

ARKANSAS METHODIST

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

VOL. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 4, 1926.

No. 9.

PUNGENT PARAGRAPHS.

Consecration means concentration upon the things in life that are most worthy.

Because his powers are finite a Christian may grow weary as he works, but he will not be weary of working for God.

The man who is doing nothing to save the world, unlike his Master, thinks that the world is not worth saving.

The layman who is not loyal to his Church, is a lame man, and limps in the discharge of his elemental religious duties.

What would you think of a man if he should spit in your face? What do you think of the man who fills your lungs with his smoke? What is the difference?

If you are keeping the law of love, you will love the law, because law is enacted to help people respect the rights of others and to save people from their own weaknesses.

If you can discover the things that cause a man to laugh, you can understand his real character. If he loves sacred things he will not laugh at them nor approve of those who ridicule good.

THE PROPOSED CONSTITUTION OF OUR CHURCH.

Since the meeting of the General Conference of 1898 there have been those who have argued that action should be taken to define our Constitution or to propose a complete Constitution. From time to time commissions have been appointed and instructed to report.

In 1914, at the General Conference held at Oklahoma City, Bishops Wilson, Candler, Atkins, Denny, and Murrah, having been appointed by the College of Bishops as a commission made an exhaustive report, which is generally understood to have been largely prepared by Bishop Denny. It goes very exhaustively into the history of our Constitution and the processes by which changes had come about, and recommends certain changes as necessary to have a Constitution every part of which has been legally adopted. Whatever may be one's opinion concerning the several contentions, this report has great value as a research document, and should be carefully studied by all who approach the question of what is or should be our Constitution.

The General Conference of 1914 did not adopt the report, and from quadrennium to quadrennium the matter has been considered, but nothing definite done. Comparatively few of our leaders have thought seriously about the Constitution, and if it had not been that among our Bishops arose a contention concerning the constitutionality of the "Special Session of the General Conference," held two years ago, the desire for a Constitution might have subsided. However a Commission had been ordered and appointed in 1922, and following instructions, published its report last fall. As finally constituted the Commission's personnel was as follows: Bishops—Candler, Denny, and McMurry; ministers—J. E. Harrison, J. A. Anderson, J. L. Clark, M. L. Carlisle, C. W. Tadlock, and W. Asbury Christian; and laymen—S. B. Adams, J. L. Kelley, W. G. M. Thomas, M. E. Lawson, J. E. Cockrell, and J. T. Ellison.

The proposed Constitution is to be commended because of its brevity. In this respect it is like the Constitution of the United States. Usually it is best that a constitution contain only those things that are absolutely essential to distinguish the body constituted and provide for its governing councils. Some years ago the Methodist Episcopal Church, having no safeguard in an episcopal veto, found it desirable to adopt a Constitution. It is admirable, but the proposed Constitution for our own Church is shorter and in many respects better. Let us consider it briefly.

1. The doctrinal basis of our Church is said to be: "The Holy Scriptures of the Old and New Testaments which are a divine revelation, given

THE LORD IS MY PORTION, SAITH MY SOUL; THEREFORE WILL I HOPE IN HIM. THE LORD IS GOOD UNTO THEM THAT WAIT FOR HIM, TO THE SOUL THAT SEEKETH HIM. IT IS GOOD THAT A MAN SHOULD BOTH HOPE AND QUIETLY WAIT FOR THE SALVATION OF THE LORD.—Lamentations 3:24-26.

by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation and are the sufficient rule of the faith and practice of Christians. The teachings of these Holy Scriptures are correctly interpreted by the following symbols of doctrine and expository writings." Then follow the Twenty-Five Articles of Religion, The Apostles' Creed, and The General Rules of the United Societies just as we now have them. There certainly can be no serious objection to these, because every genuine Methodist who wishes to remain true to the historic origin and progress of his Church accepts these. Very properly the Forty-Four Sermons of Wesley and his Notes on the New Testament are described as "illuminating expositions of these Scriptures and Symbols of Doctrines." Thus we are not to be bound by their letter, but they are helpful to the understanding of our doctrines. Again, very properly all of the present ritual is omitted, thus making it possible for General Conference to amend as may be deemed necessary to conform to changes in the uses of words and phrases. This provides the element of flexibility which is in harmony with the genius of Methodism.

2. Under the head of "Membership in the Church" are given three conditions, and they involve the inconsistency that is now in our Discipline. We say in one place, "There is only one condition previously required of those who desire admission into these societies, a 'desire to flee from the wrath to come, and to be saved from their sins.'"

Then we lay down two other complicated conditions. Of course, this is explained by saying that the original condition was that which Wesley adopted for his "societies" before they really became an organized and distinct Church, and the other conditions have been adopted as we have defined ourselves more exactly. It would be better to say: "The conditions of membership in the Methodist Episcopal Church, South, as now constituted, are," because the word Church by itself is ambiguous. Then from the viewpoint of accuracy of expression the three conditions are not well stated, because they are taken from the questions in the Discipline and placed in a different setting. It would be better to put them back into the form of questions as in our present Discipline; or they might be stated in the following form:

"When one applies for membership in the Methodist Episcopal Church, South, (1) He shall express a desire to flee from the wrath to come and be saved from his sins; (2) He shall ratify and confirm the promise and vow of repentance toward God, of faith in our Lord and Saviour Jesus Christ, of obedience to God's Holy Will and Commandments; and of acceptance of the Apostles' Creed, as contained in the baptismal covenant; (3) He shall promise to be subject to the Discipline of the Church, to attend upon its Ordinances, and to support its Institutions." Then it should be provided that simplified forms may be used in the reception of young children. It may be remembered that in discussion of the differences between our Church and the Methodist Episcopal Church Bishop Candler objected to requiring children to accept the Apostles' Creed. His objection is valid.

3. The proposed paragraph on Church Conferences reads: "There shall be organized in each So-

ciety a Church Conference composed of all its members, with such powers as the General Conference shall provide." In view of the fact that it is contemplated that the Church Conference of the future shall perform some of the functions of the present Quarterly Conference, and that on some questions a referendum shall be had, there should be a provision that only members over eighteen years of age and who have been members for one year shall be permitted to vote. This is very important. It would be farcical to permit the child of six just received to vote on the issues that might arise in a Church Conference.

4. Constitutional provision is made for the maintenance of District Conferences and that all provisions should be uniform. There are many among us who question the necessity of the District Conference. There are others who think that it should be left optional, as in the Methodist Episcopal Church, whether a District shall have a conference. In our Mission fields and in the sparsely settled sections distances are so great and travel so expensive, that it might be highly proper to have no District Conference, and to provide for the discharge of certain present duties by Quarterly Conferences or by several charges functioning in a group. It would be wiser to have such a paragraph as this: "The General Conference may provide for the organization of District Conferences according to the differing needs of different Districts." There is no sufficient reason for making the District Conference a constitutional body.

5. In the paragraph on Membership in General Conference the following language occurs: "The General Conference shall be composed of an equal number of clerical and lay delegates from each Annual Conference." In our present Discipline the language is "for" instead of "from." We do not know whether this change was intentional or accidental. Its exact significance should be considered. Under our present interpretation of the Constitution a delegate may be elected from and by his Conference, and transfer and not lose his membership. Or he may be elected from any Conference by another Conference. In other words a traveling preacher who meets other requirements may be elected by his Conference and then transferred and still represent that Conference, if he chooses, or a Conference may elect a man who is not a member of that Conference if it chooses. This makes it possible for a Conference to have just the delegates it prefers regardless of their Conference membership, and is also like the condition in England where a man may be elected a member of Parliament by a constituency in which he does not live. It is thus that England has kept her great men in Parliament. In our itinerancy where a Bishop may transfer a preacher without his consent or the consent of a Conference, it would be possible for the Bishops to control the character of a General Conference by transferring preachers so that they might not be elected or by eliminating certain preachers by transferring them after they had been elected. That would seem to be inconceivable, but after seeing what some of our Bishops have done during the Unification agitation, it behooves us to safeguard the General Conference against any possibility of episcopal domination. In view of this contingency, the paragraph on Membership in General Conference should be framed so that there may be no misunderstanding. Then there should be something in the Constitution which would guarantee that laity rights shall not be taken from our women. If the proposed Constitution is adopted, the only protection the women have is in the fact that they have laity rights now, and the assumption is that the new Constitution would be construed so as to maintain these rights. But of that we should be absolutely sure. We suggest the following as a substitute for the proposed language: "The General Conference

(Continued on Page 3, Col. 3.)

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PERSONAL AND OTHER ITEMS.

The Annual Meeting of the Board of Missions will be held in Nashville, Tennessee, April 27-29.

The associate editor is still at Sulphur, Okla., drinking bromide water and gradually recuperating.

Dr. Chas. Franklin reports that the church building at Booneville has been remodeled at a cost of \$6,000, and reopened two weeks ago. It is as good as a new church.

Rev. J. B. Andrews, evangelist, writes that, owing to cancellation of a date for meeting, he will have an open date for a pre-Easter meeting with some pastor in Arkansas. Address him at Siloam Springs. He is in a meeting at Pea Ridge.

Rev. J. A. Reynolds reports that his little daughter, who was critically ill the first of the year, is now well, but Mrs. Reynolds has not been well. The appreciation of his Paris church is seen in the fact that his salary has been raised \$400 over last year.

While in the city Monday Rev. J. B. Stewart called and reported all things moving well in Danville. He and Mrs. Stewart brought their little daughter to the Baptist Hospital last week where a minor operation was performed Monday. She is doing well.

Presiding Elder Hays reports that Rev. A. P. Stewart of Mansfield has been seriously ill for six weeks and in the hospital at Ft. Smith a part of the time. He is improving, but will not be out for four or five weeks. Bro. Hays has been looking after his pulpit.

Last week while he was attending the Brotherhood Conference, Judge A. L. Hutchins of Forrest City called. He is a leading layman in our Church and has been Sunday School superintendent in Augusta and a member of General Conference at Oklahoma City. A graduate of Hendrix College, he was first a successful teacher, then county judge of Woodruff Co., and for nearly eight years has been chancellor of his District, and now is a candidate for a position as judge of our Supreme Court. He has been successful in every activity in which he has engaged.

The Rev. G. W. Kirby, D. D., principal of the Mt. Royal College, Calgary, Alberta, has been appointed fraternal messenger from the United Church of Canada to our General Conference.

Rev. J. R. Dickerson announces that the fine \$50,000 church at Portland will be completed and formally opened first Sunday in April. All former pastors are cordially invited to be present. Bro. Dickerson has not reported special "poundings" because he has been continuously pounded by his congregations at Portland and Parkdale. He is warm in praise of his people.

A press dispatch from Evening Shade reports the death on Feb. 24 of Mr. J. R. Metcalf at the age of 79. For many years he had been one of the most active and useful members of our Church. He was often a delegate to District and Annual Conference. He was the father of Mr. C. B. Metcalf of Batesville, who follows in the footsteps of his father in usefulness in the Church.

Rev. Jefferson Sherman, our pastor at Blytheville, writes: "First Church was destroyed by fire Wednesday night, Feb. 24. The entire building with all contents, including my library, was destroyed. Have made arrangements, through the courtesy of the School Board, to use public school buildings until we can rebuild. To that task we shall give ourselves at once. The parsonage was also damaged so that pastor and family are temporarily out, but soon they will be back in the parsonage."

Helping to inaugurate the campaign for funds for a new Y. M. C. A. building in our city, Dr. G. S. Sexton, president of Centenary College, Shreveport, spoke at our First Church Sunday morning. It was an eloquent plea on the ground that Christianity is engaged in the business of salvaging men. Recently Mrs. Sexton fell and broke her thigh at Dallas and was brought to Shreveport in the private car of one of the vice-presidents of the Texas and Pacific Railway. Dr. Sexton referred to the fact that in 1887 he had been admitted to Little Rock Conference in session at First Church. His old Conference is proud of the record he has made. He is a Hendrix College man.

There has just come to our table the Combined General Minutes and Yearbook for 1925-26, which is edited and tabulated by Curtis Brabson Haley, and published by Lamar & Barton, Nashville and Dallas. This is a most valuable work of reference, as it includes the Minutes of the Annual Conferences of our Church for 1925, and an immense amount of information about the Church. It has a directory of all our traveling preachers and delegates to the next General Conference, a list of the 100 strongest churches with salaries of pastors. Unique features are the dates of birthdays of 600 prominent Methodists and the favorite hymns and texts of some of our leading preachers. Every preacher and many laymen should have this handbook.

A campaign has been launched to raise \$500,000 for a new Y. M. C. A. building in this city. At a banquet Monday night, attended by about 400 friends, at which Mr. W. A. McDonnell capably presided, Rabbi Louis Witt, formerly of Little Rock, but now of St. Louis, Mr. E. J. Couper, of Minneapolis, a member of the National Y. M. C. A. Council, and Mr. Mogge, who is directing the campaign, made eloquent addresses stressing the need and our ability to meet it. Announcement was made of subscriptions amounting to \$150,000, of which Mr. J. F. Boyle pledged \$25,000. Mr. J. Blaine Withee, the efficient secretary, pledged \$1,000, and other employees of the Association and members of the Board made liberal subscriptions. The movement ought to succeed. It is worthy.

