

ARKANSAS METHODIST

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

VOL. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, FEBRUARY 11, 1926.

No. 6.

PUNGENT PARAGRAPHS.

Gratitude for small favors prepares the heart for proper appreciation of greater gifts.

The fallacy of popular government is that the voice of the people is the voice of God.

The devil does not object to preaching, if he is permitted to suggest sensational ideas to the preacher.

Usually the man who claims to be eager for work but cannot find it, is too particular about the offered job.

The Lord seldom reveals his plans to the noisy multitude, but to the individual who opens mind and heart to his message.

It is not necessary to be able to diagnose every possible sin, but it is profitable to be able to recognize virtue in every form and degree.

FAIL NOT TO CO-OPERATE.

Remember the crisis in our missionary situation. Unless we keep faith with our Board of Missions by raising an extra fund of \$50,000 in Arkansas this month, some of our heroic missionaries will be recalled and some of our promising fields will be abandoned. Let us face the issue squarely. We are God's stewards. We are handling his money. Are we going to spend it on our own pleasures and temporary needs, or use it to forward the interests of his Kingdom? If we deny ourselves, God will bless. If we indulge the flesh and rob God, he will withhold blessing. Let us not fail to co-operate with our Board of Missions in saving the serious situation.

A DIVINE CALL TO SECULAR OCCUPATIONS.

We Methodists believe in a definite, divine call to the holy work of the ministry of the Gospel. We think that it is presumption to enter upon such important and sacred work without a clear indication from the Holy Spirit that one is called into that kind of activity. We have laid so much stress upon the divine call to the ministry that we have, doubtless, led our laymen to think that life is divided into two sections, sacred and secular.

This is a mistake. God wants every life to be holy. It is possible for every layman to be as pure and fully devoted to God's service as it is for the preacher. This writer, although he feels that he was called of God to the ministry of the Word, would not dare to preach to laymen a Gospel that made any life less than a holy life. The minister is called to his particular work because he has gifts which can be better used in that work than in any other and because he is not expected to make a living out of his activities, but is merely permitted to receive a living from those whom he serves in order that he may devote all of his time to the special work for which he is called.

If those who are not called definitely to the ministry of the Word, are to live holy lives their talents and activities must be directed to things that God approves and the ethics of their occupations must be God's ethics. There cannot be a moral code for preachers and another for laymen. If certain occupations are necessary for the welfare of mankind, there must be men who will enter upon them and devote themselves to them just as assiduously as does the minister to his work. In order to succeed in an occupation one must have some aptitude and taste for it, and must do his work with cheerfulness and zeal. It should be possible for each Christian man to find an occupation that is useful and in which he can engage with full consecration so that he may feel that he is serving God and humanity in his life. We believe such men are called of God to their respective occupations and so to conduct themselves in their various occupations that they may honor and glorify him.

In the past, when the priesthood was considered something so different from the daily life of the average man that it was a distinctively holy of-

THEN THE TWELVE CALLED THE MULTITUDE OF THE DISCIPLES UNTO THEM, AND SAID, IT IS NOT REASON THAT WE SHOULD LEAVE THE WORD OF GOD, AND SERVE TABLES. WHEREFORE, BRETHREN, LOOK YE OUT AMONG YOU SEVEN MEN OF HONEST REPORT, FULL OF THE HOLY GHOST AND WISDOM, WHOM WE MAY APPOINT OVER THIS BUSINESS. BUT WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER, AND TO THE MINISTRY OF THE WORD.
—Acts 6:2-4.

fice, other occupations were regarded as secular, and men in them often felt that, as they were in secular pursuits, they could be secular in their habits and different from the priest in their morals. Today, while we abate not our high regard for the ministry as a holy calling, we would dignify all worthy callings and urge our laymen to find callings which they know God approves and then devote themselves to these callings in such a way as to serve God through the calling as well as by a clean life.

Today, as never before, men are recognizing the whole of life as belonging to God. They are not satisfied to be good alone on Sunday, but they want to be good all days of the week, and they want so to manage their business affairs that they may glorify God in every act of life. This is well illustrated in the life of the late John J. Eagan, who is thus described:

"A young business man in Atlanta and Birmingham, the head of a great concern for the manufacture of cast-iron pipe, a few years ago came to a conviction that modern industry need not be an arena of conflict but could become a sphere for the practical application of the Christian ideal of brotherhood. Gradually he developed a plan of co-operation between capital and labor, which provided for a systematic sharing of profits, joint control of all conditions of work, and a generous representation of the employees on the board of directors of the company. Co-operation became the central principle of the whole organization. When he died, in 1924, he left to the employees all the common stock that he owned in the company. At the hands of John J. Eagan the manufacture of cast-iron pipe became a supremely Christian vocation."

Such organizations as Rotary are catching the spirit of the Master, and are contending that every man owes it to himself to render a distinct service in his business life. That is, business must not be conducted selfishly, merely that one may live, but that one may make a life and use that life for mankind. One may do this and be merely a fine humanitarian. When he gets the full vision of Jesus Christ as the great servant and himself as a follower who also must serve in the same spirit, he becomes a real Christian.

What a wonderful world this would be if every doctor, every lawyer, every merchant, every manufacturer, every farmer, every mechanic, every teacher, every housewife felt definitely called to the occupation in which he was engaged and was giving skill and time through that occupation to God and fellows. Christians, thus called, could not take advantage of another in a business transaction or in the relation of employer and employee, and could not squander the gains in riotous living. Instead of accumulating fortunes to be wasted in questionable luxury or to be dissipated by unworthy children, these Christians would live moderately, using only such conveniences and comforts as would enrich their spiritual lives and give health and

strength to service, and then would conscientiously devote their surplus wealth to the betterment of humanity through churches, schools, orphanages, hospitals, asylums, libraries, parks, assemblies, and other helpful enterprises. How different would life become if it were all devoted to God through the various legitimate occupations! Let our laymen get the vision of service and a divine calling.

THE LIQUOR TRAFFIC IN ENGLAND.

Desirous of having an impartial survey of the situation both in the United States and Europe, The Outlook employed Ernest W. Mandeville to make a careful investigation. His findings on conditions under prohibition in the United States have been published, and, while he found much drinking and illicit sales in certain sections, he reported that Prohibition was accomplishing all that might reasonably be expected at this time.

He has just written in The Outlook of December 9 concerning conditions in England. Among other things he says: "Viewing conditions abroad, I discovered the fallacy of some of the arguments of the wet enthusiasts here, and I became convinced of the superiority of our prohibition (with all its faults) to the political and social domination of the liquor trade in Great Britain and its consequent evils. It seems to be a common American opinion that the wildness of our younger generation is due to prohibition. But when one finds that in England there is a parallel movement among the young people, one can hardly hold prohibition responsible for youth's breaking over the bounds."

He found drinking and drunkenness everywhere, and the men and women of the laboring class crowding the saloons. The amount of money spent on drink is appalling, and the evidences of poverty and dissipation are everywhere.

Mr. Mandeville says: "Any liquor prohibitory system is bound to be faulty, especially in its early years. Thinking people should withhold final judgment of the American attempt until a score of years has passed. However, at this stage in the prohibition experiment it is interesting to compare our condition with that of our mother country—England. The balance seems to me to weigh heavily in favor of our own system, and when one thinks of the progress which will, in all probability, be made here at the end of twenty years and the likely further deterioration of the liquor-sodden thousands in England at that time, there is really no comparison.....After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I feel strongly that I would rather see America under prohibition than America sodden with drink, as in England. With all the hypocrisy, deceit, and corruption that is fostered by our feeble enforcement of the Volstead Act, a large portion of our citizens are at least making an effort to improve the condition of society, and there is reason to think that in the long run they will be successful. In England a firmly entrenched liquor trade, supported by both temporal and spiritual peers, is saddling the populace, many of whom are poverty-stricken through the serious post-war unemployment situation, with a national drink bill of approximately \$1,770,000,000."

It was Sunday. The family had been to church. Returning home father criticized the sermon. Mother found fault with the organist. The eldest daughter thought the choir's singing was atrocious. But the subject was suddenly dropped when the small boy of the family volunteered the remark, "Dad, I think it was a mighty good show for a nickel."—Ex.

A job that is a "grind" is often the job that will sharpen your understanding.—Youth's Companion.

A knocker is often a mere mocker.

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PERSONAL AND OTHER ITEMS.

The General Board of Education of our Church is called to meet at Memphis on April 30.

Presiding Elder J. A. Parker announces that the Monticello District Conference will be held at Tilar, May 25-27.

Evangelist C. F. Hively is in a meeting with Bro. P. R. Eaglebager at Washington Ave. Church, N. Little Rock. He will be open to engagements about Feb. 22.

Rev. G. W. Robertson of Richmond reports that on a recent Sunday his church made an offering for the special missionary fund of \$50, which is fine for a small church.

On Jan. 23, at his home in Batesville, Mr. L. C. Jernigan passed away. He was a noble layman, a brother of Rev. J. F. Jernigan, and a life-long reader of the Arkansas Methodist.

Rev. Van W. Harrell of Little Rock Conference, who is a student at Southern Methodist University, also has a choice preaching appointment in Cleburne District, Central Texas Conference.

The editor had the privilege of hearing Dr. Stonewall Anderson, educational secretary of our General Board, preach a very strong and clear sermon at First Church Sunday morning. He is a great preacher.

Rev. J. C. Glenn, business manager, who underwent a double operation for appendicitis and gall bladder affection two weeks ago at St. Vincent's Infirmary, was removed to his home Monday afternoon. His improvement is naturally gradual, but satisfactory. It will be several days before he resumes his duties.

Dr. W. P. Whaley, presiding elder of Searcy District, has received information that the manuscript of his new book, "Jesus Our Ideal," has been accepted by Lamar and Barton, and it will be published early in the spring as a part of the Cokesbury Devotional Series. As Dr. Whaley is a fine writer and one of our most scholarly and intellectual men, this book should be profitable and popular.

Mr. Robert Nance of Van Buren wishes all pastors who desire the help of a singer in revival meetings to inquire concerning him of Presiding Elder F. M. Tolleson of Ft. Smith or Rev. W. J. Jordan of Clarksville.

Rev. J. M. Cannon, our pastor at Wilmot, Ark., will begin a meeting, Feb. 14, to run one or two weeks. Alfred R. Wells, Dallas, Texas, will have charge of the music and do special work with the young life. Mr. Wells has an open date following this meeting before he goes to Nashville, Tenn., for a pre-Easter meeting. Any pastor needing such help, beginning Feb. 22, may reach him at Wilmot.

Sunday night the editor preached at Scott's to a large congregation, filling the appointment of Rev. J. C. Glenn who was still in the hospital on account of an operation. The church at Scott's about twelve miles southeast of Little Rock, is a community church made up of members of four different denominations. They have a beautiful building and maintain a very live Sunday School. They are fine people, and are considered the best cotton farmers in the state.

About two weeks ago Rev. J. J. Mellard brought his wife to St. Vincent's Infirmary for treatment, and later an operation was performed. She lived three days but gradually became weaker and on the night of Feb. 5 passed away. The body was taken to Fordyce and the funeral was conducted on Sunday by Rev. R. B. Wilkes. Mrs. Mellard was a noble Christian, a faithful parsonage homemaker who patiently shared with her husband the vicissitudes of the itinerant life. Bro. Mellard and the five motherless children have the sympathy and prayers of a host of friends.

Next Sunday, Feb. 14, is Race-Relations Sunday, and our pastors are expected on that day, or as near as possible following that day, to present in sermon or address our obligations to "Our Brother in Black," as the sainted Bishop Haygood, who spent much of his life promoting better relations, called our negro brethren. We need to know more about the real conditions and to cultivate more friendly relations. Let us do our whole duty in helping to educate our negro neighbors. Especially are we as a Church under the highest obligations to co-operate with the Colored Methodist Episcopal Church in strengthening their school, the Arkansas-Haygood Industrial Institute, so ably represented by Rev. C. C. Neal.

Between Feb. 5 and March 5, Mr. H. N. Wheeler, chief lecturer of the U. S. Forest Service, will lecture at many places in our state. This editor, as secretary of the Arkansas Forestry Commission is arranging a schedule through the western part of the State. He lectured at Lonoke Friday, at Benton Saturday, at N. Little Rock Jr. High School, and Little Rock E. Side Jr. High, and before the Ad. Club at noon, in Little Rock Monday, at Conway to the colleges Tuesday, at Morrilton and Plummerville Wednesday, at Russellville Thursday, and will be at Dardanelle Friday and Clarksville Saturday of this week; and at Ozark Feb. 15, Van Buren Feb. 16, Ft. Smith Feb. 17, Fayetteville Feb. 18, Springdale, Rogers and Bentonville Feb. 19, Centerton Feb. 20, Gravette and Gentry Feb. 22, and Siloam Springs Feb. 23. Other places will be announced later. Having heard the lectures, this editor can vouch for their value, and advises our people to hear Mr. Wheeler on his important subject of "Forest Conservation." There are no charges.

LEND A HAND.

As a people we are beginning to appreciate the fact that in these strenuous days busy men and women must have recreation, and those who are not busy are taking it; therefore the question of the right kind of recreation is confronting the Church and demands fair consideration and proper settlement.

The Western Methodist Assembly at Fayetteville is the answer of our Church west of the Mississippi to this challenge. It provides the place and the surroundings where really helpful and legitimate recreation may be had under the most helpful surroundings. The social value to our members in the patronizing territory already has been demonstrated. Our people in these five states are acquainted and appreciate each other as never before.

When it is remembered that within a few short years this institution has become firmly establish-

ed in the respect of our people and yet has cost the Church as a Church nothing and has assets worth \$200,000, we should consider ourselves extremely fortunate.

In order to meet the demands for adequate housing for all kinds of visitors it has been deemed wise to promote an enterprise for the erection of a first-class fire-proof hotel just outside the Assembly grounds on beautiful Mt. Sequoyah. The financing of the hotel also means supplying the Assembly with sufficient capital to make other needed improvements, such as the finishing of the golf course and the completion of the dam to create a large lake, together with additional houses and many betterments.

Some of our best business men are behind the hotel enterprise, and they believe that it can be made a dividend-paying investment. Our people are invited to co-operate, both because this is regarded as a fair investment and because they should support this worthy Church enterprise. Let all who can take shares, and thus lend a hand to this worthy cause.

EXPRESSION OF APPRECIATION.

To my many friends who so beautifully remembered me during my illness with meaningful cards, heartening letters, personal calls and gorgeous and fragrant flowers, I wish to express my deep appreciation. These tokens of friendship shall not soon fade out of the garden of my memory.—J. C. Glenn.

BOOK REVIEW.

Booth and the Spirit of Lincoln; by Bernie Babcock; published by J. B. Lippincott Co.; Philadelphia; price \$2.00.

Our own Mrs. Babcock is a writer of ability. The subject of this book is of especial interest to all Americans. Booth, a dashing and romantic figure, is pictured as having escaped and his wanderings and adventures make up the story. He cannot escape the influence of the spirit of the man whom he killed. The effect of such a deed on the life and character is clearly portrayed, and, barring the spiritualistic element that seems to pervade the book it is an artistic bit of psychological character portrayal. Arkansas may well be proud to claim Mrs. Babcock as one of her foremost writers.

The Story of a Whim; by Grace Livingston Hill; published by J. B. Lippincott Co.; Philadelphia; price \$1.25.

"The Story of a Whim" is very pleasant reading and it is something different. Most of us are quite familiar with whims, in fact, we have them ourselves, but did we ever stop to think what might happen were we to give free play to a whim? The author shows very clearly the value of a kindly thought and deed and the redeeming power of a beautiful Christian character. The possession of one beautiful object caused the cleaning-up and beautifying of the whole house and the possession of one Christian friend who believed in one caused the re-making of ideals and the development of Christian character. The book is recommended to all who have whims and dare not indulge in them.

The Manse at Barren Rocks; by Albert Benjamin Cunningham; published by George H. Doran Company, New York; price \$1.40.

The Manse at Barren Rocks is a strong and simply told story of life in a backwoods community where the characters are very human, no better no worse than many to be found throughout our land. The viewpoint of the child telling his story is very refreshing. His interpretation of his father's strong and simple faith and his mother's beautiful Christian character cannot fail to charm the reader. The book is both artistic and elevating as well as very refreshing.

The Bronze Hand; by Carolyn Wells; published by J. B. Lippincott Company, Philadelphia; price \$2.00.

Carolyn Wells has created an unique character, Fleming Stone, a clever detective. Perhaps you have met him in some of your readings. If so, you will welcome him when he appears in The Bronze Hand, a mystery story of a murder on the high seas. The love interest is strong, the characters are well drawn and many of them amusing especially Sally Barnes. Be sure to meet Sally Barnes and her play-fellows. The unraveling of the mystery will hold your interest.

Speakers at the Regional Stewardship Conference to be held at Little Rock, February 24 and 25.



BISHOP W. B. BEAUCHAMP



SIR WILLIAM WARD



SIR RICHARD WINFREY



PROF. G. L. MORELOCK

REGIONAL CONFERENCE ON STEWARDSHIP AND BROTHERHOOD IN LITTLE ROCK, FEBRUARY 24-25.

Plans for this Conference have been maturing for the past two years and culminated at the last meeting of the General Board of Lay Activities.

Importance of Christian Stewardship

There is no more fundamental principle entering into the work of the Church and the extension of the kingdom of Christ than that of Christian stewardship as it relates to time, influence, and property.

The General Board of Lay Activities is addressing itself in earnest to the task of bringing the membership of our Church to accept and practice the principles of Christian stewardship.

Ample time will be given to this Regional Conference for the discussion of this vital aspect of our Church life.

The spirit of brotherhood and peace to the world will come only as men accept Jesus Christ and the principles of the Christian religion become the dominant, directing force in all life.

The Spirit of Brotherhood in our Life

"The hunger for brotherhood is at the bottom of the unrest of the civilized world," says George Frederick Watts. "God hath made of one blood all nations of men." "A new consciousness, a new mind, has entered the soul of the world. Brotherhood is on the march, and nothing can stop it. The road is steep and the summit is afar, and slowly every advance is made, but we are now climbing the rugged heights and in due time we shall arrive."

