little Rock District:—

Geyer Springs S. S. by W. R. Harrison, P. C. .... 5.00

Mt. Carmel S. S. Bryant Ct. by A. C. Nance, Supt. .... 1.46

##### Monticello District:—

Selma S. S. Tillar Ct. by Horace Williams, Supt. .... 1.54

##### Pine Bluff District:—

Grady S. S. by Mrs. L. G. Waldrep, Sec. .... 6.00

Stuttgart S. S. by Mrs. A. Vos  
Sec./Treas. .... 15.00

##### Prescott District:—

Ozan S. S. by J. K. Green,  
Supt. .... 4.55

Antoine S. S. by E. F. Carroll, Supt. .... 2.00

##### Texarkana District:—

Lockesburg S. S. by Custer Steele, Supt. .... 12.50

##### Personal Gifts:—

Mr. and Mrs. Chas. Dante, Dumas, Ark. .... 12.50

##### North Arkansas Conference

##### Conway District:—

Cabot S. S. by J. E. Gregory,  
Treas. .... 15.00

##### Fayetteville District:—

Centerton S. S. by F. G. Vil-  
lines, P. C. .... 6.00

We have received the following cash contributions for the Orphanage during the month of January, in addition to the Sunday School Christmas Offerings:

Susanna Wesley Bible Class,  
1st Church, Texarkana, by  
Mrs. J. M. Hasson, Treas. .... 5.00

Virginia Hogg Mothers' Class,  
Winfield Church, Little R.,  
by Mrs. A. J. Graves, Treas. .... 10.00

Gift from unknown friend .... 1.00

—James Thomas, Supt.

#### RECEIVED AT THE METHODIST ORPHANAGE SINCE LAST REPORT

Woman's M. S., Thornton, box of fruit.  
Oakley Chapel S. S. Rogers, box of fruit and gifts.

Pulaski Heights League, City, Tickets to Play.

Mrs. W. B. Graham, Dodson, La., 20 pieces of popular music.

Junior Missionary Society, Prescott, 7 scrap books.

From the Deloneys at Foreman, 1 bushel of pecans

W. M. S. Prairie View, 1 barrel of canned and preserved fruits.

Sunshine Class, First Church, City, 1 dress and coat.

W. M. S. Carthage, Box of clothing for a small boy.—Mrs. S. J. Steed, Matron.

#### HOLLY GROVE-MARVELL

Marvell and Holly Grove congregations pledged themselves, in the first service after Conference, to loyally support the pastor, and to respond to the program of the Church for the new Conference year. Above all, they declared loyalty anew to the cause of Christ and promised allegiance to Jesus in every call.

Recently the pastor publicly installed all the officers of the church, each one solemnly accepting the re-

sponsibility of the office. The congregations in like manner pledged themselves to support the officers in their work. As a result of this renewed activity, the local finances of both churches are up to date. The pastor has submitted the following goals to each church as a working basis for the year's work:

Beginning Sunday, January 23, Evangelist C. Norman Guice, of Conway, Ark., will lead us in a two weeks' revival campaign at Marvell, Chas. F. Dunn, of Atlanta, Ga., directing the singing.

2. On Sunday February 13, General Evangelist D. L. Coale, of Little Rock, will begin a series of revival services at Holly Grove Church.

3. During the second and third weeks in February the Christian Literature Committee will make an every member canvass in the interest of the Arkansas Methodist.

4. During March we will finish our Missionary cultivation campaign and take free-will offering for Missionary Special.

5. April will be the month for the Superannuate Endowment Campaign and collection of our Quota.

6. The month of May will be in charge of the Church Missionary Committees, and a "special effort" will be made to collect one-half of our Conference Collections in response to the call of Bishop Boaz.

7. The last week in May we will entertain the Helena District Conference.

8. Our District Fund will be given right-of-way in June. We will also begin our Sunday School Training Classes in June, in the local churches, and make a special effort to get our workers to attend the District Standard Schools.