Last week, during the session of the Conference on Brotherhood, the following friends made appreciated calls at this office: Pastors—L. C. Gatlin, Lockesburg; O. C. Birdwell, Carthage; E. S. Cook, Des Arc; J. C. Johnson, Bingen; J. T. Rodgers, Hamburg; R. R. Moore, Hazen; J. A. Logsdon, Sulphur Rock; Chas. Franklin, Booneville; W. B. Hays, Booneville District; J. A. Reynolds, Paris; F. R. Hamilton, Jonesboro District; R. B. Wilkes, Fordyce; T. O. Owen, Lake Village; J. M. Cannon, Wilmot; R. E. Cannon, DeQueen; J. L. Cannon, Arkadelphia; G. E. Patchell, Brinkley; J. R. Dickerson, Portland; G. L. Cagle, Murfreesboro; M. E. Scott, Pine Bluff; W. R. Jordan, Mabelvale; W. C. House, Pine Bluff. Laymen—T. W. Park and Custer Steel, Lockesburg; J. L. DeLoney, Foreman; Mrs. W. C. House, Pine Bluff.

Tuesday morning Presiding Elder J. W. Harrell of Camden District called. He reported everything going well in his District and feels sure that it will reach its quota on the Missionary Special. He needs a preacher for the rapidly growing town of Louann in the oil field. A single man is preferred. Salary of \$75 a month is guaranteed, but the right man can easily get more. Some money is in hand to build a parsonage. There is a good church building well equipped. It is a great opportunity for the right man. Applicants should write to Rev. J. W. Harrell, P. E., Camden, Ark., submitting references from their presiding elder.

BISHOP HAY MEETS THE PRESIDING ELDERS

A joint session of the presiding elders of the Little Rock and North Arkansas Conferences was held at First Church, Little Rock, Feb. 24, Bishop Sam R. Hay presiding.

All the presiding elders of the state were present except Rev. J. M. Hughey of Conway. Each presiding elder gave a brief but comprehensive report of the work in his District. These reports indicated the best condition and outlook of many years. It was stated that only one Conference in all Southern Methodism had made to date a better record than the Little Rock Conference on the Special Missionary Collections. The North Arkansas Conference also has ably responded to this call and if the work is vigorously pressed the goal for the state will be reached by March 15. The following resolutions were adopted:

"We, the Bishop and presiding elders of the Little Rock and North Arkansas Conferences, hereby most heartily commend the pastors and people of those Churches, which have paid in full the suggested amounts on the Special Missionary Collection.

Second, we insist that any treasurer having in hand any of this fund send it in at once. The General Board of Missions sorely needs this money now.

Third, we earnestly urge the pastors and members of those churches which have not paid in full the suggested amounts, to make every effort to raise by Mar. 15 the quota in full, and that the money be promptly sent in. We must not fail our Lord and his church in this crisis."

One of the presiding elders called attention to the need for adjustments to the end that our young preachers taking the prescribed course of study by correspondence with our Universities, be given where desired credits on undergraduate work. The body memorialized the coming General Conference to take the necessary steps to achieve this purpose. At a recent meeting in Memphis of the representatives of our Church Colleges a similar proposition was approved. Hearty endorsement of this action without agreement as to details in plans was voted by our body.—J. J. Stowe, Sec.

REGIONAL CONFERENCE ON BROTHERHOOD AND STEWARDSHIP.

Last week, at our First Church in this city, the great Regional Conference was held, with approximately 1,500 in attendance. Mr. G. L. Morelock, general secretary of the Board of Lay Activities, together with Supt. J. L. Bond, North Arkansas Conference lay leader, Mr. Sam T. Poe, Little Rock Conference lay leader, and Mr. G. W. Pardee, secretary of Little Rock Conference Board of Lay Activities, had planned wisely and carefully and were present to guide in the proceedings.

Bishop Hay, our beloved leader, and Bishop Boaz, fresh from his wonderful experience in caring for our Oriental fields and a trip around the world, encouraged and inspired by their presence and addresses.

Mr. Fred T. Barnett, secretary of the Wesleyan Brotherhood, enlightened us on the character and purposes of the organization, and Dr. J. E. Crawford, Christian stewardship secretary, opened the question of Stewardship of Life and Property.

Then Mr. Wm. Ward, winsome and full of faith, an English business man, a great Christian, now honorary life president of the World Brotherhood Federation, expounded the doctrine of Christian Brotherhood, and inspired with his zeal and brotherliness; and Sir Richard Winfrey, member of the English Parliament, member of the Cabinet in the war period, proprietor of a group of English papers, democratic in manner, and plain of speech, gave us a world view of Brotherhood and outlined our great opportunity to lead in Christian brother-

An Obligation and a Pledge

The Missionary appropriations for the current year have been made.

They were made after a delay of eight months.

They were made after the situation had been laid before the Church.

They were made after every Annual Conference and many District gatherings and other groups had endorsed them.

The Board of Missions acting on instructions from the Church undertakes to maintain Southern Methodist Missions this year without further retrenchment.

We have added to our OBLIGATION to do this a definite PLEDGE that we will do it.

Money to meet these Pledges must be secured without delay

Success depends upon what we do within the next thirty days.

We urge every Church to make its offering at once and send the money to J. F. Rawls, Treasurer, Lambuth Building, Nashville, Tenn.

The Board of Missions

Lambuth Building,
Nashville, Tennessee

liness.

It was a wonderful privilege to talk with these two great-hearted, easy-mannered, brotherly, democratic Englishmen. They are love links that will bind us closer to the Mother Country. They seemed to say to us in the words of Alfred Austin, their late laureate:

"Now let us give one hearty grip,
As by true men is given,
And vow fraternal fellowship
That never shall be riven;
And with our peaceful flags unfurled,
Be fair or foul the weather,
Should need arise, face all the world,
And stand or fall together."

And we, in the words of an American, seemed to respond:

"In fear of God, with love for all,
Together let us stand or fall,
Together ward off every foe,
Together blessing wide bestow.
Yes, brothers, come, let naught betide
To stop our world march side by side;
Together, strong and brave and true,
We'll work and wait and win with you."

The Anglo-American Christian friendship was more strongly cemented. But it was even better than that, because while these men were true-born Englishmen, they looked beyond their own country and ours to the men of all nations and races, and saw that all are brothers, and should be bound in an aggressive alliance under the leadership of the Elder Brother, our Lord and Savior Jesus Christ.

We felt like singing:

"O God of love and light, look down
In pity on the groaning earth,
And let thy love swell every heart,
And light to hope give joyous birth.
Shrink not our faith from paths we see,
When moved by Thee, when led by Thee."

"From wrath and greed and glory's gleam
Restrain us, O thou God of peace;
For wounds of warriors would we weep,
Yet through us cause wild war to cease—
Thy people, filled with Thee, shall prove
The wondrous worth of loyal love."

"Thus nobler than the kings of earth,

This royal race that Thou hast led
Shall larger life from Thee receive,
As love lights up the path they tread—
O God of life, our life to give
That faith fulfilled in love may live."

Mr. Ward said that, although the Churches have talked brotherhood for forty years, only since the World War has a new era opened. They thought that they had originated the movement in England about 25 years ago, but on going to Continental Europe and America, they found it had apparently sprung into existence almost simultaneously in other countries. The movement is now spreading rapidly, it is now reaching all parts of the globe, and its universal success is practically assured.

Sir Richard Winfrey said: "The full reconstruction of society to meet man's requirements of justice, can only be reached as the principle of love is recognized in all affairs of life. This principle expresses itself in fellowship and brotherhood. In family life social activities are perfected. More and more will the nations be compelled to rely on each other, and thus will the principle of love find larger application. The philosophy of Marx has failed. Experience proves the strength of the Brotherhood idea. The progress of mankind is dependent on the call of each man to be a brother. The Christian faith is necessary. The New Testament is its charter and Christ is the Master and exemplar. In Europe, war has resulted in extreme bitterness, but there is already re-action. While there is a craze for pleasure and other evils are apparent, there are some fine things, such as the effort for better housing, pensions for widows and orphans, demand for better sanitation, and some appreciation of temperance—a visualization of the problems of society as a unit. If some have fallen lower, others have risen to higher heights. Brotherhood cannot be realized without true religion. Mere humanitarianism is not sufficient. Without the spirit of our Master the Brotherhood way cannot be followed. The highest standards of righteousness can be found only in Him."

Mr. F. T. Barnett, explaining the Wesley Brotherhood, said: "The highest challenge of Christianity is the question, Can the Gospel of Christ furnish the foundation for a world brotherhood? The

Nineteenth Century, with its inventions, made us neighbors. The Twentieth Century, with the spirit of Christ, should make us brothers. To capture the world for Christ, we must enlist our men for his work. The Wesley Brotherhood seeks to mobilize and vitalize the inactive man-power of our Methodism."

Dr. J. E. Crawford said: "It should be the purpose of the Church to promote the passion for stewardship in the hearts of its members. It must be grounded in Bible teaching. The supreme idea is living the whole life for God. The whole of life must be consecrated. Personal consecration precedes purse consecration; but the purse consecration must follow or the work is not complete. The stewardship passion will grow with the practice of stewardship. When our men really practice both stewardship of life and property the Church will begin to meet its obligations both at home and abroad. Tithing is the beginning and not the end of stewardship. It is the elementary lesson, and we must not stop with that."

Secretary Morelock urged the laymen to invest their time, their talent, their strength, and their all in the extension of the Kingdom of God. He is endeavoring to get our laymen to realize to the utmost their fundamental obligation to promote the interests of their Master through personal Christian living and whole-hearted Christian giving. A few of our men have caught the vision, and they are trying to enlist their brethren for the larger service that is possible.

THE PROPOSED CONSTITUTION OF OUR CHURCH.

(Continued from Page 1.)

shall be composed of an equal number of clerical and lay members, both of whom may be elected without regard to Annual Conference lines, and the number shall be fixed etc." Then to settle the question of laity rights for women beyond all controversy there should be inserted somewhere the following, which was eight years ago adopted by the Annual Conferences: "Lay members shall be eligible to all Conferences, Boards, and lay offices of the Church without regard to sex." Other features of the Constitution will be discussed next week.

CONTRIBUTIONS.

CONDITIONS IN KOREA EMPHASIZE NEED OF RESIDENT BISHOP.

Korea is rightly regarded as one of the most successful mission fields. Within forty years a strong Protestant Church has been established which numbers over 250,000 members and adherents and contributes annually a million and a half yen to Christian enterprises. Yet it would be rash to conclude that the methods which have been followed in the past can be safely continued in the future.

Last month at the invitation of Dr. John R. Mott, chairman of the International Council of Missions, sixty Korean Christian leaders and missionaries representing all the denominations working in Korea met in Seoul for a two days conference. Perhaps the greatest immediate value of the conference was the insight it gave into the minds of the Korean leaders, for their opinions whether right or wrong are factors that must be reckoned with in shaping the policies of the future. Hon. T. H. Yun introduced Dr. Mott and acted as chairman. There were three addresses by Dr. Mott and one by Dr. Fletcher Brockman. These were world-wide in vision, charged with spiritual power, highly appreciative of the work that has been done, and altogether constructive in their appeal. From the beginning to the close there was present an atmosphere of high spiritual purpose which was favorable to open and frank discussion. The missionaries were more eager to hear than to speak so for the most part the speaking was done by the Korean delegates.

It seemed a positive relief to them to find this opportunity to unburden their minds to sympathetic hearers. Among the questions which they emphasized were the following:

1. **Hard living conditions.**—The economic struggle for existence is becoming more intense. It brings hardships to individuals, causes restlessness and discontent favorable to the growth of destructive tendencies, and calls for changes in methods of carrying on church work and supporting church institutions.

2. **Salvation of the young people of the church.**—The church schools in many cases do not equip them for earning a livelihood. Other schools tend to lead them away from Christianity. The church itself does not offer them adequate opportunities for congenial activities and legitimate aspirations. The anti-Christian propaganda brings to them mental confusion. What can be done to save them?

3. **A better understanding and closer**

co-operation between missionaries and Korean workers.—The early missionaries and the first converts were in intimate personal contact. They were bound together with strong personal affection and mutual dependence. With the later missionaries the situation has changed. Preconceived ideas gained from reading out-of-date descriptions of Korean conditions, the self-contained activities of the larger missionary community, and the greater complexity of the work are barriers to a mutual understanding. The wish was expressed that the missionaries become more Koreanized following the example of Paul who became all things to all men.

4. **A broader program and simplified methods of church work.**—The church at present is too much occupied with supporting itself. It ought to become an agent for saving society. In order to release its energies for this greater work a less cumbersome organization and more efficient methods are necessary. Much of the present ecclesiastical machinery has been transferred bodily from other lands and is not well adapted to conditions in Korea.

5. **A union of the Christian forces.**—It was suggested that the Mission Boards in the West put their contributions to Korea into a common fund and that this be administered on the field by one body of representative Koreans and missionaries.