The General Board of Lay Activities is seeking to do its part to develop the spirit of brotherhood and provide an organization for the local Church where the men can come together for prayer, fellowship, and personal work through the Wesley Brotherhood. This organization was projected a little more than a year ago, and it is gratifying to note that the interest is increasing with each succeeding month. Hardly a day passes in the central office now that an application for a charter in this organization is not received.

The Wesley Brotherhood is affiliated by its Constitution (Article VII) with the World Brotherhood Federation. Adequate discussion will be had at these Regional Conference on the subject of World Brotherhood and



REV. J. E. CRAWFORD



REV. FRED T. BARNETT

the Wesley Brotherhood for our own Church.

Distinguished Speakers.

Mr. William Ward and Sir Richard Winfrey, distinguished citizens of Great Britain, sailed from Southampton, January 6, on the White Star liner "Majestic." Mr. Ward and Sir Richard Winfrey have been secured as principal speakers in the series of Regional Conferences of Methodist laymen now being held under the auspices of the Board of Lay Activities of the M. E. Church, South, of which Mr. Morelock is general secretary.

Upon their arrival Mr. Ward and Sir Richard Winfrey spent a day in New York and several days in Washington, D. C., leaving there in time to meet their opening engagement at Richmond, Va., January 18.

The sixteen Laymen's Conferences are being held in leading Southern cities during January, February, and March. The Conferences are in the interest of the promotion of Christian Stewardship and the Spirit of Brotherhood through the organization of Wesley Brotherhoods among Methodist laymen. Mr. Ward is honorary life president of the World Brotherhood Federation and Sir Richard Winfrey is general treasurer of the organization.

The active bishops of the M. E. Church, South, are sponsoring the Regional Conference in the interest of Christian Stewardship and the Brotherhood Organization of the denomination.

Each bishop is active in working

in his own episcopal area, and will take part in the program, which will have for its special feature on the two evenings of the Conference, addresses by Sir William Ward and Sir Richard Winfrey.

At the recent session of the College of Bishops, the episcopate of the Church officially endorsed the proposed Laymen's Movement and promised their support.

Work for Attendance.

If every Presiding Elder, Preacher, District and Church Lay Leader will do their best to get the membership to attend this Conference, we will have a meeting, the influence of which will be felt throughout the entire Church as well as throughout our own conference. The crying need today is for men whose lives and whose all has been placed on God's Altar. God wants us, he wants our time and our talents as well as his part of our substance. Come to this great meeting and get the inspiration that is to be had only by mingling with those who are willing to spend and be spent for the Kingdom of God.

CHRISTIAN STEWARDSHIP.

It must be clear to every member by this time that our program is too comprehensive. Consequently it has not made the appeal that it should to the ministry as a whole and the average layman likes to center on one or two things.

When you examine the program of

lay activities for the local Church, where it must ultimately function or fail, you note that it is organized through six committees. Three of these fields of work are already occupied. For years the Church has been taught to look to the Board of Missions, the Board of Education, and the Sunday School Board for leadership in the fields of missions and Christian education. The best the Board of Lay Activities can do in these fields is to co-operate; it has no initiative there. But in the fields of stewardship, lay speaking, and men's work the Board enters into unoccupied territory. And certainly it ought to be true that all the agencies of the Church should unite in one continuous effort in evangelism. The Board should continue to seek to rally all the forces of the Church for this great purpose of the Church, and the Evangelistic Committee should be organized and made to function through the year to assist the pastor in this work. This committee should be representative of all the organizations in the Church.

It is the conviction of your General Board, after careful thought and study, that your Board should adopt plans for a concentration of effort in the fields of Stewardship Cultivation and the Wesley Brotherhood, and that nothing should be permitted to turn the Board of Lay Activities aside from these two great tasks. Of course stewardship cultivation should embrace the promotion of full payments on General and Conference assessments, and Brotherhood work can be used to promote evangelism, particularly personal evangelism, and the lay speakers' work with reference to the rural Church and mission points. In this way the Board can continue to promote the Five Goals, but largely through two main channels.

A Program for Stewardship Cultivation.

As has been pointed out, as a Church-wide proposition, this is an unoccupied field of work in Southern Methodism, and the call is to "go in and possess the land."

Our General Secretary last summer wrote to about fifty representative presiding elders over the Church, sending them a copy of the proposed plan and asking these questions: Do you think the Board of Lay Activities has any peculiar qualifications for this work? Is Stewardship Cultivation a fundamental need of the Church today? Will the ministry as



SAM T. POE,
L. R. Conf. Lay Leader.

a whole co-operate with the Board of Lay Activities in such a plan of work? About forty replies were received, all emphatically in the affirmative except two. Certainly it would appear that the Board can expect the ministry as a whole to co-operate in this plan for Stewardship Cultivation.

In the light of these facts and the further consideration that the Board of Lay Activities should concentrate its efforts on unoccupied fields that offer exceptional opportunities for service, the Board of Lay Activities should concentrate on Stewardship Cultivation, which should include as a matter of course bringing of payments on assessments to a higher standard.

This Board must have some great outstanding program to which our lay forces can direct their efforts, a program of such proportions as to challenge not only the laymen, but the whole Church, a work in which the laymen themselves have the initiative and a definite responsibility, in order to secure the largest possible results for the spread of Christ's kingdom among men. The cultivation of a conscience in Christian stewardship in our Church offers one of these outstanding objectives. Our bishops said in this connection: "There can scarcely be a greater service than this that our laymen can render."

Other Churches are succeeding at it where an adequate, Church-wide plan is undertaken heading up a single agency. The Presbyterians, U. S., furnish us a fine illustration of the results that can be secured by stewardship cultivation. With 2,000,000 less members than our Church, their General Assembly appropriates \$75,000 a year for the work of its Stew-



BISHOP SAM R. HAY,
Bishop in Charge.

ardship Committee. They have secured tremendous results, and they have faced no such crises as have confronted us in recent months.

Our General Conference has made no general appropriation for this work. However, in the constitution of the Board of Lay Activities, it has provided for a stewardship committee and has said that the Board of Lay Activities shall promote stewardship and tithing. The Board of Lay Activities is peculiarly qualified to do this work by reason of the fact that it is not an administrative board and consequently has no funds to raise except for actual expenses. Again, it approaches this whole question from the angle of the laymen and can bring it to the attention of its own ranks as a fundamental principle of the Christian life. To illustrate, one of our leading laymen said recently, when his attention was called to this plan: "Well, it would be a relief to hear some one discuss stewardship and not follow it up by taking a collection."

MISSIONARY SECRETARY COMMENDS NEW STEWARDSHIP PROGRAM.

I believe the setting up of a Stewardship Department in the General Board of Lay Activities is one of the most significant and promising things that our Church has done in recent years.

Nobody can do this task as well as the layman. He has the money and gives it, and has the right appeal to his brother layman. All promotional boards should continue to work at it; but the one central organization, it seems to me, through which these various boards at interest should clear their cultural activities in behalf of stewardship is the Board of Lay Activities of the Church.—Dr. E. H. Rawlings, Secretary of the Board of Missions, General Work, for Latin America, Europe, and Africa.

(Dr. Rawlings was Secretary of the Laymen's Missionary Movement in our Church in the early history of that movement. We appreciate highly his commendation of our new program.)

Christendom has no greater need today than a thorough indoctrination in the principles of Christian stewardship. Faithfulness in the stewardship of property is generally the test of faithfulness in the larger stewardship of life, time, and native endowment. The call of the hour is for a new race of Christians who will actually put Christ and His kingdom first and evidence the fullness of



DR. E. R. STEEL,
Chm. Com. on Arrangements.

their consecration by placing their property on the altar and paying the tithe as a material acknowledgment.

At the Louisville Conference, following the presentation of the Stewardship and Brotherhood Movements by Rev. J. E. Crawford, Bishop Darlington stated, among other things, that it was no longer true that lay activities did not act, but that the laymen had now really begun to function.

ESTIMATED EXPENDITURES FOR NON-ESSENTIALS, 1924.

(From Statement of U. S. Treasury Department.)

Tobacco	\$1,847,000,000
Beverages (non-alcoholic)	820,000,000
Theaters, movies, etc.	934,000,000
Candy	689,000,000
Jewelry	453,000,000
Firearms	67,000,000
Musical instruments ..	440,000,000
Sporting goods	431,000,000
Perfumes and cosmetics ..	261,000,000
Chewing gum	87,000,000
Toilet soaps (one-half, since some are essentials)	76,000,000
Furs (one-half, since some are essentials) ..	176,000,000
Radio	150,000,000
American tourists abroad ..	600,000,000
American tourists at home	1,000,000,000

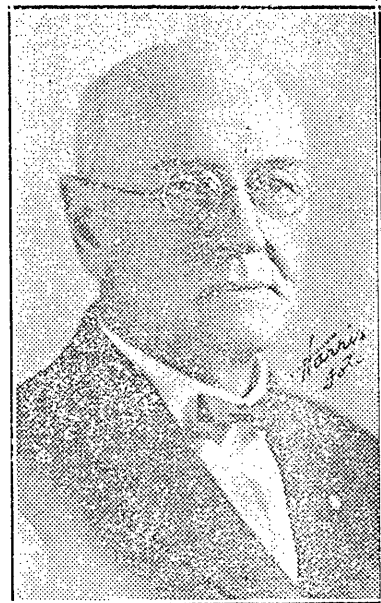
Total

RESOLVED, That each individual will make an earnest effort to get his Church to pay the pastor's salary in full; pay all the assessments in full; pay the quota for the superannuates in full; organize a Wesley Brotherhood.

Also to get each individual member to engage in personal evangelism; acknowledge his stewardship and practice tithing; think more highly of the Church and attend regularly; and advertise the Church as the best institution in town.

"Without the law of the tithe we are at sea in our givings. With the tithe it becomes a joy to apportion our gifts. Without the tithe collections are disagreeable. With the tithe they are welcomed. Without the tithe men term the call of God's cause 'begging' and want to write as the epitaph of a successful pulpit financier 'And last of all the beggar died also.' With the tithe they realize that such a preacher is merely collecting his Master's taxes."—R. H. Bennett.

"In regard to money, there is a



G. W. PARDEE,
L. R. Conf. Sec.-Treas.

great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this more nearly begun in youth than after life. The greatest advantage in making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another among which we ought to make the most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."—W. E. Gladstone to his son.

In a day when material things so imperiously assert their mastery over men, the great Master of men calls all who follow him to manifest his grace in their mastery of things. Those who heed his message of stewardship are not enmeshed in the scheme of things. True stewards make their material things the means of attaining spiritual ends.

"Work is worship; God, my brothers,
Takes our toil as homage sweet;
And accepts as signs of worship
Well-worn hands and weary feet."

Here, then, is the first lesson to be learned in Jesus' School of Stewardship: that work is a prime requisite of those who would be "workers together with God" in the great business of life; that every man is to use to full capacity the powers where-with God has dowered him; that the fruits of one's labor consists not merely of the output, but even more of the intake—that is, the reflex effect upon the character of the worker.

Conservation.—Our Lord allows no waste; he insists upon the conservation of every remnant. With power to turn water into wine, to renew the cruse of oil and the barrel of meal, continually to multiply seed to

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

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the sower and loaves and fishes to the eater to any extent the needs of the case may require; he yet insists upon gathering up the fragments, "that nothing be lost," not a single thing.

The Christian steward will make a budget and strive to keep his outgo always below his income, providently laying by in store against the needs of the future. He will put some of his income into the savings bank, carry insurance for the protection of his family, make conservative investments of surplus.

Does Jesus, then, approve of the amassing of riches? By no means; for acquisition is ever to be balanced and safeguarded by distribution. The limits of one's getting are automatically determined by the divine requirement of distribution, and more especially by giving.

Jesus warns against hoarding. He would not have his friends depend upon banks that are not thief proof or upon bags that are not hole proof. "Lay not up for yourselves," he says, "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

To take a single instance: here is a poor preacher, in Central New York, who, with the smallest salary of all of his associates, as always given as much as a teacher, yet has managed to invest enough to yield him in his later years as much as his salary; and those who proceed upon this principle of thrift do not find the promise of God's providence to fail.

The second lesson in the school of stewardship is, that they who waste not want not; that there is use for everything that God has made, and all is to be turned to good account.

In the Family.—A family is a normal Christian unit. A wise father and husband will not do all of the giving for the whole family. The husband and wife, having determined the total amount to be given by the family, should confer as to the amounts to be given by each member of the family. Children not earning money should be assisted in determining what part of their allowance or other funds that come to them should be given. Children earning money should be helped in determining a fixed proportion to be given.

Every member of the family should be a steward, every member at worship, every member praying, every member serving, every member giving. We do our own eating and breathing; we should do our own stewarding. This will produce a real family of Christian stewards.

In the Church.—Many people who practice personal stewardship do not recognize the place and value of group stewardship. A Church is a Christian organization. By its very plans, forms of worship, and influence in the community it is recognized as the most prominent force for the promotion of ethics, Christian teaching, religion, and morals in the community. By its relation to God, it is entrusted with the stewardship of the gospel and is to use this gospel as a steward should.

The Church must train its members in Christian stewardship principles of acquiring, conserving, spending, and giving money. It owes this training to its members and to its community. It must help its members in determining objects for which gifts should be made. It should train these people to be real stewards. It is unfortunate that so many people are afraid of talking about giving money. The Church owes it to the Christ and to the whole world to open up this question and help thinking men and women to take a real Christian stand.

Every Church should have a School of Stewardship as well as a School of Missions. The mind of the entire membership should be focused for a stated period upon this subject, in graded classes, with suitable textbooks.

The principles of stewardship as related to prayer, times, service, money should be thoroughly taught to the children and to the family as a whole. The children will frequently teach valuable lessons to the elders, for certain stewardship principles are more easily assimilated by children than by adults.

We stand at a crisis. The Christian men of America have an opportunity without parallel in the whole history of the world to make Christ King, to establish his reign in the hearts of men, to make the daily lives of Christians conform to his teaching. This is our stewardship task and challenge.

Stewardship encompasses the whole of life. But while it has to do with much more than material things, it deals especially with that part of life which is expressed in property, whether in its more permanent state or in its more fluid form of money. Here again that conception of stewardship would be altogether too narrow which regards it from the point of view of outlet alone; for, first and foremost, it has to do with the income. Christ's principles govern acquisition as well as distribution. They sweep the entire circle of life's activities. Our Master's prime purpose in stewardship is the raising of better men rather than the raising of more money, for whatever purpose; and this process of making men is carried out nowhere more effectively than in the handling of money, alike in the making of it and the disposing of it.

The purpose for which we are put here is not to make a living; we are here, primarily, to make a life. Jesus' order is this: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." It was upon this principle that Carey, the missionary shoemaker, proceeded, when he said: "My business is to serve God, and I cobble shoes to pay expenses." And an ever-increasing company of Christian men and women are following in his train.

Jesus is interested in the money that passes over the counter and that which is converted into stocks and bonds and so-called "real estate," as well as in what is put upon the collection plate. "Holiness to the Lord" is to be written upon the "Twentieth Century Flier" and the automobile and the aeroplane and the radio as well as upon the altar of offering. But he who stood over against the treasury and studied the faces and innermost thoughts of those who cast money into the treasury is most concerned about that part which is given in his name, and which, hence, most vitally affects his honor. Of what is given that is peculiarly precious in his sight which is used to fulfill his world-redeeming mission.

LAY ACTIVITIES REALLY ACTING.

It is with unusual pleasure we give below the report of Brother E. L. McRae to his fourth Quarterly Conference. Brother McRae is the charge lay leader of First Church, Memphis, Tenn.

"During the past year our Board of Lay Activities has, we believe, made some contribution to the advancement of God's cause and kingdom.

"We have done a great deal of personal work with a great many discouraged men and women of the city. We have rescued a number that are

now making good. We led a minister's son to Christ, and the son is now in college preparing himself for the ministry.

"We have visited a great many shut-ins and people in the hospitals. We have sent flowers to a great number. We have assisted a number of families where the father was sick and unable to work and are now paying fifty dollars a month for the support of a friend's family who is sick with tuberculosis. We have had prayer with a great many sick folk and those who were discouraged. We have distributed a large number of religious tracts and portions of scripture to the unsaved.

"We have visited the city jail and the Shelby County workhouse once a month and conducted religious services. We have assisted a great many ex-prisoners financially and given them a new start in life.

"We have been conducting religious services in the Bethany Training Home once a month.

"We have filled numerous pulpits during the year, assisting pastors in evangelistic work, and holding services while the pastors were away from their charges. We have made a number of trips to eastern Arkansas and conducted religious services in Wynne, Earle, and Wheatley.

"Each Sunday preceding the Sunday School services we hold a thirty-minute prayer meeting in the Fellow Worker's Hall.

"We have assisted the Calhoun Street Mission and the North Main Street Mission not only in conducting services from time to time, but financially as well.

"We have raised as much as \$2,000 in the past year for evangelistic and social service work.

"We have endeavored to be true to our Church and win souls for Jesus Christ."

BEGINNING AT THE RIGHT PLACE.

Those who desire to save the town should commence their work at the right place. In Mount Olive, Miss., the representative of the Methodist Laymen saw hanging in a drug store a large placard which reads as follows: "Come! You are wanted at the men's prayer meeting at the mayor's office at 3:30 p. m. every Wednesday."

Not every town can have a mid-week prayer meeting in the mayor's office. Not many towns can get the business men to close their stores and attend prayer meeting in the middle of the afternoon of a business day. Not many towns can have such services conducted mostly by laymen and at least one-half the time by men who never before led in a public service.

But that is just what is being done every week in Mount Olive, Miss., and those who know, say it all had its beginning in a three-weeks' revival conducted by the Methodist pastor, Rev. J. L. Carter. Anyway, we discovered that Brother Carter is on the job all the time, knows how to get the best service out of laymen, and he always puts his Lord first and himself last.