9. In September plans will be made to collect the balance of uncollected Conference Claims.—R. T. Cribb, P. C.

#### SPEND SCHOOL MONEY WHERE IT WILL DO MOST GOOD.

By a vote of 17 to 15, a bare majority which the loss of one affirmative vote would have destroyed, the Senate on Wednesday passed the Weaver bill "establishing"—without appropriations for construction or maintenance—four new state agricultural schools in addition to the four now operating. It is to be hoped that the manifest doubt of the wisdom of this measure, reflected by the closeness of the Senate vote on it, may become still stronger in the House, and that the measure will fail to pass.

Arkansas, ranking No. 48 in the Union in the percentage of the income of her people expended on tax-supported schools and hard put to it to find means to raise even these insufficient funds, needs to make every school penny yield maximum returns. Educational experts, naturally more familiar with educational matters than the proponents and supporters of the Weaver bill, estimate that the cost of building the proposed four new district schools, accommodating at the outside 1,500 to 2,000 pupils, would be around \$500,000, and the yearly cost of running them about \$200,000.

For \$500,000 it would be possible to build and equip 40 rural high schools and accommodate 4,000 pupils. For \$200,000 a year it would be possible, with the Smith-Hughes federal aid money which would become available, to maintain these 40 schools and give up-to-date, practical, efficient agricultural training to those 4,000 pupils, who would be living at home assisting

their parents before and after school hours and saving them an expenditure of board, room, etc., of at least \$10 a month per pupil, or an aggregate of \$360,000 for a nine-month school year.

No more effective agencies for imparting practically useful and profitable agricultural knowledge exist in Arkansas today than the Smith-Hughes departments of the rural high schools which have already taken advantage of this opportunity. The cotton production, corn production, hog production and numerous other awards to outstanding boy farmers at the State Fair last fall all went to Smith-Hughes boys. And their stock-judging competitions were one of the most interesting and profitable features of the fair. The best use we can make of any additional funds we find we can spare for agricultural education in Arkansas is to establish more of these community centers of enlightenment and progressiveness. Money spent on them will benefit at least twice as many pupils as would money spent on additional district institutions, and will enable us to get our share of the federal funds allotted to farm education. To recognize this fact is not to lack appreciation of the four district agricultural schools already established and operating with excellent results.—Arkansas Gazette.

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

### AXLEY GYMNASIUM

Donors of the new Axley gymnasium were fittingly honored Monday night when Hendrix College dedicated the new structure in a brief service preceding the basketball game with College of the Ozarks.

As expressed by James J. Harrison, the speaker of the occasion, O. O. Axley of Warren, the chief donor to the enterprise, represents the best of the state's business men of statesmanship and vision. Others who assisted the enterprise were roundly praised as the gymnasium passed into possession of the college and became its center of physical education and athletics.

As recalled by Mr. Harrison, the chief donor has long been a citizen interested in young people and particularly in athletic affairs. Years ago the speaker discovered him interested in the Warren high school teams, the summer baseball team at Warren, and the "Y" of that city. More recently he has given generously to Hendrix and to the "Y" at Little Rock. "Mr. Axley is the kind of a man," Mr. Harrison said, "needed in every community or state to type its leadership as progressive and abreast of the times."

Because of pressing business obligations, Mr. Axley was unable to attend the dedicatory service and he was represented by his son and daughter, O. O. Axley, Jr., and Miss Mildred Axley. Mr. Axley presented the gift on behalf of his father and expressed the hope that Hendrix students may enjoy its use as much as the donor enjoyed making the gift. Dr. J. H. Reynolds, president of the college, accepted the gift and dedicated the structure to the physical welfare of Hendrix students.

Earl Tye as head of the Hendrix Booster Club presented to Miss Axley a copy of resolution adopted by the student body to express to Mr. Axley their thanks and appreciation. Miss Axley responded, and the service was concluded with a student cheer section massed for a round of rah's.