6. **A clear statement of essential Christianity.**—What are the fundamentals of the Christian faith? What is meant by "salvation?" When even the missionaries are divided on these questions how can we present a united front to the opponents of Christianity?

7. **Removal of the handicap which evils in nominally Christian lands place upon Christianity.**—The anti-Christian movement is not opposition to the missionaries or to Christ, but to the militarism, capitalism, and imperialism that appear in the geographical backgrounds of Christianity. First release India and the Philippines, then say, and after that pray for us.

We have been looking into the minds of the Christian leaders. If we turn to the vernacular press we find current of critical thought and hostile feeling which were unknown a few years ago. In a recent magazine article the missionaries were called the "hands of the devil," meaning that they were emissaries of selfish interests from the West. Due in part to a vigorous propaganda from Russia, the idea that Christianity along with all other religions is opposed to progress is being widely disseminated. Korean young men educated in Europe are returning in considerable numbers. The views of Christianity which they have gained by contact with rationalism and Roman Catholicism in Europe tend to increase the confusion of the public mind and to create additional problems for a Christian apologetic.

In the face of conditions like these the need of a resident superintendent is evident. We are devoutly grateful for the splendid leadership of Bishop Boaz throughout the quadrennium that is closing and for the devotion to the work that has kept him and Mrs. Boaz on the field. This has been a distinct advance over the policy of the past. Present conditions will admit of no backward step. When so many strong and treacherous and uncharted cross-currents are running, surely a competent pilot is needed and he is needed aboard the ship.—Alfred W. Wasson, President Union Methodist Theological Seminary,

Seoul, Korea, Jan. 20, 1926.

ARKANSAS' SUPREME NEED.

(Abbreviated address of Dr. J. H. Reynolds, President of Hendrix College, at the Marion Hotel, Feb. 1, 1926, before a group of bankers of Little Rock and Conway.)

After making humorous references to a school teacher addressing bankers and to the intellectual and cultural relation between Little Rock and Conway, Dr. Reynolds said:

"After all, what is Arkansas' supreme need? Mr. Bodman's answer would probably be scientific agriculture and Mr. Banks' more capital. But indispensable as these are, my answer is that Arkansas needs infinitely more a great endowed college or university. Supply this need, and all these things and more will be added unto her. And why?"

"In the first place, such an institution would bring about an intellectual and spiritual renaissance in Arkansas. It would mean an intellectual rebirth to the state and this in turn would touch and vitalize every interest. Arkansas needs to be stirred to her depths intellectually. Her Rip Van Winkle sleep has been entirely too long. She is still suffering from the opiate of the pioneer squatter, the story of whom is humorously told in the Arkansas Traveler. How refreshing it would be to have a great political contest in Arkansas by men of large ability on real state issues. A great college would touch and influence all interests and parts of the state; it would make Arkansas bigger. The remotest country church and school would feel the impulse of such an intellectual awakening.

"In the second place, such a college would destroy our provincialism and would bring the state into the currents of national and world life. Arkansas has been marooned. She has been in an eddy. We have inherited a complacent, self-satisfied state of mind. A great college would break up our sluggishness, and would awaken us from our long sleep and put thought into our civic, educational and industrial life. Mere erudition would give place to reason and light. Such a college would be a beacon light to all Arkansas.

"A great college in Arkansas would produce, in the third place, a great cosmopolitan independent leadership. Oh, how Arkansas needs the fresh breath of great leaders in her political, educational, social and industrial life! And, oh, what a tremendous strain is thrown today on the preachers, the teachers, the statesmen and the professional and business men to adjust themselves to the rapidly changing world in which we live. The changes of the last fifteen or twenty years would have been spread out over a thousand years in the period prior to 1800. Hence the problem of adjustment for our fathers was simple; but now man has to unlearn and relearn and readjust his mental possessions almost every year or he is out of date because of the kaleidoscopic changes that the applications of science are bringing about in modern life.

"In the fourth place, a great endowed college would powerfully stimulate all education in the state. The development of such an institution might be the quickest way to arouse the state to build a great state university, a great state teachers' college, and an adequate public school system. The big universities of the central west, including Illinois, Wisconsin, Michigan, Iowa and Nebraska were insignificant when John D.

Rockefeller, by the gift of millions, laid down on the shore of Lake Michigan the University of Chicago. This spectacular exhibition of faith in higher education by one man exercised a powerful influence upon the people of the Central States and stimulated them to develop in the world. The big development in the University of North Carolina was preceded by the pioneer work of Davidson and Trinity Colleges.

"Lastly, such an institution would prove to be a big investment, declaring large dividends. Brain power is the most productive power in the world. A great college would tap the marvelous resources of our state. While we may import capital, we must develop our own brain power. An autonomous home-grown leadership is a necessity. The greatest of all teachers said: 'Except a man be born again he can not see the Kingdom of God.' History justifies me in saying except Arkansas be born intellectually and spiritually, she can not enter the kingdom of a greater state. When Arkansas experiences this rebirth she will become enormously wealthy.

"In conclusion let me say that Arkansas offers perhaps the best opportunity in America today for one or more big business men at one stroke to put the state forward a generation by developing at least one great college. Such an act or acts would seize the imagination, arrest the attention and lift the whole state to a higher plane of thinking. Every man and woman in the state would be bigger the next day. It would stir the ambition of our people and when the next Legislature meets it would be an epoch-making session in providing for a more liberal support for the common schools and our state institutions of higher learning.

"To this task of bringing our state into her own, let us give ourselves. In the realization of this rebirth the co-operation of bankers and business men is as essential and their duty as sacred as that of an educator."

WHAT IS THE REAL REMEDY FOR MODERN LIQUOR EVILS?

By Francis Scott McBride, General Superintendent of the Anti-Saloon League of America.

The emphatic expressions of confidence in prohibition by Episcopal clergymen and Bishops were the most interesting and significant result of the declaration for beer and wine made by Dr. James Empringham of the Church Temperance Society.

To the dry forces it is very reassuring that so many great leaders in the Episcopal Church have recognized the fallacy of beer and wine as a cure for liquor evils and have so emphatically repudiated the modification proposal. Nevertheless, public interest aroused by the Empringham report suggests a study of the charges made and the remedy proposed.

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The Empringham Committee condemned prohibition as the cause of various liquor evils.

But the evils of liquor still existent have been grossly exaggerated. These evils are not caused by the dry laws so much as by old habits.

Whatever the extent of liquor evils, now, they are much less than they would be without prohibition. Furthermore, would beer and wine remedy them?

The two major elements in the liquor problem are the appetite for intoxicants and the profit in their manufacture and sale.

These elements involve the problem of demand and supply.

The beer and wine plan is based on the erroneous theory that these beverages would satisfy the alcoholic appetite causing or leading to intoxication.

Both science and experience conclusively prove that beer and wine do not satisfy the alcoholic appetite, but on the contrary cause it to grow stronger. The alcoholic cravings developed under the license system would be revived by the odor, the taste and the intoxicating qualities of legalized beer and wine.

The legality, respectability and easy accessibility of beer and wine would furthermore create additional alcoholic appetites. While failing to decrease the demand, beer and wine would likewise utterly fail to decrease the supply of beverage intoxicants.

No advocate of beer and wine has ever explained how this plan could be operated without re-establishing the saloon and the brewery.

The legally re-established beer interests would again become a dominating influence in local, state and national politics.

Government would be controlled by them for their own selfish purposes as always in the past.

Their main purpose would again become to create and increase the demand for alcoholic liquors in order to supply that demand at a profit to themselves.

While failing to promote abstinence, beer and wine would in themselves be the direct cause of intox-

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Easily and cheaply made at home,
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Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

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ication and all the liquor evils that existed before the abolition of the legalized liquor traffic of which beer and wine constituted 90 per cent.

Under the beer and wine plan not one difficulty of enforcing present prohibition laws would be removed. Not only would the demand and supply be increased, but violations would be infinitely harder to discover and punish.

Dealers in beer would sell forbidden liquors in violation of any law, regulation or restriction. This would be done with greater secrecy under cover of legalized beer and wine and with greater safety because of the inevitable domination of government by the beer and wine interests.

If liquor laws are not voluntarily obeyed now, why expect that they would be with appetites strengthened and enforcement weakened by legalized beer and wine?

Drinkers want the "kick," dealers want the "coin." Beer and wine would make both easier to obtain.

If an impartial study of the problems involved leaves any uncertainty as to the futility of the beer and wine plan supported by the Empringham Committee, the respective opinions of prohibition's friends and foes should dispel all doubt.

Its condemnation by the dries is even less significant than the fact that the beer and wine system is ardently desired, unanimously endorsed and aggressively supported by every group, interest and organization that opposed the abolition of the saloon.

Decidedly beer and wine is not the remedy for present day liquor evils.

A Chicago Episcopal clergyman, commenting on the Empringham announcement, said: "I do think that more might be done along the old lines of preaching and teaching temperance and abstinence, and possibly this recent incident will help us all to realize the need of this more than before."

The Anti-Saloon League agrees absolutely that continued educational work is necessary, because knowledge of the reasons for the adopting of the 18th Amendment will lead to increased observance of the law. Ever since the nation went dry the Anti-Saloon League has been urging continued anti-alcohol education.

In its periodicals, its publicity, its literature, through its speakers, and in its conventions, the Anti-Saloon League has impressed the importance of teaching the facts about alcohol from the pulpit, in the Sunday Schools, public schools, colleges and universities.

But education alone is not enough. It is also necessary to perfect prohibition enforcement.

The Anti-Saloon League has always believed in combining abstinence education with legal suppression of the liquor traffic.

Present enforcement laws must be maintained and strengthened. State enforcement laws must be secured in New York and other states still lacking such legislation.

It is significant that the Empringham statement and many declarations in its support were made in New York. How much wiser it would have been to demand adequate state enforcement legislation such as is proving more and more effective elsewhere, instead of advocating the beer and wine plan in which there is no possible hope as a remedy for liquor evils.

Besides adequate legislation, more complete enforcement demands the appointment and election of reliable, efficient, aggressive enforcement officials every where. The selection of judges who will really punish liquor

SERMONIC DEPARTMENT

STEWARDSHIP.

Rev. M. M. Smith, North Ark. Conf.

Steward, "one who manages or oversees for another." Ministers are God's stewards over his church. Paul said: "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God." All believers are stewards of God's grace, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." These quotations, with others to follow make all God's people his stewards, each in his place doing his work as a servant of his Lord.

If we are the creatures of his hand he made and preserves us, furnishes the conditions that make life possible, gives us a place to live here, promises us a home—even an inheritance—hereafter, surely he has a right to say how we should use what he allows us to control while we remain here on probation. The earth, and all that dwell therein belong to God. About this there can be no question. The command to us is "occupy till I come."

In the very nature of man there is an insatiable desire for gain, stronger in some than others. Some have better ability to accumulate than others, but God has regulated all this by giving to "every man according to his several ability" to use and not abuse for he will expect his own with an increase.

There is no possible ground for man to boast that he, by his own strength and wisdom, has done such great things in making money and getting rich. He can do nothing of himself. "Remember the Lord thy God, for it is he that giveth the power to get wealth." (Deut. 8:18.)

There is the source of man's power to get wealth and satisfy that insatiable desire, and for what purpose? "That he may establish his covenant." The Lord has no use for money except to be used here, and that for the establishment of his covenant and extension of his kingdom. Man is too indifferent about this phase of his obligation. He will study minor things and scarcely think of his duty as a steward of God or what his stewardship involves.

May I say that there are greater issues involved and results to be attained in the proper use of money by the Lord's people than by any other one thing. True, the gospel is to be preached by men called of God and indued with power from on high, and churches, schools and hospitals must be built, but all of this depends upon money and cannot be done without it. To gather, consecrate and properly use this money the Lord looks to his church.

law violators is also essential to effective enforcement.

When every one knows the truth about the effects of intoxicating liquors, the number of voluntary drinkers will decrease to a minimum. When every one who breaks the law is punished as a result of honest and efficient law enforcement, this class of law breaking will gradually disappear.

Therefore education and enforcement combined constitute the real solution of the modern liquor problem. To promote observance and perfect enforcement is the present task of the dry forces.

The Anti-Saloon League invites all societies, organizations and individuals opposed to the drink evil to co-operate in this work.

To do this work the Lord properly grades the work and workers. To one he gives five talents, to another two, to another one and adds, "He that is faithful in that which is least is faithful also in much and he that is unjust in the least is unjust also in much."

Does this involve the interest of one's soul or in any way affect his future happiness? Speak thou, Lord! Hear, oh man! "If therefore you have not been faithful in the unrighteous mammon, (riches or desire for them) who will commit to your trust the true riches?" "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" These Scriptures need no comment. If we are not true to God while here on earth what will be the result of the final reckoning?

Two elements enter into stewardship, cross-bearing and self-denial. They are linked together like two buttons, neither does much without the other; both are made conditions of discipleship, therefore are to have an important place at the very foundation of our Christian life.

Our Lord bore his Cross from the cradle to Calvary. He was rich, but became poor for us, owning all things, but "had not where to lay his head;" "looked not on his own things, but on the things of another."