WHAT CAN A LAYMAN DO?

W. R. Evans of Caddo, Okla., is an example of the answer to this question. He is a teacher of a downtown class on Sunday with an average attendance of sixty. Nearly all the members of the class were neither members nor regular attendants upon any Church; however, during the last year approximately two-thirds of them were converted and joined the Church.

Here is a concrete example of how one man has invested his life and has

a joyous and fruitful Christian experience.

LAY ACTIVITIES ACTING.

Brother C. R. Hunt, lay leader of the Melrose Church, Kansas City, Mo., recently asked his presiding elder if there was any work that needed to be done in the district.

A new Sunday School had been started near the city and a house of worship was in process of construction. Brother Hunt was sent out to survey the situation. He spoke at 11 o'clock, and the people rallied to him.

Now for months he has been with them nearly every Sunday. He is leading them on to victory. At the Annual Conference, soon to be held, this Church will be given a pastor, thanks to the good work of another effective lay leader. It is known as Tower Grove Church, near Merriam, Kansas.

What do you think of this? A lay leader establishing an outpost of the kingdom of God under the auspices of Southern Methodism in Kansas!

Lay leaders of Southern Methodism, there are opportunities at every hand!

UNAFFILIATED METHODISTS.

Every community has its number of unaffiliated Methodists. Some of these have their certificates with them; others have failed to secure a certificate when they moved; some are keeping their membership in "old home Church" "to help them on" or because relatives are buried in old Church cemetery.

In any case these unaffiliated Methodists are a liability to the local Church rather than an asset. But they can be turned into assets.

In the first place, the pastor or the Church lay leader in the Church from whence they moved, should write to the pastor of the Church, or the Church lay leader, in their new location, sending the certificate of membership, where it was not requested, and ask the pastor and lay leader there to see that these members are given a cordial welcome to fellowship with that congregation. A few well-timed visits, and genuine Christian welcome will do the work, and these members, instead of becoming "unaffiliated Methodists," will unite with the local Church and find a place of fellowship and service.

Our neglect in this matter is little short of criminal when you stop to consider the infinite value of a soul and his worth to the kingdom.

Here is a task and a blessed opportunity for the Board of Lay Activities and the Wesley Brotherhood. Is it not high time we were waking up to our loss at this point? If we will put some real statesmanship into our thinking and planning in this one matter, we will save many thousands to our Church every year.

Recently in a community where there are normally 1,100 members of the Methodist Churches, a survey revealed the fact that there were 1,500 other unaffiliated Methodists in the same community!

Again I say, let us wake up and get busy!

SOMETHING TO DO.

Quite frequently we have heard the question from some of our Church and Charge Lay Leaders: "What am I supposed to do?" The answer can be found to this question in part by paying for and reading the Methodist Layman. No lay leader can measure up to his privileges and his responsibilities without taking and reading his own paper. In the second place, he can become active in promoting its circulation. From every quarter in the Church have come letters saying that the paper was in-

valuable for promoting the program of lay activities. One of our bishops made the statement before one of our Annual Conferences that the August issue was well worth the price of a year's subscription. Laymen everywhere are finding that the Methodist Layman helps them to meet their problems successfully. This being true, why ask "What can I do?" Here is one thing any lay leader can do—pay for his own paper and promote its circulation. A leader who will not do this much should do at least one other thing—graciously resign and help his pastor find the right man for the job. In making this statement, we do not intend to be harsh, but simply state what we believe to be the truth. Some of us are becoming tremendously in earnest about the work to which our Church has called us, and we become impatient because its progress is retarded through indifference or sloth, or both, on the part of some who have been charged with responsibility. This writer has always adopted this as a life principle, either to work at the job which has been imposed upon him, or which he has accepted, or else get out of the way and let some one who is qualified and will work have the opportunity for service.

Brother lay leader, in all good conscience, what have you done? What are you willing to do? Say not any more, "There is nothing for me to do," for behold the way lies open; any man can inform himself of his responsibilities, and any man with a will to work and to serve can prove himself a workman that does not need to be ashamed.

MEN, NOT MONEY, THE PRIMARY NEED

In looking back over what little experience I have had in local Church work and "Lay Activities" it seems to me that the Church, both laity and ministry, for a large part, has lost sight of its real objective and has made an end of that which properly is only a means for accomplishing the true end. We have put on "drives" and "campaigns" and "special efforts" for money, and are in danger of losing sight of primary things.

Did Jesus ever tell his disciples to go out and raise money? When he said, "Behold, the fields white already unto the harvest" he didn't say "go out and raise some money that laborers may be hired to do the work." What he said was: Pray the Lord of the harvest that He may send laborers." Faith and spirituality are what we should work for. When we get these we can safely trust the Lord for the rest.

Jesus's command was and is to go out and get men. At no time did he tell us to bother about money or material things. Nor do I recall that the apostles ever put on a drive for funds. But they certainly did go out and get the men, and all the money they needed was at hand when it was needed. If we are going to be successful in doing Christ's work, we must do it in the way He told us to do it.

And so it seems to me that we have lost sight of the objective that God would have us pursue and have gone off in pursuit of that which is secondary. "Seek ye first the kingdom of God!" Will money ever usher in the kingdom? No! But the souls of men won to righteousness and to Christ will most surely do so. "Where your heart is there is your treasure also." If a large donation is needed from a wealthy member, why not make this assertion, "Where his heart is there will be his money also," and glorify God by winning his soul, his interest to the Church. God will not feel much glorified if only

his money and not his soul is won.

If our Church is to go forward and fulfill her destiny, I feel that she must get back to the fundamentals and "put first things first." Her only concern is with the souls of men. This may sound visionary and impracticable, but I believe that it not only is practicable, but that we have the means at hand of reaching this ideal to a very considerable extent.

Many communities have had their civic spirits awakened, many hitherto impossible things in this field have been accomplished through civic organization. What Rotary and the other clubs of this nature have done in community and business life the Wesley Brotherhood can do for the life of the Churches. A pastor and two or three laymen, all truly consecrated and earnestly devoted to the service of the Master, can through this organization, win the men of the Church to real interest. The fellowship in an atmosphere of prayer and service, the open discussion of Church problems, the opportunity for close personal touch of spiritual leaders can but build up a bond that will tie these men to God and the Church in real service.

The Church is a spiritual organization. It will never function successfully as a business proposition. So let's get back to the work that God would have us do. Let's be "fishers of men" and trust to Him to provide the necessary material things. Can He not feed the multitude even as He did before. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

As district lay leader, I propose to concentrate my efforts toward the upbuilding of the Wesley Brotherhood, through which I see the possibility of winning the hearts of the men to the service of God through the Church.

WESLEY BROTHERHOOD MAKES DEAD CHURCH LIVE.

Wesley Brotherhood, Highland Grove Church, Orlando, Fla.

Prayer, Bible study, fellowship, and personal work are four primary needs of the men of our Churches. The Wesley Brotherhood has been organized to meet these needs. Will it do it?

What a group of men bound together by the ties of Christian love, fellowship, and a common purpose, under efficient leadership, can accomplish for the kingdom of Christ is strikingly illustrated in the recent history of the Highland Grove Methodist Episcopal Church, South, Orlando, Fla.

Condition of the Church December, 1924.

The membership was only 38.

The Board of Stewards was composed of three members—all women.

There was no lay organization, no Epworth League, and not a tither in the Church.

The average attendance at Church service, 30; Sunday School, 42; prayer meeting, 7; men at Sunday School, 5.

There was a long-standing debt on the church.

The church building was badly in need of repair.

The parsonage was in an unfinished condition.

The Church was badly behind on the benevolences.

The Church was paying the pastor \$400 a year.

The outlook was most discouraging.

The Dawn of a New Day.

Into the midst of this unpromising situation Rev. C. S. Hartridge was sent as pastor. He has an understanding of men's desire for fellowship and helpful service and a belief

that men can do things. Securing a Handbook of the Wesley Brotherhood he proceeded to organize his men with fourteen charter members. The General Board issued their charter February 10, 1925.

Two meetings of the Brotherhood were held each month—the one, an attractive musical and literary program; the other, following the dinner and social hour, a round-table discussion of matters vitally affecting the local Church and community. Following discussion, definite plans of action were decided upon by the Brotherhood.

As the sense of fellowship and brotherhood was developed there came to those who had been absolutely indifferent to the interests of Christ's kingdom a new enthusiasm and a new vision of the meaning and mission of the Church.

Some Results Under Date of December, 1925

The membership of the Brotherhood has grown to 50.

The membership of the Church has increased to 210.

There were 98 conversions during the year.

An Epworth League has been organized and is a live institution.

The Sunday School has increased in numbers and efficiency by leaps and bounds.

The church debt has been paid off. The dilapidated parsonage was put in good condition.

The men built a "Wesley Hall" for the Brotherhood and Epworth League.

The pastor's salary has been raised three times, from \$400 to \$2,600.

A Hupmobile sedan was the gift to the pastor from his people.

General and Conference claims were paid in full, with 52 per cent surplus.

Amount raised for all purposes in 1924, \$1,000; raised during 1925, \$17,224.

Stewardship study by the Brotherhood resulted in 29 tithers.

There are now 75 tithers in the Church, every member of the Brotherhood being a tither.

Five men give 20 per cent of their income to the work of the Church.

One man gives one-half his income for the extension of Christ's kingdom.

Systematic effort has resulted in the establishment of 54 family altars.

The foundations for a new church building to cost \$150,000 have been laid.

Money is in hand for the first unit.

The missionary spirit developed in the Church through the Brotherhood has risen to a high tide, resulting in the erection of Walker Memorial Mission Church, on the opposite side of the city, at a cost of \$6,000.

Highland Grove also pays the house rent for the pastor, furnishes him a car, and pays \$600 of his salary.

This same spirit and belief in the possibilities of this men's organization has carried the men of Highland Grove to other Churches in Florida to organize Wesley Brotherhoods.

(It should be said that the members of Highland Grove Church, with one exception, are persons of moderate means.)

"It Shall Be Done."

The motto of the Highland Grove Wesley Brotherhood is: "It shall be Done." The enthusiasm of its members has infused a new spirit into the entire membership of the Church.

Too much praise cannot be given to the beloved pastor of these men, Brother C. S. Hartridge, who has inspired them and led them on to such notable achievements.

The history of the work of this Wesley Brotherhood should prove to

be an inspiration to ministers and laymen throughout the entire Church.

FELLOWSHIP.

By G. A. Crossett

Fellowship is the association of kindred spirits.

How can we have fellowship without the fellows—good fellows—men of kindred minds, whose hearts throb with a kindred purpose?

We miss much that the Father wants us to have in Christian life because we do not seek and have fellowship. We get too busy about other things.

One of the purposes I take it, of the Wesley Brotherhood is to promote Christian fellowship. This is done by meeting with each other, by talking with each other, by planning with each other the things that mean most in community life.

'Tis pleasant to be with men of kindred minds, to talk in brotherly fashion; to know that about you are men actuated by worthy motives who are something more than mere fellow men.

Meet often with one another. Have conferences with each other. It is by such means that men get to know one another and appreciate each other. Such association tends to keep the spirit sweet and the mind active.

Too much hurry, too much seeking after unattainable things has made life drab and colorless; has made life for many people a nerve-racking and impossible existence.

There is much in our Church to call to one's better nature to make one think more of the divine and eternal.

There is a place for wholesome fun, but no place for vapid frivolity. Why will men seek merely for the froth and foam of life when there is so much solid enjoyment to be had?

Make your Brotherhood meetings worth while by promoting a spirit of fellowship, a spirit of appreciation. If a brother is bereaved, sympathize with him; if he be glad, rejoice with him; if he has trouble, let him know you are his friend; if he is sick, visit him; let your hand be noted for the full fellowship one finds in your membership.

Then you will draw men to you; then men will want the kind of religion you have, because it is a beautiful and helpful religion.

Make going to your church popular by extending a friendly welcome; talk good about your Church and your God. Others are apt to put about the same valuation on your religion that you put upon it.

If you do not think much about your Church, do not value it highly, how can you expect your associates to think well of it?

Caddo, Okla.

Caddo, Okla.

WORK OF THE BROTHERHOOD AT LAVETA.

We organized a Brotherhood at LaVeta last fall. This organization bids fair to be the liveliest and most helpful and spiritual organization of the Church.

Organized on a cold, stormy night with six members, we have added members at every fortnightly meeting and had almost one hundred per cent attendance.

The perfect freedom that men little accustomed to speak in public feel in these meetings has made them a very interesting forum for discussing matters vital to the Church.

Men who have had no other interest than to come to church, pay their assessment, and do occasional work in revivals are taking interest in personal work.

We feel that we can hold men better if we line them up with other men doing Brotherhood work than if they do not have the inspiration of meeting and working with

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other men. We have all the fellowship of a club, but with the difference that ours is a Christian fellowship. The spiritual is not lacking, neither is it a subordinate part of the meetings. We do not duplicate the Wesley Bible Class, but urge our members to study the Bible in that class. Before we can have a larger fellowship in the whole Church we will have to have more local organizations. Then we can affiliate with Brotherhoods of other Churches and do effective work for world peace. I have felt the need of such an organization for some time and have coveted for our Church the fine fellowship of other organizations who do not do their humanitarian work in His name, but often lead men to feel that they have all that the Church has and more, and thus lead men to stop short of conversion. I would like to see our pastors and evangelists get behind the Wesley Brotherhood as they do other long-established organizations of the Church. Why not list the number added to the Brotherhood along with the number of tithers and converts? "Come thou with us, and we will do thee good."—George E. Turrentine, in Nashville Christian Advocate.

THE METHODIST LAYMAN

Preacher Says Every Layman Should Read the Methodist Layman.

"I happened to get hold of a copy of the Methodist Layman a few months ago, and I liked it so well that I immediately sent you my subscription, and, as I have read the subsequent issues, I have become so thoroughly convinced that every layman of our Church should be reading it, I took the matter up with our Church folks Sunday morning with the result that I now hand you a check for six (\$6) dollars to pay for twelve subscriptions, names listed below.

"It seems to me that the Methodist Layman is filling a long-felt want in such a pleasing and effective way that great and lasting good is bound to be accomplished.

METHODIST LAYMAN WORTHY OF SUPPORT.

Brother R. S. Wheeler, of Chickamauga, Ga., writes us an encouraging letter stating that he is going to secure the renewal of subscriptions from his district, and he adds these words of appreciation:

"Allow me a word of commendation of the paper which you are now putting out. It is in every respect worthy of the hearty support of the entire membership of the Church. Each issue seems to grow better, and I am sure your work is bound to be productive of great good. The Methodist Layman, in the writer's opinion, is filling a long-felt need."

EVERY MAN IN METHODISM SHOULD SUBSCRIBE FOR THE METHODIST LAYMAN

"The Methodist Layman is one of the papers that comes to the pastor's desk. It is full of religious meat and never fails to nourish the soul. The prayerful laymen of the Church are doing a great service, and the ones who are giving their powers to this movement should have the backing of the entire Church. Every man in Methodism should subscribe for the paper. It is a sixteen-page monthly, published by the Board of Lay Activities, 810 Broadway, Nashville, Tenn. The subscription price is only fifty cents a year. If you have not been getting it, take the matter up with your class today and send in a big list. No more can be bought with your fifty cents anywhere."—Rev. W. L. Barr, pastor First Church, Corpus Christi, Tex., in the Baraca News,

the weekly bulletin of his Church published by the Baracas.

THE METHODIST LAYMAN.

You are familiar with the character of the paper and the reception it has received. From every part of the Church letters have been received from ministers and laymen stating that the Methodist Layman is filling a long-felt need. Our chief concern is to make it a better paper and push its circulation to 100,000. A still more aggressive campaign should be inaugurated to push the circulation of our official organ to 100,000 subscribers. There is no one single factor that will contribute so materially to the development of our program of lay activities as the circulation of our paper.

We are fortunate indeed in the matter of having a paper such as the Methodist Layman, representing the work of this Board before the Church.

We most heartily congratulate our General Secretary in giving to us a paper of such genuine merit. To start a paper and in such a short time bring it to a state of excellence that our paper has attained is an achievement worthy of our great cause.

We urge that immediately after the adjournment of the Annual Conference every possible effort be put forth to secure a large number of paid subscribers. The least that should be undertaken is that every lay leader, from Conference lay leader to the chairman of each local committee and each local Church official, be an actual paid subscriber. To this end we urge that each Conference lay leader put the matter of circulation of the paper upon his heart and use his every endeavor to engage his laymen everywhere in an active effort to secure subscriptions to this great paper. We owe it to ourselves to do so.

In an effort to secure 100,000 bona fide subscribers to the paper our General Secretary has worked out quotas for the several Annual Conferences; and since we believe the circulation of the paper is vitally connected with the successful accomplishment of our endeavors as a Board, we recommend that this Board urgently request the Conference Board to accept these quotas, and that they make an earnest effort to secure these quotas in paid subscriptions that we may have 100,000 subscribers, a circulation the paper richly deserves.

JUST A LETTER.

Editor Methodist Layman: Each copy of our laymen's magazine is worth the price of fifty cents. I keep every copy.

In the April number I read with deep interest "Some of My Tithing Experience," by a Methodist layman. It was fine. It will help some one else to do their full duty.

In the May issue I read your splendid editorial on "Whither Are We Drifting?" And then in the July issue, "Pray But Not Pay." That was good, and the closing question is a vital one, "Church Member, Are You a Christian?"

Also in the July number, "I Love to Hear the Church Bells Ring." I am sorry that our Church is leaving off this idea. I was glad to see some speak of it.

I wish to call special attention to the news item about the lawyers of Booneville, Miss. They deserve a place of honor when they refuse to take cases of bootleggers.

The magazine is so full of good things I cannot say something of all of it, and besides this letter may grow too long and find its way into wastebasket.

I wish every success to our paper and am doing my best to help it succeed by getting new subscriptions.—F. S. Elder, Ft. Smith, Ark.

SETTING A PRECEDENT: THE METHODIST LAYMAN IN EVERY HOME.