In addition to the generous gift of Mr. Axley, who donated all of the materials used in the structure, Geo. Wittenberg of Little Rock gave his services as architect, and an anonymous donor also made a substantial gift. G. L. Bahner as treasurer of the

college had charge of financing the actual construction.

With the Axley gymnasium in use, the double project started in 1923 with construction of the Robert W. Young Memorial Stadium has been completed, giving Hendrix an athletic plant which should be adequate to all needs for several years. While the gymnasium was not intended as a permanent structure, it is ideally adapted to the needs of physical education classes and athletic teams and represents the best equipment of the kind possessed by any educational institution in Arkansas, being in all respect superior to Schmidt gymnasium at the University of Arkansas.

Doctor Jowett used to tell this story to illustrate our need for humility: "When I was in Northfield I went out early one morning to conduct camp-meeting away in the woods. The camp dwellers were two or three hundred men from the Water Street Mission in New York. At the beginning of the service, prayer was opened with this inspired supplication: 'O Lord, we thank Thee for our brother. Now blot him out!' The prayer continued, 'Reveal Thy Glory to us in such blazing splendor that he shall be forgotten.'—The Churchman.

### A RACE TRACK GAMBLING TRAGEDY

Charles G. Gibson 19-year-old clerk of the First National Bank of York, Pennsylvania, confessed the embezzlement of \$14,304, most of which he played on the ponies, shooting so much as \$600 in a single bet. Young Gibson is in jail and faces the possibility of a long term of imprisonment, on the complaint of the bonding company, which must make up the amount of his peculations. This boy's head was turned by the talk he heard of "big killings" by local gamblers, but the horses on which he played did not come in first, and, like all "O. P. M." victims, he learned too late the inexorable truth of the Wall Street dictum:

"He who takes what is not his'n. Must pay it back or go to prison."

The city and county of York have tolerated a great variety of gambling for many years. Policemen and jurymen have ignored complaints and prosecutors have winked at the violations, which are as little concealed as in any part of Pennsylvania. Within about two years, three bankers in York County have been committed to the penitentiary for embezzlement by gambling. When the Inter-Church Reform Federation asked the International survey of York in 1924, we found in that city 16 weekly lotteries, 6 monthly lotteries, about 100 gambling machines and punch-boards and four operators taking bets on flat races in Louisiana, Cuba and Mexico. Also, bookmakers operated openly each autumn at the agricultural fair with the apparent permission and protection of local officials.

Gambling on races by bookmaking, parimutuels and auction pool is prohibited in every State of the Union, but in Kentucky and Maryland this vice is farmed out to jockey-club monopolies, which are permitted to debauch the people for periods of a few weeks, provided they do it in specified enclosures and give the State a liberal rake-off. The International Reform Federation has compiled a list of about 300 race track crimes and tragedies, coming directly from these out-door, race track gambling establishments, or from the hundreds of pool rooms and myriads of hand books for the accommodation of gam-

blers who live far distant from the tracks, but desire to bet on the "runners."

Banks are imperiled by bookmaking. Philadelphians will remember how Jesse Williamson took \$500,000 from a bank, and C. H. Baumgartner took \$75,000 from the Girard Trust Company, and that C. F. Toomey took \$300,000 from the Fidelity Trust Company, little of which was recovered from the bookmakers, although the court was severe in imposing aggregate sentences of 41 years. Ohioans may recall how a clerk in the Harris Trust Company of Cincinnati diverted \$14,000 to the bookmakers, while Mike Dugan of Cleveland defrauded another Ohio bank of \$500,000 of which amount he had only 41 cents when arrested at a Montreal race track. New York banks are constantly hit by the turfmen, the Nassau National, the Irving Bank and the Mortgage Guaranty Trust being three of the victims. When Cashier Straymond of the Citizens' Bank & Trust Company of New Orleans found his accounts \$94,000 short, he put a bullet through his head. L. J. Farrell, teller of the Mercantile Bank of Baltimore, embezzled over \$1,000,000 in 1925 to play the races, but his winnings reduced the net loss to \$200,000. He is doing 12 years in the penitentiary, which further taxes the people for institutions in which to detain smart chaps, who play other people's money on the wrong horse. Abolishment of the tracks for gambling and enforcement of the laws against them are the real remedies.—H. N. Pringle in Twentieth Century Progress.