Jesus "came not to be ministered unto, but to minister and to give his life a ransom for many."

"A man of sorrows and acquainted with grief;" "wounded for our transgressions;" "bruised for our iniquity." Creator and owner of all things, yet he suffered humiliation and finally crucifixion for man's salvation, "and as a sheep before his shearers is dumb so he openeth not his mouth." Surely we his followers are not greater than our Lord! If we have not his spirit we are none of his. The crown is obtained by way of the Cross.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a Cross for every one,
And there's a Cross for me.

Self-denial.—Put the emphasis on self, and keep the attention focused there until you comprehend the force of what the Savior meant, by self-denial.

Stewardship means that one is to make the best possible use of time, talent and money, plus opportunity, to build up the Kingdom of our Lord. Anything less than this falls below the line of duty. The large contributions occasionally made by wealthy men and women are evidence that people are waking up on this all important question. Larger amounts were contributed in the Centenary



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Drive than had before been made. Men gave more than they had ever given at any one time. But the world and the Church are now too self-indulgent, too careful about gratifying self. Many things, like cosmetics, chewing gum and the movies, are constant drains upon the purse and amount to a considerable sum annually, and in the use of these superfluities there is extravagance. The world and the Church have the money. If they will only reverse the order, minimize self-indulgence and maximize church contributions, the question of finance will be solved, if righteously administered.

May I here venture a word on a very touchy question—tobacco? Can a person spend 15 cents a day, \$1.05 a week, \$4.50 per month, \$54.75 per year, on the altar of an unnatural vitiated appetite (This is a very modest estimate) and be a good steward of the manifold grace of God? Is that making proper use of the Lord's money? At the end of my first year on trial at conference, 1878, I quit the weed, have never gone back to it, and I say to our young preachers entering the traveling ministry in the Methodist Church that the Disciplinary requirement in Paragraph 171 is wise and wholesome. Observe it, and you will never regret it. Every person who does not use it will tell you it is right not to do so. No one who uses it will advise you to use it or contend that it is right to use it. I am in profound sympathy with our young men as they undertake (if they use tobacco) to abstain. It is not an easy thing, but no more difficult than self-denial in other things where we all contend that it must be done. This is made more difficult because it has to be done in the face of older brethren who got through the gap before the bars were put up. They will have to get their consolation from Rev. 22, 11, four statements are there made, they can find their number. Stewardship is a doctrine upon which the Church needs information. Press and pulpit should emphasize it.

BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

NC-161



CHRISTIAN LIFE.

PATIENCE.

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.
But such is not thy way, O God,
Not such is thy decree;
But deed by deed, and tear by tear,
Our souls must climb to thee,
As climbed the only Son of God
From manger unto cross,
Who learned, through tears and bloody sweat,
To count this world but loss;
Who left the virgin mother's arms
To seek those arms of shame,
Outstretched upon the lonely hill
To which the darkness came.
As deed by deed, and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright.
So grant us, Lord, the patient heart,
To climb the upward way,
Until we stand upon the height
And see the perfect day.
—By G. A. Studdert-Kennedy, in *The Sorrows of God*.

THE REPOSE OF FAITH.

Says A. C. Benson: "I am quite as much at a loss as anybody else to say what is the object of life, but I do not feel any doubt that we were not sent into the world to be in a fuss." Nobody, least of all a believer in the patient God, can afford to "be in a fuss" about anything. Fussiness defeats itself by wasting powers that are needed for real tasks and tests. It is steam blown into the air instead of the cylinders. It is analogous to what the machinist calls "lost motion." It clouds real issues—and disturbs everyone within range of it. If a train is late, fussing will not hasten its arrival. If frost threatens, fussing will not retard it. If sickness impends, fussing renders one less capable of meeting it. Even "when everything goes dead wrong," fussing is worse than useless. "Be not anxious," said Jesus to his friends. Solicitous, sympathetic, eager, alert, resourceful, but never fussy. I have learned to take great comfort in God," said James Russell Lowell. What is the use of having a God unless one can rest in him? Up to that point we have no business to be content. But even this side of that point of maximum dutifulness we are not warranted in fussing. Believe in your cause, in people, in God—in yourself as commissioned by God. Then watch, hold on, strive, pray, be patient—but do not fuss.—George Clarke Peck.

THE TRIUMPH OF FAITH

Faith is courageous; it is daring. Its audacity is marvelous.

A Hebrew shepherd, centuries ago, out in the hills of Palestine with his sheep lying around him asleep while he kept wakeful vigil over them. As he was awed by the grandeur, and magnitude of the universe he was moved to exclaim, "When I consider thy heavens, the work of thy fingers, the moon and the stars that thou hast ordained, what is man that thou art mindful of him and the son of man that thou visitest him?"

Then arising from his lonely place and through faith becoming conscious of his own powers, he declares, "for thou has made him (man) a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; and thou hast put all things under his feet." This is the expression of the aspirations of the faith, and the conscious power of primitive man. And man has asserted his lordship

over the earth. He proposes to know and utilize all that earth contains. He has sought to master the sky and the sea. In his conquest of earth he has traversed all seas and explored all lands. He has turned the courses of rivers and leveled down mountains. He has made the wilderness habitable and the desert a flower garden.

He has dared to grasp the infiniteness of space and the boundlessness of the universe. He has laid hold upon mysteries unseen the unfelt forces and made them do his bidding.

But faith is not confined to matters material nor is man content with the conquest of the physical universe. The Apostle Paul gives expression to the conscious power of the individual in his fight for moral purity and spiritual conquest when he exclaims, "I can do all things through Him that strengtheneth me." O, the boldness of a faith that undertakes to do all things! The audacity of a faith that dares to claim the power and person of the divine in his conquest for supremacy!

The Apostle thought that the Christian possessed such a faith as this, a faith that gave him power to resist every temptation. For he said, "you shall not be tempted above that you are able to bear, for with every temptation there shall be made a way of escape." It gave him power over his fleshy desires and passions. For he declared, "I keep under my body and bring it into subjection." And to this agrees the writer of the epistle of John, "for every one that hath this hope in him purifieth himself even as he (Christ) is pure." And again, "he that doeth righteousness is righteous even as he (Christ) is righteous." Faith lifts a man out of sin and immorality and despair and places his feet upon the rock of conscious power and inspires in him songs of hope. Nothing short of this will satisfy the religious cravings of the human soul. At the age of fifty, this faith lifted Samuel H. Hadley out of his filthy rags, up from his delirium tremens, and made of him a demonstration of the powers of faith to inspire hope and revive the latent power in sinful and wayward men in this modern world.

The Apostle not only claimed the power to resist temptation and triumph over sin, but he declared himself able to endure all afflictions. He said, "five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep; in journeyings often in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But far from despairing, he even glorified in these afflictions. It is in the darkest hour that faith sees its brightest visions. It is while carrying its heaviest burdens that it becomes conscious of its greatest power. It is in its loneliest hour that it comes in closest fellowship with the divine.

"Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

"That will not murmur nor complain
Beneath the chastening rod,
But in the hour of grief and pain,
Will lean upon its God.

"A faith that shines more bright and

clear,

When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

Such is the experience of one who lives by faith. He fears nothing. He suffers all things. He endureth all things. He conquers all things. Watch him as he comes down to the end of his eventful journey. Courageously he walks along the river of death. He peers out into its mysterious blackness. He thinks he sees an inheritance beyond. He is conscious of the powers of an endless life within. There is the burning zeal for greater conquest and the stirrings of a spirit that has never been conquered; and he sings, "O death, where is thy sting? Oh grave, where is thy victory?" And then he launches out with a triumphant shout "death is swallowed up in victory!"—Oklahoma Methodist.

FOUR STARTLING SAYINGS.

Sam Higginbotham, farmer-missionary in Allahabad, India, said four startling things at the Board of Foreign Missions meeting in Delaware recently.

"A non-missionary church is doomed—as a church."

"He that would save his life shall use it."

"Christianity is the lowest-cost religion on earth, in terms of money; even when the Christian tithes his income. There isn't a decent heathen anywhere who does not pay more for his religion than we do."

"When I am asked whether or not I preach the second coming of Christ I answer that ninety-five per cent of the people I meet don't know yet that he came the first time."

Why are these sayings startling? Because no one can really read them without the help of some infrequently used brain cells. And anything which compels action in an inactive brain is by that sign startling.—N. W. Christian Advocate.

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FOR YOUTH.

"IF"

If you can do the job when others blunder.
And get the answer that will stand the test;
If you can get the gang to think well of you,
And say, "He's good," "he knows his work the best"—
If you can help the chap that's having trouble,
And fill him with the courage that he needs;
If you can praise the other fellow's progress,
And give him all the credit for his deeds—
If you can win your way with those above you
Because you're on the square and do your stuff;
If you can understand your present limits,
And never go too far—yet far enough—
If you can say a good word for the Business,
And help to keep the errors on the run;
You will be picked for supervision,
And what is more, you'll fill the job, my son.—F. H. Bigelow, in "Engineering."

THE ONE-TALENT GIRL.

"I wish I had a million dollars," sighed Marian.
Her father glanced from his paper to the sweet, flushed face. He laid down his paper. "What would you do if you had a million dollars?" he asked.
"I've been reading about philanthropists and the good they do. I would build an orphan's home and educate poor children," she answered.
"Marian, have you ever read the parable of the ten talents?"
"Why, yes, father."
"Who did the most good?"
"The one with the ten talents, of course. He had something to do with," answered Marian.
"What did the man with one talent do?"
"Hid it."
"That is true today. The men with money are doing much good, and the men with one talent look on, envy and let their own talent rust," her father earnestly said.
Marian was sixteen and an earnest, thoughtful girl. "You mean"—she began, and then hesitated.
"Just what I said, Marian. You are wishing for a million dollars. If you had it, you would educate the poor. Last night Mrs. Brewster brought your mother's dress home. You were in the parlor at the piano. Little Mamie ran to the door and

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eagerly drank in every note. The mother sighed and wished she could afford to give the child lessons. You have been studying music under good teachers for six years. Are you hiding your talent, Marian?"

"I have been, papa, but I am going to dig it up this very day," she answered. She patted him tenderly on the head and left the room.

Mrs. Brewster was at the sewing machine, and Mamie sat before her and was moving her hands as if at a piano. There was a low knock at the door, and Mrs. Brewster looked around. "Come in, Miss Marian. Mamie, give Miss Marian that chair. She has been playing that table as a piano ever since she heard you play last night."

"Does she love music?"
"Oh, yes. She can play a little by ear and doesn't know anything about music," the mother answered. And then Marian heard a little sigh.

"Will you let me give her lessons?" asked Marian.

"I'd like to, Miss Marian, but I cannot spare the money."

"O, I don't mean that way. I want to give her lessons without any money," cried Marian. "I've studied music for six years, and I think I can teach her."

Tears came to the widow's eyes. "You don't know what that means to us, Miss Marian. I want Mamie to have every advantage, and God will bless you. I can't thank you enough. Mamie, do you hear? Miss Marian is going to give you lessons."

Marian slipped out as quickly as possible. Thanks always embarrassed her. There were to be sacrifices, she soon found out. She must miss walks with her girl friends. Sometimes she didn't feel well; but she persevered, and little Mamie learned fast.

Marian's girl friends were surprised when she began teaching Mamie. They knew her father's income did not require her aid.

Finally Stella Lawton, Marian's closest girl friend, found out the secret from the little dressmaker. She told the other girls. "And Marian never said a word about its being free."

When they spoke to Marian about it, she quietly told them of the talk she had had with her father.

"I've been wondering what I could do. I don't even know what my one talent is," sighed Stella.

"There is your elocution training, Stella. Granny Wilson would be so glad if you would read to her. Your articulation is so clear that she could understand you well. You see, since father opened my eyes I have seen opportunities I didn't see before," Marian answered.

"What can I do?" questioned Bessie Morris.

Marian thought for a minute. "When I had pneumonia last winter mother said she would feel safe when she left you with me. You could help nurse the little child at Mrs. Baker's."

Bessie's clear laugh rang out. "I've been thinking, too. I sat up there last night," she answered.

Marian's father came in the gate and straight across the lawn to the girls. "What are you magpies chattering about?" he asked.

They told him.
"I haven't decided yet, Mr. Barr. What can I do?" asked Grace Russell.

"If I had your voice, I could find what to do. The children at the Orphans' Home need just such a voice to lead and train them."

"I'll do it," said Grace.—Exchange.

FOR CHILDREN.

THE BOY THAT LAUGHS.

I know a funny little boy—
The funniest ever born:
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks:
His laugh is something grand;
It's ripples overrun his cheeks
Like waves on snowy land.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry:
He's worth a dozen boys I know,
Who pout and mope and sigh.
—Wide Awake.

OVERHEARD IN A GARDEN

One morning in the early spring a Blackberry bush remarked, to a Strawberry vine at his feet, "I have just found out that you and I belong to the same family as the rose."

"It seems hardly possible!" exclaimed the Strawberry vine. "I did not even know before that you and I are related. You are much the taller and you also have brambles. In that respect you resemble the Rose."