We are printing Brother Crawford's letter. Here is a message from him under date of Dec. 16:

"It has been put over. There is no doubt about the Methodist Layman going into every home in Ozark. In fact, the Secretary of the Board of Stewards will very shortly forward to you a check covering about one hundred and fifty subscriptions together with a mailing list. This list will be an exact duplicate of that furnished to the Alabama Advocate, which is included in the Church budget.

"The fact that we are able to do this great thing is due entirely to our Board of Stewards, twenty-five in number, who are quick to appreciate values and just as quick to get behind them when they offer something worth while to our Church.

"As lay leader I had the honor of presenting the Layman to the Board and stressing, as best I knew how, its great value in aiding us to solve our most pressing problems—i. e., an awakening of the laity to a real conception of their responsibilities and opportunities, to bring about a transition from the passive to the active state among the mass membership. Their immediate response was a subscription from every member present and a vote of authority to bring the matter before the congregation the following Sunday, secure as many voluntary subscriptions as possible, the balance to be added to the budget, so that the Layman could go into every home that the Advocate does. The result of the Sunday's presentation was several voluntary subscriptions, so that the amount to be added to the budget will be very small. The farsightedness of the Board in taking this action as well as their loyalty to the best interests of the Church cannot be spoken of too strongly. I feel that they have set a precedent, which, if followed by Boards everywhere in Southern Methodism, will not only enable you to get out one of the greatest religious papers in the United States, but will in reality usher in the dawn of a new and better day for the kingdom of God on earth wherever Southern Methodism exerts an influence.

"There is so much to enthuse and inspire to be found in every issue of the Layman that I feel confident it will be found occupying a regular place in our budget after this year, and we cannot fail to realize handsomely from the investment.

"I serve in the double capacity of Church lay leader and associate district lay leader of the Troy District. I have for more than a year had the urge to spread the Layman over my section of the district, as being the greatest work I could accomplish for it. However, I did not have the temerity to start out until my home Church had done its part nobly. It is needless to say that I now feel free to go about the business. May God greatly prosper the laymen's work."

SEVEN DEADLY SINS.

The list of "the seven deadly sins," as set forth in mediaeval theology has taken a firm hold on the imagination of the world. The number seven had a high place of honor in the Old Testament, and during the Middle Ages things good and evil fell readily into groups of seven. There were "The Seven Sacraments of the Church," "The Seven Gifts of the Holy Spirit," and "The Seven Deadly Sins."

No one who has looked at Abbey's noble painting of the Seven Deadly Sins in the Boston Public Library will ever forget the power of the painter's conception and the way in which it symbolizes the terrific reality of the moral struggle. The seven deadly sins of classic tradition portrayed there are pride, envy, anger, covetousness, gluttony, lust, and sloth. These sins are individualistic; They all have widespread and dire social consequences, but, as is natural in any list drawn up in the Middle Ages, they are sins of the individual, personal life.

Canon Frederic Lewis Donaldson, of Westminster Abbey, set forth the other day a list of seven deadly sins of a more social character. It is a list of arresting significance to an age of complex social forces and relationships. The seven deadly social sins, according to Canon Donaldson, are these:

1. Policies without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce and industry without morality.

6. Science without humanity.
7. Worship without sacrifice.

With these, Canon Donaldson says, the passion for the accumulation of riches at all cost, preferably without earning them, is a disease of the greater mass of the people today.

These seven social sins are worth long pondering. They call not only for a litany of petition, but for one of action, which says both by prayer and struggle: "From these iniquities, good Lord deliver us."—New York Christian Advocate.

Jesus is standing over against the treasury, keeping strict account of our time, talent and money, and is balancing the account each day in order that we may receive credit for that we are rendering to him, and that we may also be charged with that which we are withholding.

Some men of this present day, who formerly were devout Christians, but who have been blessed financially in recent years, seem to have forgotten the one who is responsible for their prosperity, and have decided that, like the rich man, they will "Eat, Drink and be Merry," for they have much goods and can get along without God. "Let us not think more highly of ourselves than we ought to think" for "every man must stand before the judgment seat." He may fool some of the people, but he cannot fool God.

Collier's Weekly is publishing the unbiased findings of two first-rate investigators whom the editor commissioned to find out whether it is true, as the anti-prohibitionists eternally reiterate, that there is just as much drinking now as before the Eighteenth Amendment was ratified. Their story in Collier's of May 2 is worthy of careful reading. Its facts ought to stop some mouths in the ranks of the wets, though they are mostly truth proof. This is Collier's summary, the result of careful inquiry:

"Today we can directly trace only 19,000,000 gallons of spirituous liquor and 10,000,000 gallons of wine to American mouths—and not that much. Even if we credit moonshiners with 5,000,000 gallons and hooch-mongers with 6,000,000, raising the supply to 30,000,000, that's only a fifth of our old supply. Actual result: whiskey prohibition, 80 per cent; wine, 75 per cent; beer, 100 per cent (almost); prohibition all told, 70 per cent."—New York Christian Advocate.

FOR YOUTH.

A LITTLE BIT.

A little bit of sugar makes the bitterest coffee seem
Like an aromatic flavor in a cup of bonny cream.
A little bit of sunshine makes the cloudiest spell appear
No longer than a minute, no damper than a tear.
A little bit of loving makes a century of strife
Like an amaranthine morning on the honeyed hills of life.
A little bit of courage makes an age of quaking glow
With the spirit of the heroes when the world began to grow.
A little bit of laughter makes the saddest day a thing
In whose gates of apple blossom everybody wants to sing.

—Folger McKinzie.

THE PHILOSOPHY OF A GREAT BUSINESS LEADER.

Mr. A. B. Farquhar of York, Penn. who recently passed away after a long and useful life, was a manufacturer, a political economist, editor and publisher, diplomat, Vice-President and Director of the Chamber of Commerce of the United States, and held many other important positions in the United States. At eighty years of age he wrote his autobiography and at the close of that he enumerated certain principles which may rightly be termed a statement of philosophy and religion on which Mr. Farquhar's life was based.

He says: "And now, in conclusion, what does it all mean—what have all these years taught me? Nothing of a startling nature—the incidents fade—but these principles remain:

"First. That it is, as a rule, safe to trust human beings. Comparatively few are unfair, if you are fair yourself.

"Second. That troubles and apparent difficulties are but stepping-stones to progress—the most practical way of learning.

"Third. That there is nothing that will take the place of words, either to gain success or to gain happiness or to gain both—and I think it is possible to gain both if, in the striving and working for success, the dollar is not put above the man.

"Fourth. That one can and must keep faith with oneself.

"Fifth. That God is not mocked. You cannot break his laws without suffering.

"Sixth. That one's only dangerous enemy is oneself. In the ultimate no one can hurt you but yourself.

"Seventh. That one should never seek anything for which one does not give value.

"Following these rules, the world grows in interest and life is happy with gathering years."—Ex.

When a man's greatness—whether political, social, or religious—is all traced to God, out of that one consideration will come wisdom and nobleness. We can always depend upon the man who finds in God the source of his strength and comfort and the elevator of his circumstances. The steward Joseph was tested by the ill-fortunes and the good fortunes of life. In misfortune he was resigned and uncomplaining, cheerful and alert, and when at length a new leaf was turned in his life on which there appeared nothing but brightness, in his elevation he neither presumed upon his position nor forgot his humbler relations. He could bear the great changes of his life with calmness, fortitude, dignity, and repose, because he was rightly established in the things that are divine and everlasting.

FOR CHILDREN.

I KNOW A BOY.

I know a boy who has a watch,
But never thinks to wind it,
But when he ought to be on time
He's always just behind it.

And when he has a task to do
He says, "Wait 'til tomorrow,"
And when he cannot find his things
He simply says, "I'll borrow."

That boy may make a business man,
I know he wants to do it,
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work today,
And plan work for tomorrow:
Good habits everybody knows,
Are something boys cannot borrow.
—The Continent.

CARRIER PIGEONS FOR THE U. S. SIGNAL CORPS.

As a result of the valuable work of the homing pigeons in the great European war, lofts are to be erected and birds trained for the service of the United States army. Already many birds have been sent to the Mexican border and other army posts and are being trained for short flights. These winged messengers have been sent several times between the calvary post at Ft. Ethan Allan at Burlington, Vt., and the military training camp at Plattsburg, N. Y. forty miles away with the broad water jump of Lake Champlain separating the two points, and have beaten telegraph messages, which have to be relayed twice between the two stations. It is calculated that these two points could be kept in communication by pigeons, without the use of wireless, telephones or telegraph, as might be necessary under actual war conditions.

In sending a message it is usually placed in a small aluminum case with a cover and tied to the pigeon's leg. These holders do not weigh much more than the aluminum band by which a carrier pigeon is registered—and which is placed on its leg when it is five days old. A cipher message written on tissue paper can be carried in this tiny case with no inconvenience to the bird. A young pigeon, if properly trained, will fly from 40 to 150 miles to its home. An older and experienced bird will fly distances up to 500 or 600 miles in a single day between daylight and dark.—Clinton French in Ex.

DON'T STOP TOO SOON.

The original owner of the mine drove a tunnel a mile long through the strata he thought contained the precious ore, spent a hundred thousand dollars on it, and a year and a half of labor, then he quit. Another company drove the tunnel a yard further and struck gold.

Only a yard more! A little more perseverance, a bit more patience, a few more inches of rock blasted away and the riches would have been his.

Wealth and position and human preferment men may miss without having much to mourn over, for they are not the greatest things; but if one should miss finding God and life and happiness and heaven, who can estimate the immensity of such loss? And there are those who almost succeed in their quest of these greater concerns—but fail.

The lesson of Jacob's life comes back to us again and again, particularly of that eventful night when his name was changed from Jacob to Israel, because as a prince had he prevailed with God. "I will not let thee go," he cries, "unless thou bless me." Oh blessed determination! There was no denying a soul like

Woman's Missionary Department

Edited by

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

W. M. S. CALENDAR.

Annual Meeting Woman's Missionary Council March 10-17, in Edenton St Methodist Church, Raleigh, N. C.

Annual Meeting N. Ark. Conf. W. M. S. in First Methodist Church N. Little Rock March 30 to April 2.

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

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

IMPORTANT NOTICE.

Mrs. J. G. Moore, supt. Y. P. of L. R. Conf., and Miss Bess Combs of the Missionary Council, will begin a series of meetings in our Conference for Y. People at L. R., Asbury Church, on Sunday, Feb. 28, with an afternoon and evening service.

They will visit other places and their itinerary will be published next week. Let us turn out in large numbers to hear these gifted women, who are doing a great work in our W. M. Society. Remember, Asbury Church, Feb. 28 is their first date in L. R. Conf. and only one in L. R.—Mrs. W. H. Pemberton.

HEAR MISS BESS COMBS

The Ex. Com. of L. R. Conf. announces that Rally Meetings for Y. P. auxs. in L. R. Conf. will be held the last week in Feb. by Mrs. J. G. Moore assisted by Miss Bess Combs. Miss Bess Combs is a most interesting speaker and every W. M. S. member, old and young, should make an effort to hear her. Tell this good news around.

Annual Meeting L. R. Conf. W. M. S. in Hot Springs Central Church is April 16, 7, 8 and 9—beginning Tuesday evening and closing at noon on Friday.—Mrs. J. M. Stinson Rec. Sec.

L. R. CONF. HONOR ROLL JUNIORS

El Dorado, Fordyce, Hazen, Lonoke, Winfield, L. R., Monticello, Tillar, Warren, DeWitt, Prescott, DeQueen, Fairview—Texarkana.—Mrs. James H. Rice, Supt.

L. R. CONF. W. M. S. REPORT OF CORRESPONDING SECRETARY

Number of Adult Auxiliaries 129, New Adult Auxiliaries 10, Members of Adult Auxiliaries 4,042, New Members 461.

Number of Young People's Auxiliaries 35, new Y. P.'s Auxiliaries 2, members of Y. P.'s Auxiliaries 589, new members 176.

Number of Junior Divisions 44, new Jr. Divisions 9, members of Jr. Divisions 920, new members 224.

Number Baby Divisions 28, new Baby Divisions 7, members of Baby Divisions 356, new members of Baby Divisions 100.

Life members made this year 1. Subscribers to Missionary Voice 1,131, to Young Christian Worker 120. Auxiliaries presenting Stewardship 54.

that. And we shall do well if we do not cease our seeking and struggle until we find God. It is possible to stop a minute too soon—and miss God and life.—Evangelical Messenger.

Auxiliaries having Social Service Committee 81.

Number of Missionaries supported 1.

Number of Scholarships 1.

Number of Bible Women 6.

Value of boxes of supplies reported to Conf. Supt. \$2,071.11.

Number of Auxiliaries observing Week of Prayer this year 47.

Number of Auxiliaries on Roll of Honor (to be answered fourth qr.) 11.

Amount of Dues \$9,606.39

Amount of Pledge including Bible Women, Missionaries, etc. \$17,932.72

Total amount sent Conf. Treasurer \$27,539.11.—Mrs. H. L. Rummel, Corresponding Secretary.

AUXILIARY CENTRAL AVENUE CHURCH, BATESVILLE

The W. M. S. of Central Ave. are beginning the New Year with renewed effort and spirit under the leadership of Mrs. J. W. Yaeger, President and Mrs. W. K. Ruddel, Treas.

We have a good Bible Class started with 12 members. We have had a campaign for new members and have doubled our membership in the Society.

Plans have been made for a Christmas Bazaar and work started. Each one is trying to make one article for it each month.

We meet every Tuesday afternoon now instead of once a month and feel that by so doing we can accomplish four times as much work and feed our souls four times as often.

Our Juniors, under the leadership of Miss Mary McLendon are doing splendid work and the Young People under the leadership of Miss Hester MacMillan are progressing nicely.

With our full corps of new officers and the co-operation of the women of the church we expect to do a great work this year.—Mrs. I. R. Davis, Pub. Supt.

BOONEVILLE W. M. S.

The installation of the officers of the W. M. S. of the Methodist Church of Booneville was held at the home of Rev. and Mrs. John Glover on Jan. 18 with Rev. Charles Franklin the pastor presiding. This service was very impressive. The officers were installed with Mrs. Carmichael for President and Mrs. W. T. Roberts, Treasurer.

We are hoping to make this the greatest year yet in work for the Lord.—Mrs. S. S. Cauthron, Supt. Pub.

JONESBORO.

The W. M. S. of Fisher Street Church, Jonesboro has just closed a very prosperous year under the efficient leadership of our President, Mrs. T. N. Stephens.

The society has grown spiritually and financially. We are few in number but we have no slackers. We have lovely co-operation. Every member of the Society belongs to the study class. We have studied three books during the year, observed week of prayer, had the Harvest Day program, sent a box of fruit to the Orphans Home, collected dues and pledges in full and have sent in reports each quarter.

Our new pastor, Rev. H. K. King, is very much interested in missionary

work and has already been an inspiration to us in our work.
We are planning even greater things this new year.—Mrs. Emma May, Cor. Sec.

MAGNOLIA AUXILIARY.

Mrs. Walker Smith, Pub. Supt. writes:

The Missionary Society of our First Methodist Church has begun the new year's work. Mrs. Chas. Cary is serving for the second year as President. She has closed one of the most successful years in the history of the Missionary Society, and has been a splendid leader. We have completed the study book, "A Task Ahead" and now we have as our home mission study "From Over the Border."

Mrs. Turner conducted our Bible classes, she made the lessons very interesting and helpful to all. Mrs. Chas. Purstrel is our new Mission Study superintendent and we are sure she will make the lessons very interesting.

Our pledges and dues have been paid in full.

A full corps of officers for 1926 will serve with Mrs. Chas. Cary, President and Mrs. Jim Brown, Treasurer.

LAKE VILLAGE W. M. S.

The Woman's Missionary Society of Lake Village started its year's work with an enthusiastic executive meeting at the home of the president, Mrs. H. T. Rucks, with eleven officers present. After a short devotional led by the president a hearty welcome was given the new officers entering our official family by Mrs. Gus Eberdt, the Vice President.

The new Circle Leaders for the year were introduced, Mesdames Elmer Kinkade, George Davis and J. A. Morris.

Several business matters were attended to by the committee and each officers presented her plans for the quarter, earnestly soliciting the sup-

port of others in bringing her department up to the standard.

The president in a brief way urged the continued beautiful harmony and co-operation in carrying out of all plans and impressed very forcibly upon each officer her privileged responsibility in the familiar tone:

"Bite off more than you can chew, then chew it

Plan for more than you can do, than do it

Hitch your wagon to a star, Keep your seat and there you are Go to it."

At the close of business meeting, a social hour followed. The officers were invited to find their places at the table by name of their corresponding Conference Officer whose names were on the place cards.

The unique centerpiece was a world-globe surrounded by Mission and Bible Study books, leaflets, stories of Missionaries, Missionary Voices and the message "The world is my Parish." Also in the center were the 1926 year books, each tied with a green or white ribbon, the other end of the ribbon going to place card, thus rewarding those who were able to name their conference officer. Inside of year book each officer found their duties neatly typed and pasted, which will be a great help, to new officers especially.

Dainty refreshments were served.—Mrs. Clarence Peil, Supt. Pub.

MEMPHIS CONVENTION.

I take this opportunity to thank the W. M. S. of the Little Rock Conference, for the very great privilege of being their official representative at the truly wonderful meeting in Memphis, Dec. 31-Jan. 3. Not least among the pleasure of those memorable days there, was the delightful companionship with our president, Mrs. E. R. Steel.

Recently I tried at a Sunday evening service to give my most vital impressions of the Memphis Conference,

Sunday School Department

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

HIGH TESTIMONY.

Rev. E. H. Hook of Dodson Ave., Ft. Smith, says: "The new system of Records just installed. Our school is very greatly pleased with these records." This is the System put out by our Conference Board. If you need Records order from your Sunday School Board, Conway, Ark.—G. G. Davidson, Conf. Supt.

GROUP INSTITUTE AT PARIS.