### QUARTERLY CONFERENCES

#### BOONEVILLE DISTRICT (Second Round)

Mansfield, Feb. 20, a. m.  
Hartford, Feb. 20, p. m.  
Gravelly, Feb. 4-5.  
Rover, Mar. 5-6.  
Plainview, Mar. 6, p. m.  
Belleville-Ola, Mar. 13, a. m.  
Danville, Mar. 13, p. m.  
Waltreak, Mar. 19-20.  
Magazine, Mar. 20, p. m.  
Magazine Ct., Mar. 26-27.  
Huntington, Mar. 27, p. m.  
Branch-Cole's, Apr. 2-3.  
Paris Ct., Apr. 3, p. m.  
Paris Sta., Apr. 4, p. m.  
Prairie View, Apr. 9-10.  
Scranton, Apr. 10-11.  
Perry-Houston, Apr. 16-17.  
Scranton, Apr. 17-18.  
Waldron Sta., Apr. 23-24.  
Waldron Ct., Apr. 24, p. m.  
Booneville, Apr. 27, p. m.  
Dardanelle Ct., Apr. 30-May 1.  
Dardanelle, May 1, p. m.  
—W. B. Hays, P. E.

#### PINE BLUFF DISTRICT (Second Round.)

Rison 11 a. m., Feb. 13.  
Carr Memorial, 7:30 p. m., Feb. 13.  
First Church, Pine Bluff, 11 a. m., Feb. 20.  
Swan Lake at Bayou Meto, 11 a. m., Feb. 27.  
Humphrey-Sunshine, 7:30 p. m., Feb. 27.  
Rowell at Union, 11 a. m., Mar. 5-6.  
Lakeside, 11 a. m., Mar. 13.  
Pine Bluff Ct. at Goodfaith, 11 a. m., Mar. 20.  
Hawley Memorial, 7:30 p. m., Mar. 20.  
Star City, 11 a. m., Mar. 26-27.  
Grady at Gould, 11 a. m., Apr. 3.  
Sheridan Ct. at Bethel, 11 a. m., Apr. 9-10.  
Sheridan-New Hope 3 p. m., Apr. 10.  
Altheimer-Wabbaseka, 11 a. m., Apr. 17.  
Sherrill-Tucker, 7:30 p. m., Apr. 17.  
Roe Ct. 11 a. m., Apr. 24.  
Stuttgart 7:30 p. m., Apr. 42.  
St. Charles, 11 a. m., May 1.  
DeWitt 7:30 p. m., May 1.  
Gillett-Little Prairie 11 a. m., May 8.  
—J. A. Henderson, P. E.



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

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

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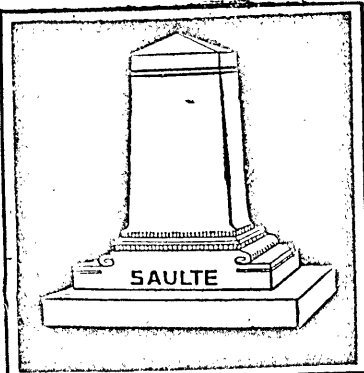
Buy a large 60-cent bottle at any store that sells medicine and just see for yourself how perfectly it cleanses and regulates the bowels of infants and children.

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SYRUP  
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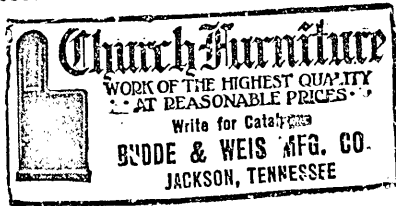
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## LYDIA of the Pines



by  
**Honoré  
Willsie**

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WNU Service

### CHAPTER I

#### The Toy Balloon

There is a state in the north Mississippi valley unexcelled for its quiet beauty. To the casual traveler there may be a certain monotony in the unending miles of rolling green hills, stretching on and on into distant, pale skies. But the native of the state knows that the monotony is only seeming.