This made the Blackberry bush indignant, but before he could decide what to reply the Raspberry bush observed:

"I look more like the Blackberry bush than you do, Strawberry vine. Yet the three of us are related. But you are the shortest member of our whole family. You are not even so tall as Five-Finger."

"Five-Finger has an insignificant yellow blossom and no fruit worth mentioning," replied the Strawberry vine tartly. "I can't imagine why you should say I resemble that weed."

"I was merely speaking of height," explained the Raspberry bush.

"Meadowsweet is of our family,"

continued the Blackberry bush.

"Meadowsweet is quite pretty," conceded the Strawberry vine, "but she's of no special use."

"That might be said of the Rose," observed the Raspberry plant. "Yet all of us are secretly jealous of her."

"Of course she is the queen of flowers," allowed the Strawberry vine. "But that's the most one can say of her."

"Well, there's Choke-Cherry, a distant relative of ours," said the Blackberry.

"And just imagine Choke-Cherries with cream!" scoffed the Strawberry vine.

The others laughed. "People say that Choke-Cherry jelly is nice," observed the Raspberry.

"Our fruit makes nice jelly, too," affirmed the Strawberry vine. "But I don't mind admitting I'd like to be taller."

"The Apple and the Pear are both related to us," continued the Blackberry bush.

"I'd like to be as tall as an Apple tree," declared the Strawberry vine.

"I wish my blossoms were as pretty!" sighed the Raspberry plant.

"And mine!" echoed the Strawberry vine.


"Yet when a tree bears good fruit I've noticed that people do not pick its blossoms," remarked the Blackberry bush. "They care more for the fruit."

"And nobody would prefer even a Rose always to strawberries and cream," declared the Raspberry bush, looking kindly down at the little vine.

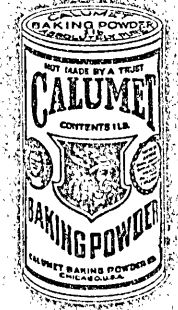
The Strawberry plant was much pleased with this compliment.

"I think we ought to try to be the best of our kind," remarked the Blackberry bush, "and not wish we were somebody else. No one expects roses of us, and if our modest blossoms are followed by good fruit, that is all one could wish."

The others were of the same opinion. And they must have tried very hard to do their best that year, for the owner of the garden said his berries had never before been so large and so sweet.—Zion's Herald.



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Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
North Arkansas Conference... Mrs. E. F. Ellis, 104 N. College St.,
Fayetteville
L. R. Conference... Mrs. L. B. Dibrell, 1701 Center St., Little Rock
Communications should reach us Friday for publication next week.

Jesus the Conqueror reigns,
In glorious strength arrayed,
His kingdom over all maintains,
And bids the earth be glad!
—Charles Wesley

W. M. S. CALENDAR.

Missionary Council Mar. 10-17 in
Edenton St. Meth. Church, Raleigh,
North Carolina.

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.

PERSONAL MENTION.

Many friends in Little Rock have
enjoyed the good company of Miss
Lizzie Stinson, a beloved pioneer
worker of the W. M. S., who is vis-
iting her niece, Mrs. H. T. Harrison.

In the Missionary Council soon to
convene in Raleigh, N. C. Arkansas
will be well represented by the Conf.
Presidents, Mesdames E. R. Steel
and Preston Hatcher and Cor. Secs.
Mesdames R. A. Dowdy and H. C.
Rommel, also Mrs. S. G. Smith a
member of the Board of Missions.

BELLE BENNETT AUXILIARY AT FAYETTEVILLE.

The young matrons of Central
Methodist Church, Fayetteville, have
organized a circle of the Woman's
Missionary Society with twenty-eight
members enrolled. The interest in
the work is at high tide for it is the
interest of "new converts," since
twenty-two of the number are mem-
bers of a Missionary Society for the
first time.

The life and work of Miss Belle
Bennett has so inspired the young
women that they have called their
auxiliary by her name.

Besides the regular program and
business meetings, the entire mem-
bership is studying the book "Heal-
ing Ourselves," by Mr. Elmer T.
Clark.

The auxiliary has adopted the bud-
get plan for finances and the money
for all purposes is to be raised by
pledges. The officers and chairmen
of committees on Mission Study,
Membership and Supplies will work
together under the leadership of the
President, Mrs. James W. Workman,
and Treasurer, Mrs. Paul Rhodes.

TWELFTH ANNUAL MEETING PROGRAM OF N. ARK. CONF.

W. M. S.

First Methodist Church, N. Little
Rock.

General Theme—"Jesus the Su-
preme Test of Life."

Tuesday Afternoon, March 30

2:30 Worker's Conference—Execu-
tive Committee Meeting.

Tuesday Evening

7:30 Voluntary.

Song—Conf. Hymn 197.

Prayer.

Special Music—Choir.

Administration of Sacrament.

Greetings from local auxiliary—
Mrs. Eli Meyers.

Song.

Missionary Address—Miss Ella D.
Leverett, Missionary from China.

Doxology.

Wednesday Morning

9:00 Devotional, Jesus The Su-
preme Test of Life—Mrs. J. C. Hol-
comb.

Organization.

Greetings from Mrs. E. R. Steel,

President of Little Rock Conference.

President's Address—Mrs. Preston
Hatcher.

Reports for Conf. Officers—

Vice Pres., Mrs. E. F. Ellis.

Corresponding Secretary, Mrs. R.

A. Dowdy.

Treas., Mrs. W. A. Steele.

Supt. of Children's Work, Mrs. Ros-
coe McKey.

Announcements.

Quiet Hour, Miss Ella D. Leveritt.
Lunch.

Afternoon Session

1:30-2:30 Committee Meetings.

2:30 Song and Praise Service.

Minutes of Reports of District
Secretaries.

Batesville—Mrs. Henry Hanesworth

Booneville—Mrs. Chas. I. Evans.

Conway—Mrs. J. C. Garner.

Fayetteville—Mrs. D. Y. Thomas.

Ft. Smith—Mrs. Milton Harper.

Helena—Mrs. J. A. Looney and
Mrs. E. T. Wayland.

Jonesboro—Mrs. H. E. Neblett.

Paragould—Mrs. M. C. Gogue.

Searcy—Mrs. Lula Hill.

Prayer.

Benediction.

Wednesday Evening.

7:30.

Voluntary.

Song.

Prayer.

Scripture Lesson—Mrs. E. F. Ellis.

Mt. Sequoyah Evening—Our Elza-
Stephens Hall.

Address—Mrs. H. L. Rommel,
Chairman of Board of Control.

Financial Status—Mrs. R. A. Dow-
dy, Treasurer of Board.

Our Conference Plan—Mrs. J. H.
Zellner, Chairman of Conference
Committee.

Song.

Benediction.

Thursday Morning.

9:00 Devotional, Jesus the Supreme
Test of Life—Mrs. J. C. Holcomb.

Business.

Minutes.

Report of Conference Officers—

Supt. of Mission Study—Mrs. John
W. Bell.

Supt. of Social Service—Mrs. S. G.
Smith.

Supt. of Supplies—Mrs. J. H. Zell-
ner.

Special Music.

Report of Bennett Memorial—Mrs.
I. N. Barnett, Conf. Chairman.

The Bennett Prayer League—Mrs.
A. H. DuLaney, Conf. Chairman.

Our Rural Assets—By Council
Workers.

Helena District—Miss Minnie Lee
Eldson.

Jonesboro District—Miss Bessie
Bunn.

Quiet Hour—Rev. W. H. King.

Lunch.

1:30-2:30 Committee Meetings.

2:30 Song and Praise Service.

Business.

Minutes.

Connectional Interests.

Council Symposium Delegates for
both Arkansas Conferences.

A Message from the Conway Jun-

iors.

Benediction.

Thursday Evening.

7:30 Organ Voluntary.

Young People's Evening—Miss
Mary Fuller, Conf. Supt. presiding.

Pageant—by Young People, First
Methodist Church, N. Little Rock.

Reports from Young Peoples Con-
vention at Memphis by Delegates.

Benediction.

Friday Morning

Devotions—Jesus, the Supreme
Test of Life—Mrs. J. C. Holcomb.

Memorial Roll Call.

Business.

Minutes.

Election of officers.

Adoption of Reports.

Selection of next place of Meeting.

Quiet Hour—Miss Ella D. Leveritt.

Lunch.

2:00 Devotional, Prayer and Praise.

Business.

Minutes.

Adoption of Reports.

Unfinished Business.

Installation of officers.

Consecration Prayer.

Adjournment.

—Mrs. R. A. Dowdy, Cor. Sec.

PROTECT THE YOUTH OF THE LAND.

The Woman's Christian Temper-
ance Union of Little Rock has issued
a leaflet giving facts and figures
from Chicago Board of Censorship
and the New York State Movie Com-
mission showing that the "Movies
have become a serious menace" to
the young people of our nation.

They say too:

The Federal Trade Commission,
which has been investigating the move-
ie situation since 1921, says: "Of
the 20 million daily movie goers, 75
per cent are under 24 years of age.
The actual daily attendance in schools
is ten million. So the movie is a
greater potential power to influence
the character, habit, dress, morals
and general conduct of our youth
than our PUBLIC SCHOOL system."

Edward A. Ross, professor of So-
ciology of Wisconsin University,
says:

"The motion picture, which is
teaching immorality both directly
and indirectly by subtle suggestion, is
not merely a national but a world-
wide evil. For 25 years it has been
the universal school of crime. It is
the cause of the crime wave, espe-
cially among the young, not merely in
the United States, but throughout
the world. Eighty per cent of all the
murders and burglaries in the United
States were committed by boys
and girls under 25 years. Seventy-
five per cent of persons now in jail
are under 25. The revolt of youth
against their parents and all law is
principally due to the MOVIES. In
my judgment this psychic revolt
springs chiefly from the motion pic-
ture films, with some aid from the
automobile. We have a generation of
youth, sex excited, self-assertive, self-
confident and parent-critical. There
can be no doubt that the arrival of
over-mastering sex desire in the boy's
life has been antedated by at least
two or three years, thanks to the
stimulation from the films."

The International Prison Congress
discussed at length, "What is the best
method to preserve the community,
especially youth, from the corrupting
influence of pictures, and in particu-
lar from films which incite crime or
immorality?" passed a resolution say-
ing: "An effective film censorship
should be set up in every state and
city, with the primary object of pro-
tecting the youth."

If YOU desire CLEAN MOVIES tell
your Councilmen.—W. C. T. U.

LAYING OF CORNER STONE OF THE BENNETT MEMORIAL BUILDING.

On January 27, at four o'clock in
the afternoon, several hundred peo-
ple gathered on the Scarritt College
campus to witness the laying of the
corner stone of the Bennett Memorial
building.

The service opened with a proces-
sional led by the students, after
which Bishop W. B. Beauchamp,
chairman of the Scarritt Board of
Trustees, took charge. In a brief
talk, he told of the influence of Miss
Bennett, not only in the Woman's So-
ciety, but throughout the whole
Church. He declared that her lead-
ership would have been notable in
any period of the Church's history.
He paid a tribute also to the mis-
sionary women, saying that there was
no more effective organization in the
whole Church than the body of wom-
en identified with the Woman's Mis-
sionary Council.

Mrs. F. F. Stephens, Miss M. L. Gib-
son, the mayor of the city, and Bish-
op Edwin Mouzon each had a part on
the program. The box which was
placed in the corner stone contained
an old-much-used Bible of Miss Ben-
nett's, a copy of "Women and Mis-
sions," a copy of "Intimate Glimp-
ses," the "Lambuth-Bennett Book of
Remembrance," the charter of the
Scarritt, the Methodist Training
School, and Scarritt College, a copy
of the resolutions of the Council to
erect a building in connection with
Scarritt College that would perpetu-
ate the name and spirit of Miss Ben-
nett, a copy of the agreement be-
tween the Scarritt Board of Trustees
and the Council that the institution
shall always remain one which shall
have as its purpose the training of
Christian workers, copies of the daily
newspapers containing accounts of
the event, and all the literature per-
taining to the Bennett Memorial cam-
paign.

After Bishop Mouzon's short ad-
dress, Miss Gibson led in prayer, a
prayer in which those who listened
felt indeed that they were encom-
passed about with a cloud of unseen
witnesses, those choice souls who
had made the Training School what it
is today, they who in their glorified
bodies with shining faces were be-
holding their vision which had come
to pass.

Work was resumed at once on the
building, and it is expected that in
the late fall the Bennett Memorial
building consisting of three units,
will be a reality.

MISS BESS COMBS AT ASBURY.

A very inspiring and informing
meeting was held on Sunday last at
Asbury Church for the Y. P. M. S. and
their friends in the Little Rock and
Arkadelphia Districts.

Miss Bess Combs, who has been for
fifteen years in missionary work in
China, was the principal speaker.
She was accompanied by Mrs. J. G.
Moore, the Conference Superintend-
ent, who had charge of the services
and conducted a brief forum on the
work.

Young people were present from
Arkadelphia, Hot Springs, Benton,
Lonoke, Hazen, and some of the city
churches with a good delegation from
Asbury, making in all a full church.