The third group Institute for the Booneville District was held at Paris on February. 5. Five pastoral charges, comprising 15 Sunday Schools, were represented in this Institute. The Dardanelle Sunday School under the leadership of Rev. W. F. Blevins, the pastor, chartered the motor car on railroad and made a special trip, bringing a large body of their workers to this meeting. Bro. Hays, the presiding elder, directed the program with enthusiasm and much interest was manifested by all present. The Booneville District has a well defined program for each department of our work. The program for Teacher Training deserves special

and I found I had only started at the end of 30 minutes! So of course I cannot begin to tell you in a few words here, what this meeting meant to me, and what I believe it will go down in history as meaning to our young people, and officials of Southern Methodism.

The motto, "Today and tomorrow with Jesus Christ," and the theme, "Youth and the mind of Jesus," have a world of meaning, when thought upon as they were at this meeting; but the phrase, "Come, let us reason together," was of far greater import to me. Only can the adults of this generation see how to guide and help our youth of today, when we see just what is their viewpoint. Not criticism and fault-finding, one of the other, but a common ground of fellowship with Jesus, wherein all things are possible. I believe this conference did more toward bringing about such a state, than anything else in the history of our church.

"Every adult leader, I am sure, went away with a keener knowledge that we are being "tested by the rule of Jesus," through the eyes of youth, as never before, and often found wanting, as examples they care to follow.

Youth went away with a better understanding of what their part must be in helping to make the "Jesus way of living" keep up with the material progress of the world. As a vital force in helping to solve future problems in our church this meeting will be far-reaching and a great benefit in every department of our work. May the spirit of the convention hymn ever remain with us. Youth must bring not only minds, hearts, wills, but

"Thus all to thee we bring,

O Conquering Christ, our King, For service true

We would help thee to win, Our world from blight of sin,

Made strong without, within,

Thy will to do."—Mrs. J. G. Moore, Supt. Y. P. M. S.

mention, as they are planning to carry this work into every part of the District. Twenty-seven schools are definitely planned for including all types of this kind of work. They are expecting to lead the Conference in Teacher Training work, but recognize that this will be no easy task as the other Districts are pressing forward with well defined programs and vigorously prosecuting this work.—G. G. Davidson.

OUR ELEMENTARY WORK.

The Elementary work in our Conference, under the leadership of Mrs. Bessie Carpenter, is going forward in a most satisfactory way. Each District is now under the leadership of a District Superintendent. There are all volunteer workers but they are faithful and efficient. The Elementary News-Letter for January, brings the information that the North Arkansas Conference stands very high in ranking departments. In fact the North Arkansas Conference stands at the head of the list for the number of "B" rank Departments and there is only one Conference which has more Standard Departments. The South Carolina has 51 Standard Departments and the North Arkansas has 38. The next highest in order is Virginia with 27. Credit for this work belongs to Mrs. Carpenter and her faithful District workers all of whom served without salary.—G. G. Davidson, Conf. Supt.

OUR LITTLE ROCK TRAINING SCHOOL.

Our Little Rock Training School which opens on March 8, offers exceptional advantages for special training. It is the policy of our Board to bring all the members of our District staffs to this School, and we are confidently expecting this number to be 100 per cent in attendance. No money we spend brings us better returns than that which we spend in developing our District leadership. Our record in the past in this school has been very gratifying and we are confident of better results this year.—G. G. Davidson, Conf. Supt.

COKEBURY SCHOOL AT ALICIA.

It was the writer's privilege to teach "The Small Sunday School" in an Approved Cokesbury School at Alicia during the past week. Thirty-six enrolled; twenty-two received certificates of credit. At least two others will take the examination for credit.

The entire public school faculty of eight enrolled in the school and were all enthusiastic boosters. The Sunday School at Alicia during the past year, under the leadership of Mr. J. H. Mosely as superintendent and Rev. E. L. Claud as pastor, has doubled in average attendance. I have never seen better preparation for a training school than these brethren made; consequently the spirit of the entire school session was the very finest.

Rev. C. W. Lester, pastor at Tuckerman, taught "What Every Methodist Should Know." It was his first experience in a Cokesbury School but he rendered splendid ser-

Help Endow Galloway Woman's College

First: By Sending a Check.

Second: By Sending Interest-bearing Securities or deed to some property.

Third: By Remembering Galloway College in Your Will.
If Interested Write or Wire

COMMISSIONER H. H. GRIFFIN, SEARCY, ARK.,
for Conference.

P. S.--Be Sure to Remember
Galloway College in
YOUR Will

vice. Brother Lester and I were entertained in the home of Brother Dav-
enport, but had the privilege of vis-
iting in a number of other homes.
The hospitality was all that any one
could ask.—A. W. Martin.

EXTENSION NOTES FROM THE N. ARKANSAS CONF.

Rev. Kirby Bezzo and a number of
his workers from the Oil Trough
Charge did not allow bad roads and
an unbridged river to keep them
away from the Cokesbury School at
Newark. We hope to help him with
a school on his charge in the near
future.

Presiding Elders of the North Ar-
kansas Conference are giving much
of their time to teaching and other-
wise helping in the extension of train-
ing work in our smaller schools.
When the elder spends four days
teaching a class of Sunday School
workers there is not much likelihood
of anybody in that community mak-
ing remarks about the elder coming
and going between suns and being
interested only in Question 26.

Rev. O. M. Campbell and some of
his workers are planning training
classes in nearby Schools. We know
of no finer work than that of co-op-
eration with another School in in-
creasing the effectiveness of our
Sunday School work. Training class-
es offer a fine opportunity for this
kind of service. Bro. Campbell is
completing the standard courses re-
quired for approval as a Cokesbury
instructor in the near future. We
are expecting much of him.

Mr. L. C. Lolland is the superin-
tendent of training for the entire Elm
Springs Charge. Enthusiastic over
the recent Cokesbury School at Elm
Springs, he is planning training
classes at other points on the charge.

Entire Public School Faculty at
Alicia attend Cokesbury Training
School. Professor Meacham is the
superintendent and Professor Mason
is principal. On the last evening of
the School the Domestic Department
of the High School, under the direc-
tion of Miss Gladys Pool, head of the
department, served delicious refresh-
ments to all in attendance.—A. W.
Martin.

EIGHTH SESSION OF LITTLE ROCK SCHOOL TO BE BEST EVER HELD.

The eighth session of the State-
Wide Leadership School to be held
at the First Methodist Church, Little
Rock, the week of March 8-12, prom-
ises to be bigger and better than ever
before. This School has the distinc-
tion of being the largest school of its
kind held within the bounds of the
Church and we want to excel our own
record this year. Plan now to at-
tend.—Clem Baker.

DR. ANDREW SLEDD SECURED FOR LITTLE ROCK SCHOOL.

The Board of Managers has been
exceedingly fortunate in securing Dr.
Andrew Sledd of Emory University
as one of the Bible Teachers for the
Little Rock School this year. Dr.
Sledd is known and loved by Arkan-
sas Methodists and this announce-
ment will be gladly received by his
many friends.—C. B.

THE TWO CONFERENCES UNITE IN THE LITTLE ROCK SCHOOL.

The Little Rock Training School is
a state-wide Methodist School pro-
moted jointly by the two Sunday
School Boards of Arkansas Metho-
dism. Its Board of Managers is com-

posed of representatives of the Sun-
day Schools on both sides of the riv-
er. It is the one outstanding school
of its kind held in Arkansas each
year. Those planning to attend should
write at once to Rev. Clem Baker,
406 Exchange Bank Building, Little
Rock, Ark.—Clem Baker.

SIXTEEN INSTRUCTORS IN LITTLE ROCK SCHOOL THIS YEAR.

The Little Rock School has grown
to such proportions that we have en-
larged the number of courses to six-
teen this year. This means that Ar-
kansas Methodists will have their
choice among sixteen of the out-
standing men and women of the en-
tire Church during the week of Mar.
8-12. This will not happen again this
year.—C. B.

DR. CLOVIS CHAPPELL ENGAGED AS SPECIAL LECTURER FOR LITTLE ROCK

In addition to the sixteen instruct-
ors Dr. Clovis Chappell has been en-
gaged to deliver three inspirational
and devotional messages each day
during the Little Rock School. Dr.
Chappell is one of the greatest speak-
ers in the Southland. He will be re-
membered as the Conference preach-
er at El Dorado two years ago. He
was for a number of years pastor of
our Mt. Vernon Place Church in Wash-
ington, D. C. and is now pastor of
our First Church, Memphis. Dr.
Chappell will speak at 9:00 a. m., 5:00
P. M. and between class periods each
night.—Clem Baker.

TWIN CITY METHODISM TO BE HOST TO OUT-OF-TOWN DELEGATES.

The big hearted Methodists of Lit-
tle Rock and North Little Rock are
again inviting out-of-town district of-
ficers and training school instruct-
ors to be their guests in their homes
during the week of the Little Rock
School, March 8-12.—Clem Baker.

A UNIQUE SUNDAY SCHOOL CLASS

First Church, North Little Rock,
has perhaps, the only class of its
kind in Arkansas, a Sunday School
Class composed of deaf-mutes. Per-
haps a brief history would be inter-
esting to Methodist readers.

It was organized in November, 1924,
by the superintendent of the Sunday
School, who had become interested
in this class of unfortunates through
his sister-in-law, Mrs. J. H. Naylor,
a graduate of the Deaf-Mute Insti-
tute of Little Rock, and better known
to the deaf people of the state by her
maiden name, Miss Winnie O'Haver,
who realized the need for religious
instruction for her people. Previous
to this time there had been a class
at one of the churches in Little Rock,
but there had been no provision made
for its maintenance, the class mere-
ly having the use of a room in which
to meet, without literature and with-
out direction.

The efforts of the First Methodist
Church were crowned with success
from the start. The Church provid-
ed a room, the Sunday School provid-
ed literature—the best available and
of current issue, and Mr. Townsend,
the superintendent, undertook to
teach. While the class meets in the
Methodist Church, uses Methodist lit-
erature and is taught by a Methodist
superintendent, we are careful to ex-
clude all offensive controversy. But
after all, how can we teach better
Methodism than to teach the plain
Gospel? As the superintendent did

EPWORTH LEAGUES.

AN APPEAL FOR BOOKS.

Miss Minnie Lee Eidson, Rural
Worker, would like to get eight
copies of Ina C. Brown's book "Jesus'
Teaching on the Use of Money."

She has two Rural Leagues that
would like to begin the study of this
book.

Address, Miss Minnie Lee Eidson,
Box 242, Marvell, Ark.—Editor.

FISHER ST., JONESBORO, LEAGUE POLICY.

It is the aim of the League:

1. To conduct fifty-two interesting
and helpful devotional meetings dur-
ing the year.
2. To maintain the three coven-
ants: the Quiet Hour, Fellow Work-
ers and Stewardship covenants, and
have two sunrise prayer meetings
during the year.
3. To conduct a class in social
service and work for community wel-
fare.
4. To conduct a literary-social
every month and to encourage whole-
some games and amusements.
5. To conduct at least one class
during the year in each of the
courses of study of the Epworth
League.
6. To vitalize the missionary spir-
it by regular missionary meetings, a
mission study class or classes, a mis-
sionary offering and volunteers for
missions.
7. To see that each member of the
League has some part in these meet-
ings during each month.
8. To appoint leaders a month
ahead, and to maintain an active
League Choir.
9. To keep accurate records of all
work done through the year.
10. Each officer to discharge
fully the duties of his or her office.
11. To hold once a month a bus-
iness, a council meeting each month,
and to call special business meetings
whenever needed.
12. To make a study of the hand-
book in order that the various offi-
cers and superintendents may be pre-
pared for their duties.
13. To strive to make our League
one hundred percent.
14. To assist our pastor in all
church obligations.
15. To use the monthly envelope
system for the voluntary pledge to
finance the League, and to take an

not know the "sign" languages suffi-
ciently well to use it in the class
work, it was necessary to use an in-
terpreter. By great good fortune Miss
Emma Hendricks, a teacher in the
Deaf-Mute School, was secured, and
it was due largely to her faithfulness
and sympathetic interest that the
class prospered. All deaf people lov-
ed her and were very sorry when she
left the state.

All has not been easy sailing, how-
ever, for with the close of school and
Miss Hendricks' departure, the class
felt it best to disband for the sum-
mer. With the re-opening of the
Deaf-Mute School last fall under a
new administration we have been un-
able to secure a regular interpreter.
However, we have struggled on, and
again good fortune, or Providence has
come to our rescue in the person of
Miss Lillian Glover, a well-educated,
consecrated deaf-mute, who is able to
teach in the "sign" language that
they understand, and she is doing
good work. She, however, must leave
us next month, and we will have our
struggle on again, but we expect to
do our best and leave the rest to
God.—Reporter.

offering each Sunday night.

16. To encourage a large League,
Sunday School, Church and Prayer
Meeting attendance on the part of
the League.

17. To strive to live nearer to
God and to be more worthy of the
name of Epworth Leaguers.

18. To do everything possible,
both as a body and as individuals, to
advance the Kingdom of God on earth
through active consecrated personal
work.

19. To visit the sick, to give them
flowers and sunshine, and to care
for the needy.

We have a League of 40 members
on roll with average attendance of
25 each League night, rain or clear,
each member taking part in the
League work.

We are looking forward to a great
year in League work. We have paid
\$5 to the Missionary work this year,
and \$2 to the Orphanage.

We also have a Junior League
which is doing splendid work, with
each one taking some part in the
League program. They have a mem-
bership of 40 with average attend-
ance of 25.

The Junior League has a live-wire
superintendent, Miss Gladys Hall,
who is an active, consecrated worker
for betterment of our Junior Leag-
uers through personal work, who is
striving to bring her Leaguers near-
er to God.

Second Sunday in January the
Junior League was the church choir
for the pastor.—Reporter.

PAINS ALL OVER

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

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

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

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

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

Ask your druggist.

NC-165



Children's Colds

Are best treated ex-
ternally. Check them
overnight without
"dosing" by rubbing
Vicks over throat and
chest at bedtime.

**VICKS
VAPORUB**



ALL-STATE CHURCH NEWS.

CLUB FROM DeVALL'S BLUFF.

Rev. R. R. Moore has sent in a fine club from his church at DeVall's Bluff with a check attached as part payment. We appreciate Bro. Moore's loyal support.

CONWAY'S LIST AT HAND.

Dr. O. E. Goddard, our good friend at Conway, has sent in the renewal list for his church. We can always count on the hearty co-operation of Dr. Goddard and the Conway Church.

A. N. STOREY AGAIN SENDS 100 PER CENT LIST.

Rev. A. N. Storey, the energetic pastor at Plainview, sends in a list representing every Methodist home in his church. He states that the year is starting well.

REV. W. C. LEWIS SENDS 100 PER CENT LIST.

Rev. W. C. Lewis of the Arkansas Southern Camps sends us a 100 per cent list from his charge for which we thank him. Brother Lewis believes in the Methodist and Christian Literature.

CLUB FROM OKOLONA.

Rev. J. C. Yancey, our faithful pastor at Okolona, sends in a club of subscribers and expects to have another list in soon. We appreciate this good work.

J. W. OLIVER SENDS GOOD LIST.

Rev. J. W. Oliver sends in a good list from the Stanford Charge and expects to send another list later. We thank Bro. Oliver for this loyal support.

"OVER THE TOP" FOR FISHER ST. METHODISTS ON MISSIONARY SPECIAL

Last Sunday was a joyful day at Fisher Street M. E. Church. Four unusually interesting and inspiring services marked the day.

At the morning service the free-will offering on the Missionary Special (being raised throughout the Methodist Church) was closed with a total of \$354.45. The Presiding Elder had apportioned to Fisher Street Church \$175.00. Its missionary pastor asked his people to double that amount, making their offering \$350. They did it—and even beyond. Before the check is mailed the total will doubtless exceed the present figure. This is Fisher Street's answer to the question, "Shall we have to close our missionary work, and bring our missionaries home?"

The W. M. S. and Y. P. M. S., are due special credit for this answer.—Jonesboro Sun.

KINGSLAND CHURCH ON 100 PER CENT LIST.

We have a fine list from Rev. J. E. Waddell, representing every Methodist home in Kingsland Church. We thank Bro. Waddell for the loyal support which he always gives the Methodist.

FINE LIST FROM J. G. DITTERLINE.

Bro. J. G. Ditterline sends in a good list from his churches at Aubrey and Rondo. We appreciate Bro. Ditterline's hearty co-operation.

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.

GOOD LIST FROM EMMETT.

Rev. Paul V. Reed, the enthusiastic pastor at Emmett, has sent in a fine list from his church and will send in an additional list later which will complete his 100 per cent list. Brother Reed is starting the year in fine shape and we predict a good year for his charge.

W. R. BOYD AND HERMITAGE 100 PER CENT.

Rev. W. R. Boyd, our pastor at Hermitage, sends in a 100 per cent list from the church at Hermitage and expects to send in another 100 per cent list in a few days from another church. He has this to say: "We were glad to be returned to the Hermitage Charge for another year. The good people gave us a most cordial reception and a big pounding to start the new year and our own people were not the only ones concerned in the pounding. Our good Baptist friends had a great deal to do with it also. Hermitage is a fine place to live. Everything looks bright for a great year in our Master's work."

FINE LIST FROM PRINCETON CHURCH

Rev. Murray C. Smith, pastor of the Princeton Charge, sends in a good list from his church at Princeton. Brother Smith expects to have another list to send in soon.

100 PER CENT LIST FROM R. K. BASS.

Rev. R. K. Bass, pastor on the Friendship Circuit, sends in a 100 per cent list from the church at Social Hill and will send in a list from his other churches soon. He says: "My congregations have been good, with fine interest shown in the services. Prospects seem good for a good year. Several of the churches say they are going to pray and back up their prayers with work for a better success in the charge and we had 99 professions last year and 95 additions to the church."

CLUB FROM J. M. HARRISON.

Rev. J. M. Harrison, pastor of Huntington Ave. Church, Jonesboro, sends in a club for which we thank him. He expects to send in other names later. We appreciate this excellent work.

ATLANTA CIRCUIT.