He knows that the green hills shelter in their gentle valleys many placid lakes. Some of them shallow and bordered with wild rice. Some are couched deep in the hollow of curving bluffs. Some are carefully secreted in virgin pine woods. From the train these pines are little suspected. Fire and the ax have long since destroyed any trace of their growth along the railway.

In summer the whole great state is a wonderland of color. Wide wheat lands of a delicate yellowish green sweep mile on mile till brought to pause by the black green of the woods.

An old state, as we measure things out of New England, settled by New Englanders during the first great emigration after the War of 1812. Its capital, Lake City, lays claim to almost a century of existence. Lying among the hills in the northern part of the state, it contains both the state capitol and the state university. Of its thirty thousand inhabitants, five thousand are students and another five thousand are state legislators and state employees.

A quiet town, Lake City, with an atmosphere that might well belong to New England—beauty, culture, leisure, are its hallmarks.

Fifteen years ago half a mile inland from the lake was an empty block that once had been a farm pasture. Three fine old oaks stood with tops together in the center of the block. The grass was still firm and green and thick in the ancient pasture except for narrow trails worn by children's feet. To the initiated each trail told its own story. There was a hollow square that formed the baseball diamond. There was a straight, short cut that led to the little cress-grown spring. There were the parallel lines for "Come-Come Pull Away," and there were numerous bald spots, the center of little radiating trails where, in the fall, each group of children had its complicated roasting oven in which potatoes and "weenies" were cooked.

On one August afternoon the pasture seemed deserted. It was circus day and the children of the surrounding blocks had all by one method or another won admission to the big tent on the hill east of the town.

Yet not quite all the children. For under one of the oak trees was a baby carriage in which a little girl of two lay fast asleep. And far above her, perched lightly but firmly in a swaying fork of the oak, was a long-legged girl of twelve. She sat where she could peer easily down on her small sleeping sister, yet high enough to be completely hidden from casual view. She was a thin youngster, with short curling hair of a dusty yellow. The curly hair did not hide the fine square head, a noble head for so small a girl, set well on the little square shoulders. Her eyes were blue and black lashed, her nose nondescript, her mouth large, her chin square and her little jaw line long and pronounced. She wore a soiled sailor suit of blue galatea. Caught in the crotch of two opposite branches was a doll almost as large as the sleeping child below. It was a queer, old-fashioned doll, with a huge china head that displayed brilliant black hair and eyes as blue as those of her little mistress. The doll wore a clumsily made sailor suit of blue calico, which evidently had been washed recently, but not ironed. It is necessary to meet the doll properly, for she was an intimate and important member of the little girl's family. Her name was Florence Dombey.

A battered red book lay in Florence Dombey's lap. It was called, "With Clive in India." It was written by G. A. Henty and told of the marvelous and hairbreadth adventures of an English lad in an Indian campaign.

Florence Dombey's attention, however, was not on the book. It was riveted, hectically, on her mistress, who, with her tongue caught between her lips, was deftly whittling a cigar-box cover into doll furniture, of a scale so tiny that even had Florence Dombey had a doll of her own, it could not have hoped to use the furniture.

The little furniture maker suddenly closed the knife sharply. "Darn it! I've cut myself again," she said. She dropped the knife down the neck of her blouse and began to suck her finger. "Here, let me have Henty, Florence Dombey. Don't try to pig it all the time. You know I don't get hardly any time to read."

The furniture and the remains of the cigar-box cover followed the knife into her blouse and she opened the book. But before she had begun to read there was a sleepy little call from below.

"Yes, baby!" called the child. "Here's Lydia, up in the tree! Watch me, dearie! See me come down. Here comes Florence Dombey first."