Mrs. Moore and Miss Combs left on
the morning train for Pine Bluff,
where on arrival Miss Combs had a
message calling her to the bedside of
her mother, who is ill at the home in
St. Joseph, Mo.

Our love and prayers will follow
her and we will hope for better news.
—Mrs. E. R. Steel.

Sunday School Department

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

THE IMPORTANCE OF THE LITTLE ROCK SCHOOL TO OUR STATE-WIDE S. S. PROGRAM.

The importance of the State-Wide School for Methodist Leaders, held annually at First Church, Little Rock, can hardly be overestimated. There is no doubt in my mind that the gathering together in this School of the Presiding Elders and District officers of the two Conferences has been the chief factor in placing Arkansas in the front rank of Sunday School work in the Church. It is here that we meet in common counsel and plan the work for the two Conferences for the entire year. It is here that we meet and study the program of the Conference and General Boards. It is here that we interpret our Standards. It is here that we come to understand the duties and responsibilities of District officers and Training School instructors. Our General Board has recognized the importance of this opportunity and sends to us annually a large number of the Central Office staff. This year we are to have five of this number, two of whom are coming for no other purpose than to meet with the out-of-town group in the morning conferences. The Little Rock School is the marvel of Southern Methodism. They just can not understand how we can get all the elders and other leaders here. But they do not know the type of progressive leaders we have in Arkansas Methodism. You can not beat it anywhere. This year we are going to have the best school ever held.—Clem Baker.

LARGE OUT-OF-TOWN ENROLLMENT SIGNED UP FOR LITTLE ROCK SCHOOL.

To date we have the largest out-of-town enrollment we have ever had signed up for the Little Rock School. The number includes 14 of our 16 presiding elders in the state and about 80 District officers. The number is equally divided between the two Conferences. Many more will be here when the roll is called March 8. The local enrollment is splendid. The instructors will all be on hand. The local arrangement committees have everything in readiness. Those who can not come will never cease regretting that they were not a part of the best School ever held in Methodism. On to Little Rock March 8-12.—Clem Baker.

PROGRAM FOR LITTLE ROCK SCHOOL.

(Monday through Friday, March 8-12.)
9:00 A. M. Devotional Half Hour, led by Dr. Clovis Chappell.
9:30 A. M. General Institute — all

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participating.

11:00 A. M. Group Conferences.

12:00 M. Adjourn.

5:00 P. M. Message by Dr. Clovis Chappell.

5:30 P. M. Message by Members of Faculty.

6:00 P. M. Lunch Served at Church.

7:00 P. M. First Session of all Classes.

8:00 P. M. Lecture by Dr. Clovis Chappell.

8:35 P. M. Second Session of all Classes.

9:35 P. M. Adjourn.

Note.—The morning program is designed especially for the out-of-town delegates and all are expected to attend.—Clem Baker.

PRESIDING ELDERS ENDORSE LITTLE ROCK SCHOOL.

At the meeting of the Presiding Elders of the State with Bishop Hay in Little Rock last week there was a unanimous endorsement of the value of the great State-Wide School to be held at Little Rock March 8-12. The Bishop was exceedingly kind in his appreciation of this School and the place of Arkansas in the Sunday School leadership of our Methodism. We can not keep from expressing our appreciation to all the Elders of our state in this enterprise. Without them we would not attempt such a daring program. But they are behind us and will all be here.—Clem Baker.

EVANGELISM TO BE STRESSED IN LITTLE ROCK SCHOOL.

It is very fitting that Evangelism should be stressed in the Little Rock School. This is always of supreme importance and no educational program can succeed without this note. But coming as it does just before the Pre-Easter Revivals this is of peculiar importance this year. It is for this purpose that we are bringing here Dr. Clovis Chappell for three addresses each day. No man in the Church can do this better than Dr. Chappell. It would be worth a week in Little Rock to any man just to have the privilege of hearing Dr. Chappell in this series of addresses.—Clem Baker.

THE MORNING SESSIONS IN THE LITTLE ROCK SCHOOL.

We are expecting the morning sessions in the Little Rock School to be more definite than ever before. In the first place, we are to have our Central Office representatives here to bring us first-hand the program of the various departments of the General Board. Then we are to have discussions led by outstanding presiding elders and District officers on how to put the program over in the various Districts. Then there will be the group conferences in which each District officer will study his work under an authority on the subject. Then there will be the fine addresses delivered each morning by Dr. Chappell. All in all these morning sessions will be the most important part of the week to the out-of-town delegates. There will not be a dull minute during the day. When not in conference all will be preparing lessons for the class sessions.—Clem Baker.

ALL INSTRUCTORS ARE THE BEST IN THEIR FIELDS TO BE FOUND IN METHODISM.

Each instructor in the Little Rock School has been chosen because he or she is the best instructor to be found in the Church for the subject assigned. This is the literal truth and the marvel is how we were able to secure them. Dr. Sledd and Dr. Greene have no superiors in the Bible—the one in Emory and the other in Hendrix. Dr. Goddard knows the Methodist Church as hardly any other man in the Connection. Mr. Owen and Mr. Gates are the heads of the departments for the whole Church in which their courses fall. Miss Foreman was for some time superintendent of adolescent work with the General Board and is now director of Religious Education in Dr. Trimble's great Church in Nashville, Tenn. Miss Allen, Mrs. Ferguson and Mrs. Smith make up the greatest team of elementary instructors to be found on the American continent. Jim Workman spent three years in Yale studying Principles of Religious Education under Dr. Weigle, and is a born teacher. The home folks on the program are recognized by the General Board as outstanding leaders—two of whom are in Memphis this week teaching in the great Memphis School.—Clem Baker.

OUT-OF-TOWN DELEGATES TAKE NOTICE.

All out-of-town delegates to the Little Rock School will please come immediately to First Church, 8th and Center Streets, on arriving in Little Rock, where a committee will be waiting to assign homes. If possible, delegates should arrive in Little Rock Monday in time to secure home assignments before the first session at 5:00 p. m.—Clem Baker.

PINE BLUFF DISTRICT GROUP MEETINGS THIS WEEK.

A series of Group Institutes is being held this week in the Pine Bluff District. These meetings are being held by Bro. Henderson and his District officers. They are under the immediate supervision of the Group Leaders. The following is the schedule:

Group No. 1, at Lakeside, March 4, 7:00 p. m.—L. E. N. Hundley, Leader.

Group No. 2, at Altheimer, March 2, 7:00 p. m.—M. O. Barnett, Leader.

Group No. 3, at DeWitt, March 2, 10:00 a. m.—Leland Clegg, Leader.

Group No. 4, at Star City, March 5, —C. E. Whitten, Leader.

All the District officers and all the Group Leaders will attend each of the Group meetings. The Conference office will be represented by Rev. S. T. Baugh. These meetings are in keeping with the Conference program for each District this year, and it is significant that Bro. Henderson and A. R. Cooper are leading out in this.—Clem Baker.

PASTORS NORTH ARKANSAS CONFERENCE, ATTENTION!

During the past week a questionnaire has been sent out by the Extension Secretary to all the pastors in the Conference. The purpose of this questionnaire is to secure information that will assist in intelligently planning our work so as to help our smaller Schools in the best possible way and to open the way for the organization of new Schools in sections where there is a real need.

The responses are beginning to come in a very gratifying manner, but we are very anxious for EVERY pastor to return the questionnaire at once. Return envelopes were inadvertently omitted in mailing the questionnaires, but we hope that all will be returned anyhow.—A. W. Martin.

Of Interest to Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand that many have benefited themselves financially through their transactions with him, and no doubt many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the postmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envelopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions. They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees to refund the postage if the envelopes are not purchased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In the case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with as the letter itself constitutes the "envelope."

Mr. Brooks is so well and favorably known to the publisher of the Arkansas Methodist that we have no hesitation in recommending him to our readers as worthy of the fullest confidence. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, Box 259, Marshall, Michigan.

Epworth League Department

MISS ETTIE HANNON, Treasurer, Little Rock Conference
2412 Wright Ave., Little Rock, Ark.
HOWARD JOHNSTON, Treasurer North Arkansas Conference
Conway
MISS L. D. GALLOWAY, Editor Little Rock Conference
2108 Maple St., Little Rock
MISS L. E. CRUTZ, Editor North Arkansas Conference
Helena, Ark.

FINE DAY AT SARDIS.

Sunday, February 11, was a memorable day for the Sparkman-Sardis Holy Springs Epworth League Union. For years they have supported our work in Africa, but they hardly dared hope that some day a missionary from Africa would visit their Union and tell them of some of the good work their money has done.

Dr. D. L. Mumpower spoke to a large congregation at 11 a. m., Sunday, at Sardis Church. After the message, which was greatly enjoyed by all present, a fine basket lunch was spread on the table under the trees and we ate and visited to the delight of all.

This Union is doing fine work. The Connectional idea stimulates the young people to a finer type of work. The friendly rivalry of the Chapters is helpful. The pastors of these two churches give a loving cup to the Chapter that wins the most points on a given standard. Rev. J. D. Rogers is pastor at Sparkman. Rev. C. L. Andrews is pastor at Holly Springs.

After noon we drove to El Dorado for the night service. S. T. Baugh, Field Secretary.

EL DORADO UNION INSTITUTE.

Sunday night, February 11, Dr. D. L. Mumpower spoke to a large congregation in our First Church, El Dorado. Mr. Martin L. Alday, the Union president, and Mr. Joe V. Wilson, the District secretary, had done some fine preliminary work advertising the night service and the Institute.

Rev. J. D. Hammond, the popular pastor, made a fine contribution to the Institute by his presence, and by providing us a teacher for the Bible Course in the person of Prof. J. W. Rogers, superintendent of the Junior College of El Dorado.

The Bible Course given by Prof. Rogers was one of the most helpful courses in the Institute.

The other instructors were: Rev. S. B. Mann, Mr. J. E. McKinnon, Mr. R. B. Wilson, Dr. D. L. Mumpower and the writer. We are indebted to Mr. Fred Vantrone, Miss Whitehead, and Miss Alleen Bailey for leading in the demonstrations.

Young people attended from Smackover, Norphlet, Parker's Chapel, Fredonia and El Dorado. We had one night of bad weather but these young people were there. Friday night we issued 20 Certificates of Credit.

We enjoyed the fellowship with the fine people of El Dorado. There is a fine Epworth League spirit there. Just before we closed El Dorado sent a challenge to Texarkana to beat them in credits issued.—S. T. Baugh, Field Secretary.

TO ALL CHAPTERS.

The report of our Treasurer, Miss Ettie Hannan, in last week's Methodist shows a comparatively small amount of money sent to the Treasurer last month. One District made no report.

Collect your Conference pledge every month and send it to the Treasurer. Do not wait until the last month, or you will come out behind at the Assembly. It is important that you attend to this important matter

regularly. S. T. Baugh, Field Secretary.

TEXARKANA UNION INSTITUTE.

First Church, Texarkana (Arkansas), was filled Sunday night, Feb. 21, to hear Dr. D. L. Mumpower. He spoke of his interesting experiences in the Congo Mission, and how he helped open our Mission among the Batata people. It was a very fine service.

Texarkana, Arkansas, and Texas, accepted the challenge of El Dorado and the result was a fine Institute. The two Texarkana Districts worked together beautifully. Rev. A. T. Walker, presiding elder of the Texas side, and Rev. Francis N. Brewer, presiding elder of the Arkansas side, attended the Institute, as did Bishop Sam R. Hay. All the Methodist pastors of the city attended. Dr. H. W. Kufcherbocker, Rev. Terry W. Wilson, Rev. J. W. Thomas, Rev. J. A. Sore and Rev. E. M. Freeman are the enthusiastic pastors at Texarkana.

The Chapters, assisted by members of the Missionary Societies, served lunch each evening. This was a fine feature of the Texarkana Institute. The instructors were: Rev. J. A. Sore, Rev. E. M. Freeman, Dr. Hubert Shull, Mrs. Terry W. Wilson, Dr. D. L. Mumpower, and the writer. We enjoyed the fellowship of the fine people of Texarkana. There is a very fine Epworth League spirit there. This completed the work of Dr. Mumpower with us. He spent four weeks with us in February. We cannot fully express the value of this man's work with us. He is a fine spirit and has made a contribution to the young life of our Conference that is very valuable.

As a result of our Institute in Texarkana, we issued 57 credits. This is two more credits than Little Rock issued last November. As we were leaving Texarkana, they said: "Tell Little Rock that Texarkana is sitting on top of the world." "Tell El Dorado that we understood their challenge to be double the amount they issued."

It is impossible to estimate the good that will result from these four Institutes. A fine spirit of Union rivalry has been generated. This will mean better work in all the Chapters. Better work will result in better trained young people. It has been a busy month, but a very happy one.—S. T. Baugh, Field Secretary.

SPLENDID DAY AT PRESCOTT.

In going from El Dorado to Texarkana we found it possible for Dr. D. L. Mumpower to speak at Prescott Sunday morning, Feb. 21. He spoke to a large and appreciative audience. People enjoyed his message, and it was a good service.