Bro. Hayden and his wife are organizing a W. M. S. in each of the congregations on his circuit except at Emerson where they are now working together with the Methodist Protestant bodies in the good work. Among some of the things they are pledging to do are raising funds for the support of Foreign and Home Missions and support of the church, to hold meetings at least once a month read the Bible, pray, conduct family prayer, return thanks and also send their children to Sunday School, support all religious moral and educational institutions in their community, help to provide and advise with their stewards, to take enough funds to pay in full at each and every quarterly conference, to help their pastor to see that all claims are paid in full and a full report sent to the Annual Conference, and to assist in the work for the salvation of souls.

They also pledge themselves to earn one dollar each before their first meeting and bring it with them and tell how they earned it, to give the Sunday egg or set one hen for the benefit of the church, to collect all of the outgrown clothing and shoes from each family where not needed and distribute it to families needing it, and help to take care of the sick, the poor and to distribute Christian literature, and place the Ar-

kansas Methodist in every home in their community. Some of the above items will prove that the hand that rocks the cradle is the hand that rules the world.

God bless the women
And God bless you;
God bless the women
And they will prove true.—Reporter.

HUNTINGTON AVENUE.

We reached our new home the next week after Conference and were kindly received. Before we had finished unpacking and straightening our house a splendid company of the church members and friends came in with a fine pounding. This has been followed by many kind remembrances. We have had good services each Sunday in spite of the fact that the weather has been unfavorable most of the time. Our Sunday School increases in interest and membership. Our prayer-meetings under the direction of our wide-awake lay leader, Brother Schisler, and conducted by the laymen, are well attended and spiritual. We put on our special effort to raise the Missionary Special last Sunday, a week before the time set to raise this fund, and raised \$164.80. As our membership is only 140 our quota at 40 cents per member would only have been \$56. So you see we went considerably over the top. We are due Bro. King, pastor of our Fisher Street Church thanks for helping to put this over for us. He preached at the 11 o'clock hour and we raised the amount without any trouble. We have already sent in a club for the ARKANSAS METHODIST, and hope to be able to send other subscriptions soon.—J. M. Harrison, P. C.

JONESBORO FIRST CHURCH

Within the past week a large shipment of stone has arrived for the construction of the New Methodist Church building, and as soon as the weather permits the construction work will start to continue until the magnificent edifice is completed.

The goal by the pastor is Christmas Sunday, and he has so enthused his parishioners in the work that it seems certain the first service in the great building will be held on the day appointed.

Rev. Mr. Crichlow has been here less than a year, but he has in this short time convinced the entire community that he was the one man needed to complete this building. He has inspired the members of his church to do the right thing by the church—put the King's business on an equal plane with their own private business institutions—and as a result of a church building of such magnitude, requires ten years of work, worry and sacrifice on the part of a few members. Mr. Crichlow has convinced the entire membership of his church that the burden falls upon all alike and each should pay accordingly to his means. Hence he is getting some fine co-operation from all the folk. Certainly there is enough wealth represented in the church to build this building without any member going without food or raiment and nobody will have to sacrifice their automobiles.

The great trouble with a lot of church folks of all faiths has been that they have never accepted the King's business seriously. Most of us want fine homes, costly automobiles and the good things of life and have been content to chip in sparingly to the church treasury, yet the word which we profess to believe teaches plainly that we should consider first the kingdom of God and all these things shall be added. Most folks who think nothing whatever of

buying an expensive automobile on the installment plan, paying off in twelve months, think it would be preposterous if they were asked to give from one to two thousand a year on the installment plan to erect a church building or carry on the business of the church. We venture the assertion that the members of the Methodist Church or any other church in Jonesboro have more money invested in automobiles and accessories right now, than a new church will cost. This being true, as most of us will agree, then it is only reasonable if they are really sincere in their belief that they should be willing to give as much to the church budget as they are burning up on the highways.

We are glad to see a sincere, earnest preacher like Mr. Crichlow inspire his members to give as the members of the First Methodist Church are giving, and we are sure that his ambition to erect the church will be realized. Such a minister is not only a great asset to his church but to his community. He is doing his part to reflect the glory and expansion of the church just as the community grows and expands. We are very glad indeed to make this public acknowledgement. We believe in giving honor to whom honor is due and scattering a few flowers among the living. It has been a long time since this city has boasted of a man who has accomplished so much in so short a time.—Jonesboro Daily Tribune.

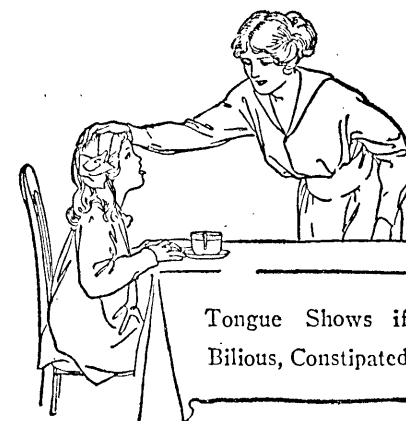
CAPITOL VIEW MEETING POSTPONED.

The May-Adams Revival Campaign scheduled to have begun at Capitol View Methodist Church last Sunday, February 7th, was postponed on account of the illness of the Rev. John A. May, General Evangelist, Montevallo, Alabama. The meeting will begin as soon as Brother May recovers his health and strength sufficiently to undertake the arduous work of the revival campaign.

Everything seems to move fairly well at Capitol View. We have received 24 new members since Conference, have had the usual shower at the parsonage, and some progress is being made in almost all the lines of

Mother!

Child's Best Laxative is
"California Fig Syrup"



Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

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.

church activity.

Let me say in this connection, if ministers, or members having members or loved ones coming to this part of the city, or to the Hospitals of the city, will let me know of their coming, the pastor and membership of Capitol View Methodist Church will render them every service within their power.—B. A. Few, P. C.

GOSHEN AND ZION CHARGE.

We landed on our new work in due time and were kindly received by the people.

All seem to be very hopeful for a new year and have given us a hearty reception in many ways of kindness.

On Jan. 10 we started a meeting at Goshen with Brother Hill and Watson to assist. The meeting was well attended with good interest.

We were compelled to close out Sunday Jan. 17, on account of bad weather. On Friday night of the meeting the house was packed, and the people gave us one of the finest poundings any preacher ever received, which was greatly appreciated. We are hoping and praying for a great year for the Master.—H. J. Hart, P. C.

DeVIEW AND HOWELL CHARGE.

The DeView and Howell Charge is on the map. When we were read out for this charge about the first thing we heard was, "Jones, you have a good charge." Upon reaching the charge we found that reports were true. On the night of Dec. 5, while the pastor and family were seated in their new home, their hearts were gladdened when a great company of neighbors led by our efficient Sunday School superintendent, Bro. J. G. Wilson, came to the parsonage with their arms well loaded with many good and useful articles. After enjoying ourselves for awhile in a social way the company left the preacher and family happy. Good things continued to come, and on the 3rd Sunday of December when we filled our first appointment at Revels, the people of that place piled good and substantial things in our "Ford" until we hardly had room to ride home. Well, it has not been a pounding now and then, but one continuous pounding and the end is not yet. We are very grateful to our people and our Heavenly Father for all these considerations. Our services are well attended. Sunday Schools and Epworth Leagues are fine and making splendid records. At DeView we have a fine group of women organized into a Missionary Society, and they are enthusiastic in their work and study. Dr. W. P. Whaley, our new elder, was with us Saturday and Sunday giving us two splendid messages and with much efficiency presiding over our first Quarterly Conference. We serve a fine people, appreciate very much our P. E., and our Lord is blessing us. We expect to make this year count for Him on the DeView and

Howell Charge.—W. T. M. Jones, P. C.

AUSTIN CIRCUIT.

We have made the first round and are back on our second round. We have had some trouble in finding all the church officials, having no record to go by, but we have a complete official roll now. We have found a very fine type of folks at all points on the charge. Our Sunday Schools are growing fast. I have never met a finer and more efficient group of Sunday School superintendents. They are loyal, intelligent, enthusiastic, religious men, safe leaders. As to the teachers in the Sunday Schools they are all competent and well qualified. Hence the student body is well informed. Our Epworth Leagues are doing fine work. We have one good prayermeeting. It is just a little better than a month old. The attendance is fine, about 70 people attend. Preaching is well attended. Our congregations are nearly three times as large as when we commenced.

Interest is good. We have administered the sacrament at three places, and we were informed that 80 per cent of the church members partook of it. We are planning for some big things on the Austin Charge. Just keep your eye on it and watch the machinery work. We have already done some good work by way of improvement. We have built a splendid Sunday School room at Mt. Tabor Church, which is for the Young Men's Class, a fine class of 35 young men. Bro. S. C. Reynolds is the teacher. He is one of the finest type of Christian men and well qualified and capable of teaching any class. To him and his class credit and honor can be given for this splendid Sunday School room. While it lacks a little of being complete the class has met in it for two Sundays, and the room will soon be completed. I am not prepared to give the exact amount of Christmas offering by Sunday School of our Orphanage, but I know it was a good offering. We shall be glad to have Bro. Clem Baker to visit our School at Mt. Tabor, and also other points. We have our Woman's Missionary Society, the Epworth Leagues, and our board of stewards interested in our church paper and hope to send in a goodly number of subscribers. We give our editor a cordial invitation to visit our churches. May God bless our church. She is a safe old ship on a strong sea. Watch us grow, brethren, on the Austin Charge.—J. Cy-clone Williams, P. C.

HEARTY THANKS TO REV. S. K. BURNETT.

Rev. S. K. Burnett, our energetic pastor at Stamps, has sent in a 100 per cent list from his church with check attached to cover the entire list. We appreciate this very much and desire to thank Brother Burnett and his loyal people.

PUTS THREE CHURCHES ON 100 PER CENT LIST.

Rev. Guy C. Ames of Strong is doing a great work on his charge this year. He has put the Methodist in all the homes in three churches, namely, Strong, Bolding and Rhodes Chapel. Mrs. C. C. Rushing of Lawson is efficiently handling the account of Rhodes Chapel and in sending in the list of subscribers she has this to say: "Our church is doing great work and we love our pastor and his family. We are to have two Sundays a month and we are so glad to have this for I feel that we can do greater things for our Lord."

THE SABBATH OBSERVANCE CRUSADE.

Without debate and almost unnoticed the Conference at Conway adopted the report of the Committee on Sabbath Observance, recommending that a committee consisting of G. G. Davidson, H. L. Wade and J. W. Moore be appointed to meet with like committees from other Conferences and urge Congress on the third Wednesday in January, 1926, to enact a Sabbath Observance Law for the District of Columbia.

I had forgotten all about the matter, till I received a communication from Hon. Noah W. Cooper of Nashville, Tenn., calling the members of the different Conference Committee to meet at Mt. Vernon Place Methodist Episcopal Church, South, at 10 o'clock, Jan. 20, assuring us that we would be permitted on that date to interview the President and the proper committees of Congress in the interest of Sabbath observance laws. I very carelessly said something about the appointment, mentioning at the same time the fact that the appointment did not carry any appropriation for expenses. The matter was taken up by some of my good friends in Fayetteville and a purse sufficiently large generously to defray all of my expenses was handed me, and I was told to leave town at once which I did Monday night, Jan. 18.

At St. Louis I boarded the American train on the Pennsylvania System and was told that I would be given one dollar for every hour that I might be late at Washington, but instead of being late we arrived twenty-five minutes ahead of time Wednesday morning.

We met at Mt. Vernon Place Church, at the appointed time, and after consultation, went to the White House and were permitted to shake hands with the President and to leave our request in written form; which his genial Baptist private secretary, Mr. Everett Saunders, said he would kindly bring to the attention of the President. The request being that Congress pass a Sabbath Observance Law for the District of Columbia, since there is absolutely no such law regulating this matter for the citizens of our Capital city.

Then came our interview with the Senate Committee on District of Columbia. This committee is presided over by the popular Arthur Capper of Kansas. Senator McKellar of Tennessee had made arrangements for us to have ten minutes before the Committee. Senator Bruce, who was referred to as the Senator from the free state of Maryland (free because she has no prohibition enforcement law) objected to our having a hearing. But Senator Capper overruled him, and Mr. Cooper spoke for several minutes. I was glad that a lawyer did the speaking; for a preacher, not being used to interruptions as a lawyer is, might not have kept his poise and temper so well. Of course being opposed to any reform measures in general, the Senator from Maryland used ridicule and sarcasm, making quite a joke about the recent Tennessee statute against the teaching of evolution in that state; but Mr. Cooper was equal to the occasion, and made quite a score when he reminded them that only 15 years ago he with some preachers were up at the Capitol advocating the passage of a National Prohibition law and that they were then referred to as a band of fanatics and "Blue Law Crusaders," but that just recently the Congress had celebrated with the nation the sixth anniversary of the adoption of the Prohibition Amendment to the Constitution. And we of

Arkansas are proud that one of our own Congressmen, Hon. John N. Tillman, had the honor of making the anniversary address in the House of Representatives on that occasion.

As to our success, I believe that it was all that we had expected. We did not expect some Senator or Congressman to rise up and tell us that he would be glad to introduce the suggested bill making it unlawful for any person to engage in any gainful occupation on the Christian Sabbath in the District of Columbia. It would be too much to expect that, or to expect the President to say that, in his next message to Congress, he would be glad to take our suggestion and urge the passage of such a law. But we were received kindly and treated courteously by those lawmakers who really believe that ours is a Christian nation and that the Ten Commandments are binding on individual consciences today.

Then we got the attention of newspapers, and, though the incident was treated as a joke by the wet publications of some cities, they nevertheless, published the facts in our contention, some of which came to the attention of many citizens for the first time.

Among our contentions were the following statements:

1. Nearly 10,000,000 people are working on Sunday in America in the railroads, express companies, telegraphs, shipping, newspapers, stores and factories.
2. Our interstate commerce, the biggest in the world, has no Sabbath. Congress is its civic guardian.
3. About 20,000,000 Sunday newspapers are printed, shipped, sold, patronized and read every Sunday through interstate commerce. This traffic goes through every State, a Sabbath-polluting, nation-destroying stream of evil. It pulses unrestrained through the District of Columbia.
4. Our capital city, once a Sabbath keeper, now is an evil example of Sabbath-breaking that is polluting all our nation.

If Congress should enact a Sunday observance law, to close secular business and sports on Sunday, in Washington, as we ask, it would be a good step forward, not backward, because already, under old customs or the laws of Congress, it is now required that—

1. Congress and courts and legislation adjourn for Sunday.
2. All United States schools, army and navy, West Point and Annapolis,

Don't Kiss Until you end that Cold

A cold is a germ attack, highly contagious. Be careful. Don't kiss until the cold is ended. Don't sneeze near others' faces.

You can end a cold in a day—if you use the effective method. You can check the fever, open the bowels, tone the entire system.

HILL'S does all these things, does them promptly, without ill effects. It is so efficient, so complete that we paid \$1,000,000 for it.

Take HILL'S promptly. Every hour of delay lets the cold get deeper-seated. Be sure you get HILL'S, because of what this help has done for millions. A cold calls for help that is quick, efficient and complete. That means HILL'S. At your drug store.

Be Sure It's **HILL'S** Price 30c
CASCARA QUININE
Get Red Box **BROMIDE** with Portrait

Dr. J. C. Brough's PRACTICAL BUSINESS College
LITTLE ROCK, ARK.
Arkansas' Largest School of Business and Telegraphy.
Write TODAY for full information.

Callouses
Corns, Callouses, Bunions yield at once to the wonderful medication in this thin, comfortable plaster. You walk, play, dance in comfort. No more nagging foot pains; no dangerous applications of acids and poisons.
Dissolves Instantly
Absorbs all hard growths without injury to healthy flesh. Antiseptic, healing. Big box, 60 square inches, lasts most families year or more. Send \$1 and if not satisfied, return for full refund.
COMFITAPE LABORATORY, Box 23 Burlington, Vt.

have Sunday as a rest day.

3. All postmen and rural route carriers have Sunday off.

4. The sale of stamps, money orders, registration, postal savings banks and general delivery all stop on Sunday save in a few instances.

5. Departmental clerks have Sunday off.

6. Ships from foreign ports are forbidden to unload on Sunday, save by special license.

7. Sunday is a holy day with United States banks.

8. Congress closed for Sunday the World's Fair and the St. Louis Exposition.

So, we ask nothing radical, only a step forward.

One of the most pleasant incidents of the trip was meeting with Rev. W. A. McKee, assistant pastor of Mt. Vernon Place Church, who showed me Washington for several hours in his Ford Sedan. We entered Arkansas Conference together at Booneville, Ark., in the class of 1911.—H. Lynn Wade.

OUR METHODIST HOSPITAL AT MEMPHIS A GREAT INSTITUTION.

This is a rather singular experience for me, while a patient (I should have said impatient) in St. Vincent's Infirmary, to attempt to give a brief statement of our Methodist Hospital at Memphis, which I visited recently. I shall not attempt a scientific discussion of the subject, being a layman, so to speak. This would be impossible. However, I have had varied and personal experiences in and with hospitals. This is my third time to be an inmate of a hospital, in as many different states. During my recent visit to Memphis, I was entertained for a short time by that prince of men, Dr. L. H. Estes, secretary of our great hospital in that city. He conducted me through this great institution, carrying me from "cellar to dome." To use a phrase employed by a well

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The hospital is located on a beautiful 4½ acre tract in one of the most beautiful sections of the city. It has a commanding view. The landscape effect of the grounds is artistic. The buildings are the latest word in expert workmanship, good material, architectural design and beauty. In addition to the main building there is a nurse's home and a laundry plant.

Upon entering the lobby of this institution, I was reminded of the Hotel Claridge (Memphis). The floors, furniture and interior decoration are typical of a modern hotel. The institutional idea of white was discarded by the authorities in building this great institution. Going into the patients' rooms, I found brightly polished floors, richly tinted walls, mahogany-finished, steel equipment, running hot and cold water and double shades on every window which graduated the light according to the patient's wishes. On every floor is a sun parlor with a southern exposure, screened and glassed in so as to be usable throughout the entire year. It has a consultation room for physicians and a rest room for visitors. The equipment is the best and most scientific available. The hospital is equipped in this respect as only a few hospitals are in the United States.