With some difficulty the book followed the knife and the furniture into the blouse. Florence Dombey, being hastily inverted, showed a length of light marlin cord wrapped about her cotton legs.

"Here she comes, baby! Catch now for Lydia."

The baby below, a tiny plump replica of Lydia, sat up with a gurgle of delight and held up her arms as Florence Dombey, dangling unhappily, upside down, on the end of the marlin cord, was lowered carefully into the perambulator.

"And here I come. Watch me, baby!"

With a swing light and agile as a young monkey, Lydia let herself down, landing with a spring of which an acrobat might have boasted, beside the perambulator.

"There, sweetness!"—kissing the baby—"first we'll fix Florence Dombey, then we'll start for home."

"Florence, home wiv baby."

"Yes, it's getting near supper time." Lydia tucked the still hectically staring doll in beside her small sister, turned the perambulator around and ran it along one of the little paths to the sidewalk.

(Continued next week)

### SUNDAY SCHOOL.

#### Lesson for February 6

##### THE PRACTICE OF CHRISTIAN STEWARDSHIP

LESSON TEXT—Matt. 25:14-30.  
GOLDEN TEXT—Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.

PRIMARY TOPIC—The Story of the Three Servants.

JUNIOR TOPIC—Three Stewards and How They Kept Their Trust.

INTERMEDIATE AND SENIOR TOPIC—What It Means to Be a Steward.

YOUNG PEOPLE AND ADULT TOPIC—The Scope and Spirit of Christian Stewardship.

Stewardship here includes oneself and substance. Stewardship in money is only a small part of our responsibility. This parable like that of the ten virgins is associated with the second coming of Christ. In both instances the unpreparedness for His coming on the part of the people is exhibited. In that of the ten virgins their unreadiness consisted in their failure of inward life—absence of the Holy Ghost. In this of the talents it consisted in their failure to properly use the gifts which had been entrusted to them. The first was failure to watch; the second was failure to work. By talents is meant whatever gifts and powers one possesses as gifts from God, whether of nature or grace, such as strength, reason, energy, knowledge, influence, time, money, ability to speak, sing, etc.

I. The Distribution of the Talents (vv. 14, 15).

1. It was a sovereign act. He called his own servants and distributed to them his own money. As the One who created us and absolutely owns us, He has assigned us our places and given us our several powers, intending that we put them to the best possible use.

2. It was an intelligent act. "According to his several ability." The God who made us knew our ability to use gifts, therefore has made the distribution upon that basis.

3. It was a purposeful act. The talents were given to be traded with. They were not given to be used for one's own gain and profit, but as stock in trade for the enrichment and glory of the Master.

II. The Employment of the Talents (vv. 16-18).

1. All the servants recognized that the talents were not their own—that they were responsible to the Lord for the use made of them.

2. Two servants used their talents. The five-talented man put his to use and gained five more. The two-talented man put his to use and gained two more. This shows that God's gifts can be increased. The exercise of any gift increases it. The faithful use of what we have in the place we are will prepare us for greater usefulness and honor.

3. The one hid his talent. The fact that one possesses but one talent should not discourage him, but should make him strive harder. God does not reward according to what we possess, but according to our faithfulness. The crime of the one talented man was not that he had but one talent, but that he hid the talent which the Lord gave him.

III. The Accounting for the Talents (vv. 19-30).

1. Its certainty. There is a day coming when we all must give an account of our stewardship.

2. The time. This will be at the coming of the Lord. If we have done well, we shall then have praise. If we have been unfaithful, we shall then be cast out from the presence of the Lord.

3. The judgments announced.

(1) Reward of the faithful. (a) Praise—"Well done." We all like to be praised. From childhood on through life commendation is pleasing. (b) Promotion—"Be thou ruler over many things." Promotion is desirable to all. (c) Entrance upon the joy of the Lord. The five talented man and the two talented man received the same praise and the same promotion.