It was a pleasure to meet many friends of other days and to meet them again. We drove to Texarkana for the night service.—S. T. Baugh, Field Secretary.

MARIANNA LEAGUE.

"The Awakening," a three-act mission play by Miss Huldah Greenhaw, was presented at the regular meeting of the Epworth League Sunday eve-

Lay Activities Department

SAM T. POE, Little Rock Conference Lay Leader
G. W. PARDEE, Little Rock Conference Secretary-Treasurer
Suite 310 Home Ins. Building, Little Rock, Ark.
J. L. BOND, N. Ark. Conference Lay Leader
M. E. MOORE, N. Ark. Conference Secretary-Treasurer
Moorefield, Arkansas.

GREETINGS FROM UNITS OF THE WORLD BROTHERHOOD FEDERATION.

It gives us genuine pleasure to publish for our readers the messages of brotherhood that have been received from the various units of the World Brotherhood Federation, of which our own Bishop Beauchamp is the president. These messages breathe a fine Christian spirit and point clearly to the path we must take to secure peace and safety in a world that has been brought to the precipice of annihilation by the devastation of war.

Each Regional Conference, by formal action, is authorizing the General Secretary to make suitable response at the conclusion of the sixteen Conferences. These greetings follow:

Message for the Richmond Meeting of the Brotherhood Campaign.

I hope that the people of Virginia will be as kind to the Brotherhood, as the Brotherhood in old England has been to a Virginian.

My husband and I know what splendid work they have done over here. They may not have changed the world in the twinkling of an eye, but, at least, they are striving to make all eyes twinkle in kindness one toward another.

St. Paul said: "God has made of one blood all nations." Only those who strive to understand God can understand this message, which will eventually end wars, and bring that peace which all who have seen war long for. The Brotherhood Movement is striving to make of one blood all nations, so please welcome them and help them along. Nancy Astor, Gibbenden, England.

The Brotherhood Movement, Inc.

The members of the British Brotherhood Movement (Inc.), of England and Wales, affiliated as a unit to the World Brotherhood Federation, sends warmest fraternal greetings to the brethren overseas.

The members of the movement are greatly impressed with the statesmanlike forward movement for Brotherhood which has been inaugurated by the Methodist Episcopal Church.

Those taking part in the play were Miss Mary Elizabeth Miller, Miss Marjorie Sutton, Miss Lillah Newbern, Miss Mary Elizabeth DeLoach, Brown Pilkington, Chandler McAlexander and Dan Jacks. Sixty-five members were present.

The League is now in the midst of a mystery contest. A sponsor has secretly divided the members in two sections, the "efficiency runners," and the "mystery chasers," the members themselves not knowing which side they are, but they do know that the score is based on attendance and general efficiency. On last Sunday it was announced by the sponsor that the "mystery chasers" were slightly ahead, their score being 1,195 against 1,045 for the "efficiency runners." The contest will close in early summer, the losing side agreeing to pay the expenses of the delegates to the District League Conference which will be held in Searcy.—Reporter.

South, U. S. A. They believe that this forward movement will be mighty with blessing and become a powerful arm for the kingdom of God in that great Church of America.

We believe that the meetings which have been arranged to welcome Mr. William Ward and Sir Richard Wintley will mark the inauguration of a powerful witness. We commend these two brothers beloved to the Churches of the Southern States and pray that God will use their consecrated service for his glory.

With heartiest fraternal greetings,

J. W. Tuffley, Secretary.
London, England.

Scotland's Message Of Greeting To the Brotherhoods and Brotherhood Friends of America.

On behalf of the Scottish Brotherhood Union, I have great pleasure in asking our two brothers who are visiting you to convey heartiest greetings to the brotherhood members and friends in America.

I trust that their visit will further cement and deepen the good will and esteem which exists between the brotherhoods on both sides of the Atlantic.

You have your problems and we have ours, but we believe with you that Brotherhood will ultimately solve them.

Our Scottish National poet wrote of the times "When man to man the world o'er, shall brothers be." We are working toward this end, and we welcome the help and co-operation of our American brothers.

It is our earnest prayer that God will so prosper your work and ours and the World Brotherhood Federation that the time will soon come when all the countries of the world shall be united under the banner of Brotherhood.

In the name of the Scottish Brotherhood Union,

J. Sinclair Blair, President.
Scotland.

Crumlin Road Brotherhood, Belfast.

On behalf of Crumlin Road Presbyterian Brotherhood of Belfast, I have very great pleasure in conveying heartiest greetings to the honorable

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President, Mr. William Ward, and our European treasurer, Sir Richard Winfrey, as they go on their Brotherhood Campaign in the United States of America.

Fraternally yours,
John Knox, President.
Belfast, Ireland.

Federation Des Fraternities Fran-
caises.

To our Brethren, William Ward and Sir Richard Winfrey.

Dear Brothers: On the even of our crossing the ocean for a Brotherhood Campaign in U. S. A., the Committee of the French Brotherhood Federation sends you its best wishes for your journey and for the success of your endeavors.

Please convey to our brothers in the U. S. A., an expression of our brotherly love and our wishes for the triumph of the crusade which you are undertaking on behalf of Christian Brotherhood.

May the day dawn when the Shepherd will gather all mankind together in one flock.

Yours in Christ,
Emanuel Chastand,
National Secretary for the Committee of the French Federation of Brotherhoods,
Nantes, France.

Message of the Belgian Brotherhoods to Our Brothers of the United States of America.

Dear Brothers: It is with a feeling of profound attachment and friendliness that we send you the following message.

Our little country is still experiencing the evil effects of the world crisis—but above all European countries provoked by the World War. The main political problems of the day are due to the question of reparations, the settling of financial troubles, and security. It is still the war and its terrible consequences that preoccupies the attention of the government. From the economic point of view, the high cost of living without any hope of reduction creates for the working class and the middle classes a situation which is gloomy and often tragic.

From the spiritual and moral point of view the consequences of the terrible scourge are still more in evidence in the negation of moral law and the indifference of the claims of the spiritual, and for the mass of the people, the thirst for worldly pleasure and the mad rush for wealth.

This is the atmosphere in which our Brotherhoods are working. You will readily see that the task is hard for those who have shouldered the responsibility of leadership.

Nevertheless, reasons for hopefulness exist. In the present upheaval the mere fact of our existence is in itself an encouragement. Men of good will are coming to us. Amongst them are to be found some who have a vague and indefinite wish for something better, idealists who are anxious

to do something for the rebuilding of the world, who cannot acquiesce in the victory of evil. But there are others in smaller number who suffer intensely from the present condition and who are resolved to make a disinterested and specific effort so that the spirit of Christ, the greatest Brotherhood Man, shall transform human hearts and society at large.

Our Brotherhoods are built upon the model of the Fallot organization. They aim at one and the same time evangelistic effort and social work carried on systematically. They comprise different lines of action, moral, temperance, charity, etc. They throw wide open the doors to anyone, no matter who, who wishes to join with them and who recognizes that the living Christ supplies us with the greatest force to guide mankind into the ways of social and moral progress.

The situation of our societies is, however, precarious in the midst of a population still largely under the domination of the Roman Catholic Church or whom materialism has deprived of all belief. To work more efficaciously (feeble minority that we are), we need more powerful means, as much spiritual as material means, alas, that we are far from possessing. Nevertheless we cannot believe that God will leave us without the power to carry on victoriously the work commenced in faith and in view of the coming of his kingdom.

We think often of you, our far-off brothers, far off, yet near, grace to the Christian spirit which unites all those who are animated in the same communion of Spirit, and we would like to ask you to remember us in your prayers.

It is with such sentiments as these that we ask you to accept our brotherly greetings in Jesus Christ.

In the name of the Brotherhoods of Belgium.

E. Dantan and K. Blommaert,
Jumet, Belgium.

The Christian Men's Brotherhood.

Kindly forward the following message of greetings to the friends in U. S. A. and Canada through Mr. Ward and Sir Richard Winfrey: "To the brothers in U. S. A. and Canada, greeting. May we join hands in spreading by our life and example that true spirit of brotherhood which our Elder Brother, even Christ, has infused in our hearts, and may we thus be able to hasten the coming of his kingdom all over the world."

S. K. Chatterji, M. A.,
President Christian Brotherhood, Calcutta,
Calcutta, India.

Montreal and District Brotherhood Federation.

To Mr. William Ward and Sir Richard Winfrey.

Dear Brethren Ward and Winfrey: At the February meeting of the Council of Presidents and Secretaries of the Montreal and District Brotherhood Federation, the subject of World Brotherhood was discussed and much was said in reference to the great work you are at present engaged in. Prayer was offered for an outpouring of God's Spirit on this important series of Conferences in the Methodist Episcopal Church, South, which we trust will result in a great accession of strength to the Church and a closer application of the social principles of the religion of our Elder Brother, Jesus Christ.

On behalf of the Council, yours in service,

F. R. Yule, President,
J. Settle, Secretary.
Montreal, Canada.

ALL-STATE CHURCH NEWS.

HOME COMING AT "CAMP SHED" CHURCH ON LITTLE PRAIRIE.

It is the sincere desire of the people on Little Prairie to have the Bishop, Presiding Elder, and former pastors, members, and friends of Camp Shed Church present on the Fourth Sunday in April (25th); on which day will be had the dedication of the new church on the old camp ground site. A big dinner on the ground; services throughout the day including the second quarterly conference.

Come and renew old acquaintances.
Chas. B. Wyatt, P. C.

TO THE PREACHERS OF THE MONTICELLO DISTRICT.

Dear Brethren: We are still behind on our thank-offering for Missions. Please, brethren, do not let up on this offering until our quota is collected. If the burden of this need of our great Church could be realized by the membership, the money would be forthcoming. There never was a

need more urgent in our Church than this thank-offering to sustain our Mission work just at this time. As you know, the quota voted in our District meeting at Dermott was 10 per cent of the preacher's salary. Let every preacher make an earnest effort to get it and send it in, just as quickly as possible, to J. F. Rawls, Lambuth Building, Nashville, Tenn. Send reports to me.—J. A. Parker, P. E.

FIRST METHODIST CHURCH, NEWPORT.

We have had a very cordial reception back to this delightful church for the third year. No man ever served a more delightful people. They do every thing possible to make it pleasant for the pastor and his family.

We have just installed an up-to-date vapor-heating system at a cost of over \$1,000. No church was ever more perfectly heated. Our people are happy in their new winter-summer home. "December is as pleas-

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The April issue of the EPWORTH ERA will give a new translation of the Gospel according to Mark by Rev. Dwight L. Sherertz, one of our missionaries to Japan.

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ant as May." Because of the loss of most of our cotton by excessive rains in October we have postponed the making new our church for the present. It is still in the heart of the church to do it, and this fine church does what it wants to do.

We have just closed a great revival meeting which began Jan. 24 and ended Feb. 21. It was a real co-operative meeting of all the churches of the town, conducted by Rev. Will B. Hogg and his co-laborers. This is the second time he has been in our city having held a meeting here last year. Bro. Hogg does not stress numbers, but he works to deepen the religious life of the churches and community. He stresses Bible-reading, prayer, stewardship of time, life, and property. He stresses consecration of the whole life to God and man. I think there must have been 200 people that promised to read the Bible twenty minutes and pray ten minutes each day as long as they live. There must have been 100 church members that came to the altar and confessed their sins and got forgiveness. I have never seen any thing to surpass this scene. There was a survey made of our city and all the Christians were set to work to lead these that were found, out of church, to Christ and church membership here. I think there must have been 100 conversions, and the churches will have an increase of about that number.

I doubt if there is a greater preacher upon the American platform. He is popular to the highest extent, but not popular because of any compromises he makes. He is popular because he has a real message, and is so sincere. He preaches the Bible in the good old way. He hides literally behind the Cross of Christ. He never brings the Bible to the pulpit while he holds a meeting. He reads the Bible by memory, reads it by whole chapters, and even by whole books. He denounces sin in the most severe way possible, but is as tender as a mother with her child to the sinner. I commend him and his party to any man who wants a real helper.

We find renewed life in our churches, many new family altars, the Bible the most popular book in our city. Our prayermeeting and other services have increased in numbers and power. We have organized a Mother's Club of 38 members, meeting every Tuesday. We are going to retake up the work of our Methodist Brotherhood. There is no question about putting the Methodist into the budget and the money will be in, we feel sure, by the time this is in print.

This is a great church and a splendid community.—F. A. Lark, P. C.

HOLLY GROVE.

Last Sunday morning we closed our two weeks' revival at Holly Grove Church. General Evangelist Frank M. Neal, of Amarillo, Texas, did the preaching and Ed. Phillips of Siloam Springs led the singing. Brother Neal shoots straight and hits hard with his gospel messages. He is firm and positive in his presentation of the truth, winsome and appealing in his passion for the lost. Brother Phillips ably directed the choir at all times and assisted in personal work.

The visible results were about 150 conversions and reclamations. Some 30 or 40 will unite with the different Churches of the town. Practically all the members of the Churches of the town rededicated their lives anew to God and His service. There were

many conversions at every service the last week of the meeting among members of the Church. Many were gloriously saved and testified to the saving power of our Christ, and rejoiced in the presence of the Holy Spirit in their lives.