Sanitation, efficiency and service are religiously fostered. No soiled linens of any character are exposed in rooms or halls. A special chute runs from the basement to the top floor with a door on every floor to take care of all the soiled linens, etc., thereby precluding the possibility of spreading any germs or disease. The meals are prepared in a large kitchen and are sent in hot containers on trays to the several floors where they are served by a dietitian. The kitchen is immaculately clean. The refrigerators and food supply rooms are perfectly sanitary. Dr. Estes says they believe in cleanliness. "Cleanliness is next to godliness," but, "we cannot all be gods," said Dr. Estes, "but we can be clean."

This God-ordained institution, which is owned, maintained and operated by the North Mississippi, Memphis and North Arkansas Conference, is a credit to Southern Methodism.

May I close with this appeal to my brethren and friends of the North Arkansas Conference? If you have not seen your hospital at Memphis, you cannot appreciate in part the tremendous amount of good that is being done there. If you only knew about the large number of ministers and their dependents, not to mention the countless other worthy persons who receive treatment in your hospital without cost virtually, you would rally to its support financially. You would be willing to invest love, labor and a part of your lucre in this important enterprise.

For example, during my recent visit to the hospital, I found two of our fine pastors from the North Arkansas Conference, Rev. Claud O. Hall, than whom we have no finer young man, was recovering from a very serious operation, and Rev. Harry Anglin had recently undergone an operation for appendicitis and was well on the way to recovery. Co-operate with Dr. Estes, your efficient secretary.—J. C. G.

ARKANSAS METHODIST ORPHANAGE.

This is the sixth report that I have made of the Sunday School Christmas offerings received this year for the Arkansas Methodist Orphanage.

Little Rock Conference

Arkadelphia District:

Amount previously reported \$ 351.95
Buckville Charge, by T. O.
Rorie, P. C. 1.00
Total amount received \$ 352.95

Camden District:

Amount previously reported 831.13
Kingsland S. S., by J. E.
Waddell, P. C. 5.35
Temperance Hill, by J. E.
Waddell, P. C. 2.87
Smackover S. S., by Miss
Elizabeth Young, Treas. .. 5.00
Total amount received 844.35

Little Rock District:

Amount previously reported 904.32
Hunter Memorial S. S., second collection 1.00
Highland Epworth League .. 7.40
Total amount received 912.72

Monticello District:

Amount previously reported 352.35
Wheeler Springs S. S., by
L. A. Alkire, P. C. 3.60
Good Hope S. S., by L. A.
Alkire, P. C. 1.15
Wagon S. S., by L. A. Alkire, P. C. 1.00
Total amount received 358.10

Pine Bluff District:

Amount received to date 313.07
Prescott District:
Amount previously reported 312.95
Hope S. S., by Mrs. W. P.
Agee, Treas. 30.00
Total amount received 342.95

Texarkana District:

Amount received to date 514.89
Individual Gifts:
Amount received to date 189.00

North Arkansas Conference

Batesville District:
Amount received to date 315.90
Booneville District:
Amount received to date 229.66

Conway District:
Amount received to date 284.49
Fayetteville District:
Amount previously reported 222.45

Zion S. S., Goshen Zion Ct.,
by Miss M. Cardwell, Sec. 3.00
Amount received to date 225.45

Ft. Smith District:
Amount received to date ... 225.71
Helena District:
Amount received to date ... 443.61

Jonesboro District:
Amount received to date 535.13
Paragould District:
Amount previously reported 203.71

Corning Sunday School 16.50
Amount received to date 220.21

Searcy District:
Amount received to date 140.67
Individual Gifts:
Amount received to date 82.50

Little Rock Conf. \$3,828.03
N. Arkansas Conference ... \$2,702.33

During the month of January, the following cash contributions were received:—

Susanna Wesley Bible Class,
1st Church, Texarkana \$ 5.00
Sunshine Class, 1st Church,
city, for one girl 10.00

Virginia Hogg Mothers' Class,
Winfield Ch., for one girl .. 10.00
Susanna Wesley Bible Class,
1st Church, Texarkana 5.00

To apply on fixing of playground, by Mrs. Alice
Bond, City 25.00

The Matron has received at the Home, the following articles:

From Circle No. 4, First Church,
city, one box of toilet paper.—Jas.
Thomas, Supt.

OBITUARIES

TRIBUTE TO REV. J. W. VANTREASE.

Rev. J. W. Vantrease, a superannuate of our congregation passed away Friday, January 29, after a long and painful illness.

It was my privilege to be with him often during the last days of his illness. He was always cheerful and bore his suffering with Christian fortitude. Just a few hours before his passage, I said, "Brother Vantrease there is light over the way, is there not?" He answered "It is bright all along the way. God alone has sustained me in these hours of my suffering."

Brother Vantrease was highly esteemed by everyone in El Dorado. The children loved him and the young people were happy in his presence. Many times during his last days the young women of the Missionary Society held services at his bedside.

The funeral was held Sunday afternoon, January 31, from the First Methodist Church. The pastor officiated, assisted by Rev. W. C. Hilliard of Dierks; Rev. J. J. Colson of Hermitage, Rev. W. W. Christie of Junction City; Rev. J. D. Dunn, of El Dorado, and Rev. S. B. Mann of El Dorado Circuit. The church was filled to overflowing with loving friends.

The influence of Brother Vantrease will long be felt in El Dorado, and many other communities are better for his having lived.—J. D. Hammons.

TRIBUTE TO REV. RILEY JONES

Rev. Riley Jones, a superannuate of the North Arkansas Conference, "fell on sleep" at 10:30 Tuesday night, January 19, 1926. He was pronounced incurable at Booneville. So friends brought him to Baer Memorial to make his last days as comfortable as possible.

My first acquaintance with Riley Jones was when I was his presiding elder on Paragould District in 1914-15. He was just admitted on trial that fall. He was limited in his equipment; had no advantages in the way of education, as a boy, but, after his conversion, after mature manhood had come, he felt the divine urge to preach. After a hard struggle to equip himself sufficiently to get admitted on trial, he was admitted. He enrolled in the Correspondence School, and, under greatest difficulties, completed his four years' course. The work he had when I first met him, was in the bottoms beyond Paragould. It was disorganized and

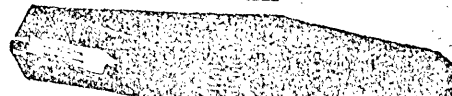
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difficult, but he held successful meetings, good Sunday Schools and prayer meetings were organized and he raised more on Conference collections than any one who had served the charge. He kept up this record till his health failed and he went to Booneville sanatorium. He was unusually successful as an evangelist in country churches. A good man has gone to his reward. He was well equipped for this admission.—F. M. Tolleson.

HARRISON.—Miss Olive Estelle Harrison, daughter of Mr. and Mrs. F. I. Harrison, was born in Manning, Arkansas, Aug. 23, 1902, and departed this life Dec. 11, 1925. With delight and enthusiastic joy she embraced Christianity and became a member of the M. E. Church, early in life. By birth and training Olive was most richly endowed. She was a careful student of music, and was the efficient pianist for the Methodist Church in Manning. Truth was the inspiration of her life, and by kindness she exemplified its great worth. Was not her life full of cheer and deeds of kindness? There are lives submerged beneath the human infirmity of forgetfulness, but a signet of remembrance shall be worn by the living in honor to her good life. Her devotion and love as a daughter and as a sister, for thought and impressiveness deserves a central place in the hall of sacred memories. The last services were held in the Methodist Church of Sparkman, at 10:30 o'clock, December 13, with Rev. J. D. Rogers officiating, assisted by Dr. J. J. Stowe, and her pastor, Rev. C. L. Williams. At the close of the services a long procession followed the funeral car to the city cemetery where her body was laid to rest.—J. D. Rogers.

STATT.—Eliza J. Statt (nee Simpson) was born in Lawrence county, South Carolina, July 2, 1851, and died at her home in Chidester, Ouachita County, Arkansas Dec. 2, 1925. She moved to Nevada County, Arkansas, with her parents when only six years old, joined the M. E. Church, South, when a child at what was known as the old Carolina Church in Nevada County. She was married to J. L. Statt, Oct. 6, 1868. To this union were born ten children. Four preceded their mother to the better land, three in infancy and one, Oscar, dying at the age of twenty-seven. The living are: Mrs. Lula Kennedy of Camden, Mrs. W. M. Roll, Mrs. L. A. Atkins, Mrs. W. A. Lester, all of Chidester, Ark., Mrs. L. C. Cross of Arkadelphia, and F. M. Statt of Chidester. This godly woman leaves not only the husband who walked with her through light and dark places along life's pathway for fifty-seven years and the six living children, to mourn their loss but twenty-two grand children and sixteen great-grand children who will miss grandmother's love and kind

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words. She was laid to rest in the Chidester cemetery, Dec. 3, surrounded by a large company of friends and relations, there to await the resurrection call. Mrs. Statt was a great sufferer for a number of years, but bore her afflictions with fortitude that only a saint of God can.—F. R. Canfield, Pastor.

INGRAM.—Mrs. Pinkney Paralee Ingram (nee Merritt) was born Sept. 11, 1862, near old Silver Spring church in Ouachita County, which church she joined forty-four years ago, and died Dec. 7, 1925 at her home near old White Church in Nevada County, where she had moved with her family in 1897. She was married to J. C. Ingram, July 18, 1882, to this union were born six boys and six girls, Odis, Oscar, Grover, John, Joe, and Irvin, Lena Emma, Inez and Irene (twins), Tory and Pauline. All are married and have families except Irvin. Odis having died after he became a married man. This good woman leaves behind to mourn their loss, not only her husband and these children, but twenty-six living grand children, two others having preceded grandmother to the better world. We have known Mrs. Ingram for thirty-two years and have enjoyed the hospitality of their Christian home many times. She was sick and suffering for several years, but bore her sufferings with patience, and left this world trusting in her God. Her remains were laid to rest in White Church cemetery Dec. 9, 1925, in the presence of a large number of friends and relatives.—F. R. Canfield, Former Pastor.

WYLIE.—Helena Gray Wylie was born near Kingsland, Dallas County, Arkansas, Dec. 10, 1851. Was converted and joined the Methodist Church in early life and lived a consistent Christian therein until death. She was married to P. K. Wylie, Jan. 25, 1877. To this union were born eight children: J. G., P. K. Jr., DeKalb, Mary, Hannah, Julia, Mrs. W. J. Key, Mrs. T. A. Bland, all of Carthage, Ark. All of whom are living except DeKalb and Mrs. T. A. Bland. Sister Wylie was an exceptionally good mother. By her efficient training, counsel and corrections backed by a powerful Christian life she was rejoiced to see all of her children join the church with her. Two of her children having preceded her to heaven, she died with the assurance that the remaining six will follow until they find her in heaven. Sister Wylie passed to her reward from her home at Carthage, Aug. 6, 1925. Buried at Hampton Springs.—Her pastor, L. W. Evans.

HORN.—Marion James Horn, son of Francis Marion and Laura Jane (Rowland) Horn, was born near Bryant, Ark., January 17, 1861. He departed this life at his home near Bauxite on Jan. 2, 1926. On March 1, 1883 Brother Horn was married to Miss Annaliza Maud Little, who walked the rest of his days with him and entered into all of his joys and sorrows with sympathy and love. Except two years spent in Howard County, he lived his entire life on the farm near Bryant and Bauxite. In 1889 Brother Horn gave his heart to God at the camp meeting at Sardis Camp Ground. After he professed religion he united with Hunter Memorial Church, which later became the Bauxite Methodist Church. For six years he was superintendent of the Bauxite Methodist Sunday School while the church was at its old location. Most of his Christian life up until his death he served his church as steward. With the excep-

tion of three or four years since 1906 he has served Bauxite road district as overseer. His business life was clean and enviable. His friends of a life-time all join in words of appreciation of his pure and worthy life. His Christian life was one of depth and consecration, and it was a peaceful scene when the messenger of heaven came to call him home. In sweet repose he submitted to the will of his Lord and Master. Many beautiful things could be said of this man of God, but certainly the real test of his Christian life was the home where righteousness reigned. He and his precious wife were successful members of society, and led their children in that way, but most of all they builded Christian character and led their children in the way of life. Brother Horn leaves his wife, one daughter, Miss Bertha Horn, and five sons: James M., Alfred Byrd, Robt. Jewel, Clyde V., and Claud L. Horn. Also two brothers and two sisters, Lloyd L. Horn, Lewis Byrd Horn, Mrs. Huldah Ulmer, and Mrs. Nola Kirklin. Most precious to him were the wives of his sons and their children. The loved ones and friends mourn the loss of this husband, father, brother, friend and citizen. This consolation is assured us: "He has gone on home." Funeral services were at 2 p. m., Jan. 5, from the Bauxite Methodist Church. His pastor was assisted by Rev. W. H. Andrews, First Baptist Church, Benton, and Rev. M. A. Treadwell, Baptist Church Bauxite. Interment in Wesley Cemetery, near Bryant.—A. J. Christie, Pastor.

THOMPSON.—Mrs. Mary Alice Thompson was born in Tennessee, Nov. 23, 1866. She was the daughter of Rev. and Mrs. W. J. Lee. When she was only a child her parents moved to Arkansas, making their home in Howard County. Here she spent the balance of her life. On Dec. 19, 1894, she was married to D. L. Thompson. This proved to be a very happy marriage, though there were never any children to bless the home. In early life she was converted and united with the Methodist Episcopal Church, South. From the beginning, she was a devout Christian. Her father was a local preacher and her mother was devoted to every interest of the church. Thus Sister Thompson inherited a love for Christ and his church. She had been a teacher in the Sunday School at Nashville, Ark., more than 35 years, and taught the same class, known as "The Leader's Sunday School Class," the last fifteen years of her life. The service she ever performed on earth was to teach this class. On Sunday morning, Aug. 9, she was not feeling well, but did not want to break her record of regular attendance, so went to Sunday School and church. After returning home, she went to bed and was never out again, being stricken with paralysis. Her husband says of her: "Her Bible was her daily companion. Her main object was to bring out the spiritual truths in God's Holy Book, always looking for the things which are not seen, but are eternal." The last passage of Scripture she quoted was Job 28:7; "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." During her illness, while in a stupor, she was heard to say: "Go and be with my blessed Savior." Sister Thompson was a devoted wife, daughter and sister. She was also loyal to her friends, who were many. Her love and devotion to her husband was beautiful and rare, as was his also for her. This writer never saw two people more closely bound to each

other in the holy bonds of love than were these two people. She died October 28, 1925, after a lingering illness of eighty days. She is survived by her husband and two brothers, W. D. Lee of Center Point, and John W. Lee of Malvern. Though she be dead, yet she lives. She lives in the hearts of those who knew and loved her, and she lives with her Savior in her home above. Truly it can be said of her: "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them."—J. H. Glass.

RANKS.—Verna Berneta, daughter of Rev. and Mrs. Chas. L. Franks, was born in Baldwin, Kansas, July 17, 1913. She passed to her reward, Dec. 18, 1925. Verna had suffered for some time. She was very sick thirteen days before her going. Verna was a quiet, obedient and dependable child. She had belonged to the Church nearly all her life. She was a sweet Christian character and will be greatly missed. Funeral services were conducted in the Methodist Church at McCrory, by the writer, who feels the loss of this little friend. Her body was placed to rest in the cemetery near DeVew. Beside her parents, she leaves one sister and four brothers.—Her friend, B. L. Wilford.

BRAME.—Margaret Caroline Thomas was born in Winsworth, Rockingham County, North Carolina, Dec. 6, 1838. She was married to John P. Brame September 11, 1859. To them were born ten children, five of whom still live to mourn their sainted mother's departure. They moved to Arkansas in 1867 and homesteaded land and built a home near Chapel Hill about four miles south-west of DeQueen, Ark. Here they lived out their long and useful lives, Brother Brame having preceded his good wife to the other world by only a few years. Sister Brame was converted and joined the Methodist Church early in life and continued a faithful and consistent member for more than sixty years, till the time of her death. On January 11, 1926, she quietly slipped away from the weariness and weakness which her more than four score years had left upon her and went home to God. The memory of her life, so full of gentle and helpful ministries and loving deeds, will linger long after her form and face have been forgotten.—R. H. Cannon.

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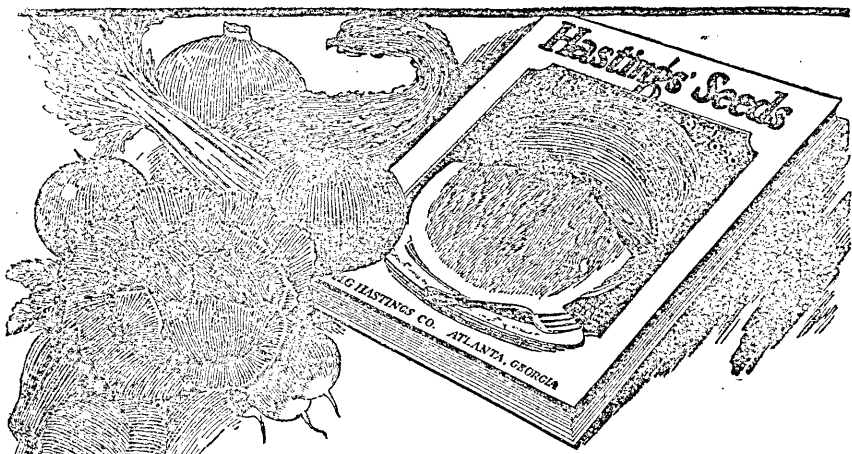
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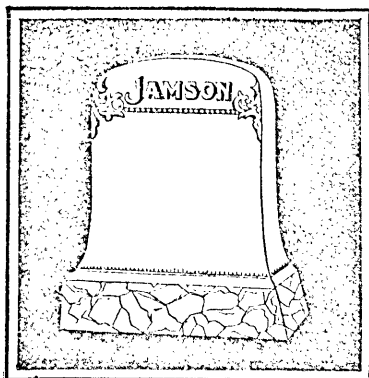
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SUNDAY SCHOOL.