(2) Punishment of the faithless. The one talented man lied when brought to account. The talent when dug up was not the same as when it was buried—it was not of the same weight. Gifts unused are lost. (a) Reproach—he was called slothful and wicked. To be called lazy is a reproach which even the lazy man dislikes. (b) Stripped—the talent which was given to him was taken from him. (c) Cast out—he was condemned on his own ground. The very fact that he knew the character of the Lord should have been an incentive for him to have exerted himself.

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Is a prescription for  
**Colds, Grippe, Flu, Dengue,  
Bilious Fever and Malaria.**  
It kills the germs.

#### EVANGELIST'S ANNOUNCEMENT

I am moving headquarters to Little Rock for the winter and spring. If any pastor wishes my services, he may address me at Little Rock, Ark., in care of Bishop H. A. Boaz.

D. L. Coale, General Evangelist.

## BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

**Grove's  
Tasteless  
Chill Tonic**  
Destroys Malarial Germs  
in the Blood. 60c

# *“Come Up to the Help of the Lord”*

A few days ago the daily papers announced that three senators from the province of Little White Russia in the Polish Parliament had been arrested for high treason. It developed that these men had become the agents of Bolshevism and had accepted and spent large sums of money for the propagation of Bolshevism and Atheism in their province.

Hereby hangs a tale.

Two years ago the Senators from Little White Russia came to Bishop Beauchamp in Poland and begged him to send Methodist missionaries into their province. They promised to accompany the preachers we would send, to secure a hearing for them, to open every town and village for them, even to put our Gospel in the schools of the province.

But we could not accept this invitation. We had no money. Not one evangelist entered Little White Russia.

Two years later we find the White Russian Senators arrested for promoting the propaganda of Atheism among the people whom we could have won had even a small amount of money been at our disposal.

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That, in a nut shell, is the missionary situation in every non-Christian land on earth. While the Christian forces are retrenching, blatant Atheism pours in in mighty volume, and, backed by powerful and influential agencies, it bids for the support of the multitudes.

The issue everywhere is clear cut and well defined. It is Christianity or Atheism. It is the one God or a denial of God's very existence. And if the teeming millions of the non-Christian world build their new structure of society upon Atheism, what of the future?

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What a shame it is that Christ's Church should hesitate in such an hour!

Yet that is exactly what Methodism is doing. Our aggressive evangelism has been practically stopped on every field—the very work which should never be stopped—and at the present rate our Church will soon be mainly an agency operating only social service institutions in mission fields.

Why?

Because our missionary expenses—even at the present

low ebb—are \$1,500,000 a year and our regular income from the missionary assessments is only \$600,000 a year. And even this is decreasing annually, in spite of our growing wealth.

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But our Church has made up its mind to have done with hesitation. We are in a fair way to emerge from the indebtedness which has handicapped us. Everywhere preachers and people seem to be rallying with the old-time loyalty to the cause of world evangelization, and are determined to lay upon the altar a freewill offering for missions which will enable our Church to take up anew the crusade for a redeemed world.

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Our new policy—written in the Discipline, and also evident in the determination of the people—calls us to undertake an intensive missionary cultivation campaign in every congregation during the first two months of each year, and late in February, so it is written, “each member of the Church shall be given an opportunity to make a freewill offering for maintaining the general work of the Board.”

There is no Church anywhere—no matter how remote, how small, how poor, how burdened with other enterprises—that cannot “give every member an opportunity to make a freewill offering for missions.”

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But there is a higher urge upon the Churches than that of the legislative enactment.

It is the duty laid upon them by Christ—the duty of duties, before which all other interests must be subordinate—that of preaching the Gospel unto the uttermost parts. This obligation we may ignore or spurn, but we cannot eliminate or alter it.

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“Come up to the help of the Lord.” Obey the law of our Church. Fulfill the superlative command of Jesus Christ. Lead your people in a mighty movement for the world's redemption.

“Let every member of every congregation be given an opportunity to make a freewill offering for missions.”