Lesson for February 14

JESUS, THE GOOD SHEPHERD

LESSON TEXT—John 10:1-30.
GOLDEN TEXT—"I am the good shepherd, the good shepherd giveth his life for the sheep."—John 10:11.

PRIMARY TOPIC—The Good Shepherd and His Sheep.

JUNIOR TOPIC—Jesus the Good Shepherd.

INTERMEDIATE AND SENIOR TOPIC—What the Good Shepherd Does for His Sheep.

YOUNG PEOPLE AND ADULT TOPIC—Many Sheep, but One Shepherd.

The relationship of the Messiah to His own is set forth in the Old Testament under the figure of the shepherd and his sheep. (Ps. 23, Ez. 34).

1. The Good Shepherd (vv. 1-18).

1. He Is the True Shepherd (vv. 1-6).

He came by the divinely appointed way. The power exercised by the Pharisees in casting out this man was not obtained by lawful means. It was stolen by them and exercised in the bold spirit of robbers. John the Baptist, and others of the prophets, had performed the function of the porter and opened the door to the Shepherd (v. 23). Despite the deceit, audacity, theft and robbery of these Pharisees, those who were Christ's sheep were declared to be forming a new flock and following Him as the true Shepherd (v. 4). The reason the man suffered excommunication for Jesus' sake was that he recognized Him as the true Shepherd and the Pharisees as strangers.

2. He Is the Door of the Sheep (vv. 7-10).

The way to fellowship to God is through Christ. He is the only door (Acts 4:12). There is absolutely no way to get into the fold of the redeemed but by Him. All who attempt it are thieves and robbers (v. 8). Those who become members of the flock through Him enjoy marvelous gifts (vv. 9, 10).

(1) Salvation—"Shall be saved." Not only saved now but saved eternally (vv. 27, 28).

(2) Liberty—"Shall go in and out" (v. 9).

Only those who accept salvation in Christ know what freedom is.

(3) Contentment—"Shall go in and out and find pasture" (v. 9).

The one who really enters the fold by Christ, the door, receives that which is all-satisfying to the soul.

3. He Is the Good Shepherd (vv. 11-18).

He is so devoted to His sheep that He willingly lays down His life for them. The hireling abandons his sheep in time of danger. The Good Shepherd has perfect knowledge of His sheep and they know Him (vv. 14, 15). He enjoys such personal intimacy with His sheep that He knows them by name and goes before them to lead the way and defend them from every danger. This He will do even unto death. On Calvary this was historically fulfilled. It was Christ's love for such sheep as this poor blind man that caused Him to give up His life in order to find for them the abundant life (v. 10). This sympathy is world-wide—"other sheep I have which are not of this fold." This suggests that the Gentiles have a place in His fold. All who believe in Christ form one flock. In order to save His sheep He voluntarily laid down His life (vv. 17, 18).

II. The Sheep (vv. 19-30).

1. Unbelievers Are Not His Sheep (vv. 19-26).

Christ's assertion that He was the good shepherd caused a division among the people. Some accused Him of being mad, others that He had a devil. To their request that

He would tell them plainly if He were the Christ, He referred them to the testimony of His works, declaring that the secret of their inability to recognize Him was their unbelief.

2. They Recognize His Voice (v. 4).

There are many voices in the world, the voice of the hireling, the voice of the thief and the voice of the stranger, but none of these will the sheep hear. The voice of the true Shepherd is recognized by His sheep even amidst the babel of voices in the world today.

3. His Sheep Follow Him (vv. 3, 27).

This is the proof that they are His. The one who does not hear, heed, and obey the Lord's voice is clearly not His sheep. His sheep have unquestioned faith in His ability to lead them.

4. His Sheep Are Eternally Secure (vv. 27, 28).

The sheep are entirely dependent upon the Shepherd. It is the Shepherd's business to look after and care for the sheep. This He does for He knows them by name and is acquainted with their weaknesses and trials.

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Free Garage.

BURNING WOODS SHOULD BE AVOIDED.

Throughout the Ozark and Arkansas National Forests of Arkansas are posted a number of signs bearing information, the truth of which has never been questioned "Nobody Gains When The Woods Burn" is the message given the public. It could just as easily be stated that "Everybody Loses When The Woods Burn."

For years the Forestry Service has waged war against indiscreet burning of wooded areas, the press has joined in the fight, conservationists have warned the public and many leading lumber concerns are busy educating the people concerning the destructiveness of wild forest fires. Yet many of us never stop to consider the enormity of this devastating force. Brush is piled and carelessly burned during the fall and winter months. The burning of stumps and clearing of new ground goes right along, while no attempt is made to restrain the resultant fires. Hunters go into the woods both day and night with never a thought as to what harm the deserted camp fire may do. In many sections farmers are in constant danger of having fences, sup-

ply sheds, tools, barns and sometimes homes destroyed because of an unguarded hunter's fire or a match carelessly throw into the brush adjacent to a fence row.

Then there are other damages. Growing trees, young and old, if not killed are injured materially in their growth, while unsightly value-decreasing scars often result. Burning a heavy coat of grass from the soil means a loss of fertility and less cover for early spring buds that produce the first natural food for stock. Experts say that burning the underbrush and grass from the hillsides is injurious to fish in that more silt and mud is carried into the streams by

spring rains and this tends to disturb the spawning fish and in addition oftentimes destroys the spawn or eggs. Much of the soil fertility is carried away by this process. Forest fires take a heavy annual toll from our wild animals and birds through the destruction of homes and young. It has been said and is doubtless true that forest fires and vermin destroy more game annually than all the hunters.

There are many serious charges that could be brought against the destructive fire. However, the ones here recounted should convince the most skeptic that, "Everybody Loses When The Woods Burn," and place all of us on guard against this enemy who profits largely because of the carelessness of mankind. Put out your camp fires. Watch your smoking and guard your new ground clearing.—Forest Service.

GALL AND LIVER TROUBLE

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

TO "CLUB" PASTORS ONLY

Immediately upon adoption of the "Club Plan" you should send each prospective subscriber a letter or a card, informing him of such action. This will preclude any misunderstanding. The anticipated subscriber will then know: (1) "Who" authorized his subscription; (2) "Why" it was sent in; and (3) the "Term" of his subscription.

We cannot afford to send such notices from our office under the \$1.00 rate. As it now stands we are selling our people a \$2.25 publication for only \$1.00—less than half price. We are sure that you appreciate our position in the matter.

—BUT, we will co-operate with you in getting out these notices. Here is our PROPOSITION: We will send you the required number of announcements printed as per the following sample on U. S. Government Cards at 2 cents each.

(U. S. Government Postal)

Dear Friend and Co-Worker:

Your pastor and Committee on Christian Literature have made arrangements with the manager of the Arkansas Methodist to place the paper in every Methodist home in our charge. You, being an honored member of our church, will receive the Methodist weekly through the "CLUB PLAN." This action was taken in compliance with the request of our Annual Conference which adopted the "CLUB PLAN."

The subscription price through this plan is only \$1.00, just half the individual rate. We kindly ask that you send or give your pastor \$1.00 within the next week in order that he may settle with the management of the Arkansas Methodist promptly.

That you will co-operate with us in this all-important matter, we are confident.

Your servants,

....., Pastor.

....., Chairman.

....., 1926.

You may pay for the announcements when ordering or have them added to your subscription account. Just tell us which way you wish it handled in ordering your supply.

(Fill out order blank below)

Arkansas Methodist.

Little Rock, Ark.

Brethren:

Please send me (.....) announcements printed on U. S. Government Postals, which are to be sent out to my several subscribers through the "Club Plan."

() Charge to account.

() Enclosed find stamps (or check) to cover same.

Yours very truly,

....., Ark.

QUARTERLY CONFERENCES.

ARKADELPHIA DISTRICT. (Second Round).

Arkadelphia, Feb. 21.
Dalark Ct., Dalark, Feb. 21, 3 p. m.
Arkadelphia Ct., Mt. Pisgah, Feb. 27-28.
Third St., Hot Springs, Mar. 7, 11 a. m.
Park Ave., Hot Springs, Mar. 7, 7:30 p. m.
Traskwood, Poyen, Mar. 14, 3 p. m.
Malvern, Mar. 14, 11 a. m.
Benton, Mar. 21.
Central, Hot Springs, Mar. 28, 11 a. m.
Oaklawn and Lonsdale, L., Mar. 28, 3 p. m.
Hot Springs Ct., Bethlehem, Apr. 4, 11 a. m. and 3 p. m.
Buckville Ct., Cedar Glades, Apr. 4, 7:30 p. m., and 11 a. m.
Lono Ct., Willow, Apr. 10-11.
Sparkman and Sardis, Sparkman, Apr. 18.
Carthage and Leola, Hunter's, Apr. 25.
Holly Springs Ct., Holly Springs, May 1-2.
Princeton Ct., May 8-9.
Friendship Ct., May 15-16.
Pearcy Ct., Pearcy, May 18.
—J. J. Stowe, P. E.

BOONEVILLE DISTRICT. (Second Round).

Booneville, Feb. 7, p. m.
Waldon Ct., at Sqr. Rock, Feb. 13-14.
Waldron, Feb. 14, p. m.
Paris Ct., at Low's Chapel, Feb. 20-21.
Branch, at Ratcliff, Feb. 21, p. m.
Magazine, at Wesley's Chapel, Feb. 27-28.
Paris, Feb. 28, p. m.
Scranton-New Blaine, at New Blaine, March 6-7.
Prairie View, at Delaware, March 7, p. m.
Dardanelle Ct., March 13-14.
Dardanelle, March 14, p. m.
Bigelow-Oppelo, at Oppelo, March 20-21.
Perry-Houston, at — March 21-22.
Waltreak Ct., March 27-28.
Danville, March 28, p. m.
Bellville Ct., April 3-4.
Bellville-Havana, at Havana, April 4, p. m.
Gravelly-Bluffton, at Bluffton, April 10-11.
Rover Ct., at Rover, April 11, p. m.
Ola, April 17-18.
Plainview, April 18-19.
District Conference will be held at Plainview April 20-22. The opening sermon will be preached at 11 a. m. April 20, by Rev. W. F. Blevins, subject, "Educational Evangelism." An extensive program is planned, and every member of the District Conference is urged to be present at the opening session Tuesday, 9:00 a. m.
—W. B. Hays, P. E.

MONTICELLO DISTRICT. (Second Round).

Hermitage at Carmel, Feb. 27-28.
Crossett, Feb. 28, 7:30 p. m.
Monticello Ct., at Mt. Tabor, Mar. 7, 11 a. m.
Monticello Sta., Mar. 7, 7:30 p. m.
Fountain Hill Ct., at Zion, Mar. 14, 11 a. m.
Hamburg, Mar. 14, 7:30 p. m.
New Edinburg Ct., at Wheeler Springs, Mar. 21, 11 a. m.
Warren, Mar. 21, 7:30 p. m.
Watson and Kelso, at Watson, Mar. 28, 11 a. m.
McGehee, Mar. 28, 7:30 p. m.
Portland and Parkdale, at Portland, April 4, 11 a. m.
Wilmot, Apr. 4, 7:30 p. m.
Tillar Ct., at Winchester, Apr. 11, 11 a. m.
Dumas, Apr. 11, 7:30 p. m.
Dermott, Apr. 18, 11 a. m.
Montrose and Snyder, at Montrose, Apr. 18, 7:30 p. m.
Arkansas City, Apr. 21, 7:30 p. m.
Banks Ct., Apr. 25, 11 a. m.
Arkansas Southern Camps, Apr. 25, 7:30 p. m.
Lake Village, May 2, 11 a. m.
Eudora, May 2, 7:30 p. m.
Wilmar Ct., at Anders Chapel, May 9.
District Conference at Tillar, beginning at 7:30 p. m., May 25, and closing May 27.
—J. A. Parker, P. E.

PARAGOULD DISTRICT. (Second Round).

Peach Orchard-Knobel, at K. Feb. 21.
Paragould East Side, 7:15 p. m., Feb. 21.
Paragould Circuit, at Wood's Chapel, Feb. 27-28.
Gainsville Circuit, at G., 3 p. m., Feb. 28.
Pocahontas, March 7.
Hoxie, 7:30 p. m., March 7.
Imboden, March 14.
Walnut Ridge, 7:30 p. m., March 14.
Walnut Ridge Circuit, at Mt. Zion, March 20-21.
Maynard, 3:30 p. m., March 21.
Salem, March 27-28.
Mammoth Spring, 7:30 p. m., March 28.
Smithville Ct., at Hopewell, Apr. 3-4.
Hardy-Williford, at W. 3 p. m., Apr. 4.
Ash Flat Ct., at Liberty Hill, Apr. 5.
Paragould East Side Ct., at Morning Star, April 10-11.
Stanford, 3:30 p. m., April 11.
Attica Ct., at Datto, April 17-18.
Biggers-Success, at S., 3 p. m., Apr. 18.
Ravenden Springs Ct., at Friendship, Apr. 24-25.
Black Rock-Portia, at Portia, 3 p. m., Apr. 25.
Lorado Ct., April 27.
Marmaduke, April 28.
St. Francis Ct., at Cummings Chapel, April 30.

Piggott Ct., May 1.
Piggott, May 2.
Rector, 7:30 p. m., May 2.
Corning, May 16.
Paragould First Church, 7:30 p. m., May 16.
—William Sherman, P. E.

PINE BLUFF DISTRICT. (Second Round).

Rison, 7:30 p. m., Mar. 3.
Redfield at Oak Grove, 11 a. m., Mar. 7.
Hawley Memorial, 7:30 p. m., Mar. 7.
Pine Bluff Ct., at Faith, 11 a. m., Mar. 14.
1st Church, Pine Bluff, 7:30 p. m., Mar. 14.
Sheridan and Newhope, 7:30 p. m., Mar. 17.
Gillett at L. Prairie, 11 a. m., Mar. 21.
DeWitt, 7:30 p. m., Mar. 21.
St. Charles, at Union Prairie, 11 a. m., Mar. 28.
Stuttgart, 7:30 p. m., Mar. 28.
Roe, 11 a. m., April 3.
Alzheimer-Wabbaska, 11 a. m., Apr. 4.
Sherrell and Tucker, 7:30 p. m., Apr. 4.
Swan Lake at B. Meto, 11 a. m., Apr. 11.
Humphrey, 7:30 p. m., April 11.
Rowell, 11 a. m., April 18.
Lakeside, 7:30 p. m., Apr. 18.
Star City, 11 a. m., Apr. 25.
Grady and Gould, 7:30 p. m., Apr. 25.
Carr Memorial, 11 a. m., May 2.
—J. A. Henderson, P. E.

TEXARKANA DISTRICT. (Second Round).

Dallas Ct., at Acorn, Feb. 21, 11 a. m.
Hatfield Ct., at Vandervoort, Feb. 21, at 3 p. m.
Horatio Ct., at Horatio, Feb. 28, at 11 a. m.
Fairview, Feb. 28, at 7:30 p. m.
Fouke Ct., at Pleasant Hill, Mar. 7, at 11 a. m.
College Hill, March 7, at 7:30 p. m.
Doddridge Ct., at Mann's Chapel, Mar. 14, at 11 a. m.
Lewisville, at Bradley, Mar. 14, at 3 p. m.
Paraloma Ct., at Ben Lomond, Mar. 21, at 11 a. m.
Lockesburg Community Center, at Bellville, Mar. 21, at 3 p. m.
Umpire Ct., at Smyrna, Mar. 28, at 11 a. m.
Stamps, Mar. 30, at 7:30 p. m.
Richmond, at Ogden, Apr. 4, 11 a. m.
Ashdown Ct., at Oak Hill, Apr. 4, at 3 p. m.
First Ch., Texarkana, Apr. 11, at 11 a. m.
Texarkana Ct., at North Heights, Apr. 11, at 3 p. m.
Foreman, Apr. 18, at 11 a. m.
Winthrop Ct., at Winthrop, Apr. 81, at 3 p. m.
Ashdown, Apr. 19, at 7:30 p. m.
DeQueen, Apr. 25, at 11 a. m.
Gillham Ct., at Gardner, Apr. 25, at 2:30 p. m.
Dierks, Apr. 26, at 7:30 p. m.
Mena, Apr. 27, at 7:30 p. m.
—Francis N. Brewer, P. E.

SEARCY DISTRICT. (Second Round).

McRae 11 a. m., Feb. 14.
Kensett 7 p. m., Feb. 14.
Searcy 11 a. m., Feb. 21.
Griffithville, Ellie 11 a. m., Feb. 26.
Higginson 7 p. m., Feb. 28.
Pangburn, Mt. Pisgah 11 a. m., Mar. 6.
Heber Springs 11 a. m., Mar. 7.
Preach at Pangburn 7 p. m., Mar. 7.
Judsonia, 11 a. m., Mar. 14.
Bald Knob 7 p. m., Feb. 14.
Valley Springs 7 p. m., Mar. 20.
Bellefonte 11 a. m., Mar. 21.
Harrison 7 p. m., Mar. 21.
Beebe Ct., at Antioch, 11 a. m., Mar. 28.
Beebe Station 7 p. m., Mar. 28.
McCroly 11 a. m., Apr. 4.
Howell, 3 p. m., Apr. 4.
Tupelo 11 a. m., Apr. 11.
Augusta 7 p. m., Apr. 11.
Cotton Plant 11 a. m., Apr. 18.
McClelland 7 p. m., Apr. 18.
Scotland 11 a. m., Apr. 24.
Clinton 11 a. m., Apr. 25.
Shirley 7 p. m., Apr. 25.
Leslie 11 a. m., May 2.
Marshall 7 p. m., May.
Questions 1, 10, 26, 28, 29, 30 and 31 will be asked. Delegates to District Conferences will be elected. The District Conference will meet 7:30 p. m., June 2, at Beebe, and remain in session until evening of the 4th.
—W. P. Whaley, P. E.

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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