The whole town was stirred and quickened in Christian service, many saying that they never saw such before in Holly Grove, and anxiously inquired for a more perfect understanding of the Christian life, and of how they might receive the Holy Spirit and live Spirit-filled lives. It was a gracious blessing to us all, and came in fulfillment of the promise of God to bless his people when they were ready to make way for Jesus and receive His blessings.—R. T. Cribb, P. C.

CLARKSVILLE STATION.

A unique service was conducted as a feature of the Methodist revival now in progress at the Methodist Church here, on Tuesday night which had been designated as Working Man's Night. The working men of the town were asked to come in their working clothes. They filled all the central section of the church and had charge of the choir. The pastor, Rev. Lester Weaver wore blue overalls and jumper and a blue cotton shirt and preached on "The Working Man's Christ." The singing was led by Evangelist J. W. Glover who is winning all hearts with his spiritual singing. The object of this service, according to Bro. Weaver, was to honor men who labor with their hands and do an honest day's work. In this age of high-jacking, bank robberies, boot-legging and easy money getting by whatsoever manner, it is high time that the church honor those who are obtaining an honest living and who are the hope of the nation.

A real old-time Methodist meeting is in progress at the Methodist Church here. The pastor is doing his own preaching. There is a revival of heart-felt religion, a thing that is becoming all too rare in the Methodist Church, which owes its origin to a revival of experiential religion.—Reporter.

AUSTIN CHARGE.

Had a good day Sunday, Feb. 21. Preached at Mt. Zion 11 a. m. Fine congregation. Baptized four babies, namely: Dan Oneil Bennett, Jessie Eugene Glover, Mary Sue Glover, W.

T. Glover, Jr. Preached at Smyrna at 3 p. m. Splendid service. Attended Epworth League at home Church, Mt. Tabor. A fine program rendered by the Senior League. A very interesting and spiritual talk delivered by Cleo Fields, president of the League. Attendance good, 64 present. Pastor made a short talk in behalf of the Arkansas Methodist.—J. C. Williams, P. C.

PRAIRIE VIEW.

The appointing power at the Annual Conference at Conway saw fit to send us back to Prairie View and McKendree Circuit, which was very acceptable to us. Soon after our return, while I was away from home, the usual storm gathered that gathers around the parsonage homes and when the calm came my wife found herself in possession of many things that look good on the table.

About this time, Bro. Jernigan, who was visiting his daughter at Scranton, dropped in and delivered us a strong sermon on "Fundamentalism," which was very much appreciated by the congregation.

Every department of the Church has started off well. The W. M. S. is continually doing something nice for the parsonage. The Epworth League while not very large numerically, is one of the best I have ever had in my ministry. We have a class of young people at Prairie View whom are second to none. We have, according to the statement of those who have been here for years, the best prayer-meeting that has been here in many a day. Our Sunday School showed to be the best country School in the Booneville District last year. As we only lacked one point of making it a Standard School of the C Type last year, and we have just closed a Cokesbury School here taught by A. W. Martin and W. F. Blevins, we feel sure that we can reach the goal set for C Type school this year.

In our Cokesbury School two courses were offered, "The Small Sunday School," and "What Every Methodist Should Know." Scranton and Prairie View joined together in this School and while the attendance was not what we had hoped it would be, yet very fine work was done. Out of an enrolment of twenty-four twenty-two made certificates, six for Scranton and sixteen for Prairie View. Bros. Martin and Blevins did their work to the delight of everybody.

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Our Lay Activities are taking on new life under the directions of our new Presiding Elder who has a very efficient plan for putting this unused power in the Church to work. I have not space to report each church on the charge sperately, but every one is starting off well.

This is a delightful charge to serve. All the congregations are appreciative. We are expecting a great year.—J. W. Harger, P. C.

HOT SPRINGS METHODISM.

Bishop Hay certainly made wise appointments for Hot Springs Methodism. It has been a great pleasure to me to attend services in three of the churches in the city. Park Avenue and Third St. were delighted to have their pastors returned to them. As I am a member of Central Avenue Church, I write of conditions and outlook of this charge.

Dr. W. C. Watson is a new man here, entering upon his fourth month's service. In all frankness and candor, it is but just to say of

Dr. Watson that his preaching is of a very high order. He maintains a standard of pulpit effectiveness that is seldom equaled. His sermons are forceful, yet loving and tender. His listeners are eager to catch every word. Assisted by a wonderful choir it is indeed a treat to be a visitor at Central Avenue. The mid-week prayer-meetings are attended by from 150 to 250 and more. These good people meet on this occasion for one purpose, to get in touch with Almighty God that they may be well armed to carry on their work. The Sunday School attendance will average right at 500, and shows quite a healthy growth, not of the frail kind, but strong and robust. Collections all around are fine. Dr. Watson is indeed a great pastor, going in and out among his flock carefully nursing the tender, and pushing forward the strong and loyal ones. No church and no pastor were ever more fittingly assimilated. Hand in hand they go, smiling, happy and courageous. We all love Dr. Watson.—W. M. Hayes.

AUBREY.

At the last session of the Conference we were read out for Aubrey. It was with some regrets that we left Wheatley, but we arrived in due season at Aubrey, and found that we were among some of Arkansas' best people.

The people at Aubrey, Moro, Rondo and Oak Forest know how to make a preacher feel welcome. We have been all around on the charge almost the third time, and have met the most of the people. Also visited in most of the homes, and we are well pleased with the charge.

The good people of Aubrey gave us a pounding, besides the many good things they have brought in from time to time.

We have raised our missionary special in full, and the money has been sent to the treasurer.

We have three wide-awake Missionary Societies. The one at Rondo is paying for a piano for the church. The one at Moro is paying off an old church debt. The one at Aubrey is repairing the church. Oak Forest will organize in a short time.

We are looking forward to a great year's work. We are planning a pre-Easter campaign, beginning at Rondo on March 8, Oak Forest March 15, Moro on March 22, and Aubrey Mar. 29 and closing on Easter Sunday.

We are planning for a one-hundred per cent report at conference on all claims, with other things in proportion. Surely our lines have fallen to us in pleasant places.—J. G. Ditterline, P. C.

FROM EVANGELIST YANCEY.

Just a few words regarding my work. I was with my old friend Rev. B. L. Harris in a splendid meeting at Leachville, closed on Feb. 14 with a number uniting with the church. Bro. Harris and his good wife are very much loved by the people of Leachville. The church is well organized and it looks as though they are going to have a great year in that splendid town. Presiding elder F. R. Hamilton was with us one day and night, and presided over a very successful and well planned Quarterly Conference. Bro. Hamilton is one of our very best men and will put the work in the Jonesboro District over in fine shape this year.

I am now in a meeting at Mammoth Spring at the Methodist Church, but all the churches of the town are getting into the meeting. I am sure we are going to have a great meeting here, fine interest with great con-

gregations. Bro. Roy Black is pastor of our church here. Bro. Black is pure gold and is one of our wide-awake young men. He has a strong hold on the people of Mammoth Spring and is doing a fine work here for his Master. He has his work well in hand, and it is a pleasure to work with him in a meeting.

We will close here on March 7 and will begin a meeting with Rev. D. C. Holman at Hoxie on the 8th and will be with him for two weeks, closing on the 21st. I will then go home for three days and will leave Conway March 24 for Florida where I will work ten weeks. I will be in St. Petersburg during the month of April and in Florida until June 5. Will then return to Arkansas meetings. Every day of my time is engaged until the middle of July. If any of the brethren feel that they will need my service after July 15, I will be glad to hear from them. Write me at Conway and the letter will be forwarded to me.

I wish all the brethren success in their good work and I am hoping and praying that this will be the greatest year in the history of our great Church.—Sam M. Yancey.

OUR ORPHANAGE.

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

Little Rock Conference.

Arkadelphia District:
Manning S. S., Lono Ct., by
Gladys Bradshaw, Treas.\$ 2.15

Willow S. S., Lono Ct., by
C. L. Williams, P. C. 1.12

Pine Bluff District:
Carr Memorial S. S., Pine Bluff,
by J. T. Thompson, P. C. .. 2.50

Texarkana District:
Lewisville S. S., by Minnie
Cabanis, Sec. 16.28

North Arkansas Conference.

Booneville District:
Gravelly S. S., by C. D.
Garner, Supt. 4.35

Conway District:
Knoxville S. S., by Miss Nan-
nie B. Carrie, Treas. 1.64

Ft. Smith District:
Hays' Chapel, Clarksville C.,

by A. J. Clemmons, Supt.... 4.65
Paragould District:
Alicia S. S., by Mrs. John H.
McKelvey, Treas. 10.00
—James Thomas, Supt.

ARKANSAS METHODIST ORPHANAGE.

During the month of February, the following cash contributions were received for the Arkansas Methodist Orphanage:

Virginia Hogg Mothers' Class,
Winfield Church, City\$10.00
Sunshine Class, 1st Church,
City, by Miss A. Rasco, Treas. 10.00
Susanna Wesley Bible Class,
1st Ch., Texarkana, by Mrs.
Elmer Kenney, Treas. 5.00
W. M. S. Hunter Memorial
Church, City 6.50
The Matron has received the following articles at the Home:
Rev. F. C. Cannon, Horatio, one quilt.

Bracy Brothers, City, 18 children's sand-baskets.

Junior Missionary Society, Blytheville, handkerchiefs, should have been reported with Christmas reports—an oversight.

Fred D. Watkins, Jr., City, set of reference books, six bubble books and records and clothing.

A Friend, City, four and one-half dozen overalls and one dozen khaki pants.

Guests of Capitol Theatre by J. W. Hunter, Mgr.

Hunter Memorial W. M. S., basket of nice sandwiches.

Asbury Church W. M. S., City, by Mrs. Hardister, syrup.

Mrs. B. S. Cole, Roseboro, box of children's clothing.

Rev. W. Oliver Tisdale, Magnolia, 4 copies of "Arkansas' Greatest Methodist Laymen."

Dorcas Class, Atkins S. S., 15 qts. nice canned fruit.

Mrs. B. Crawford, Bald Knob, one quilt.

C. A. Scott, Rural Route, City, 10 gallons sweet milk.

Mrs. E. R. Steel, City, copy "Builders of Kingdoms."

Circle No. 2, First Church, City, material for 19 dresses.

Ladies Aid Ratcliffe, one quilt.

Mrs. Lucy Thornburgh, City, for Rev. W. P. Gibson's room, two rugs, two chairs and one pair of curtains.—James Thomas, Supt.

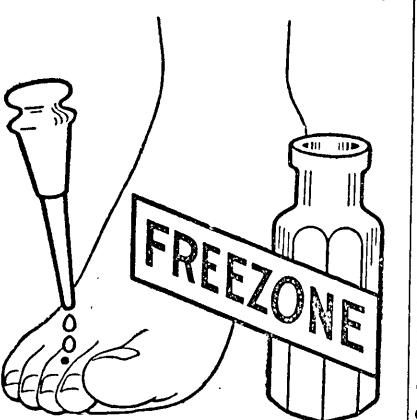
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PRACTICAL BUSINESS
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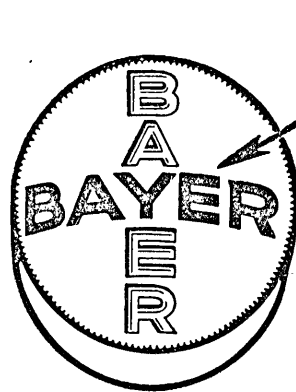
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MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly cures colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
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Corns
Lift Off—No Pain!



Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers.

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



Genuine
ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

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

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Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

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HAVE WE FORGOTTEN?

A good pastor said in the presence of this writer: "I do not like the expression, 'Forgotten Man' as referring to our old preachers. We may neglect them, but we have not forgotten them." This statement raises this question: What comfort is it to these old preachers to be remembered and yet be neglected? They suffer on just the same.

"I Forgot You."

"I forgot you" is a very common excuse to a friend when he has a right to expect something of us and we fail. When such an excuse is made to one of us, we graciously accept the apology, but there yet remains the sting of disappointment. Some how we do not feel good when we are forgotten. We are impressed that the person who has forgotten does not attach much importance to us, does not appreciate us. For this reason, the good pastor mentioned above wants to avoid the expression, "Forgotten Man."

How Can We Forget?

When we come to think about it, how can we forget these old preachers? If one thinks of his own religious life, he must think of these old men, for one of them led him to Christ. The sight of a church building reminds him of them, for under the ministry of one of them the house was built. One thinks of them when he attends Sunday School. Epworth League, Missionary Society, or any other institution of the church, for all these were organized and fostered by these old pastors. When we think of the family life, we must think of them, for one of them pronounced the solemn words that made us husband and wife. He baptized our children and helped us train them for Christ and the Church. He visited the home in times of sickness and affliction.

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Merchants increase their earnings without investment by taking orders for our high-class 100 per cent Tailored Made-to-Order Clothing.

Samples and complete instructions for measuring and order blanks FREE. Prices range from \$29.50 to \$68.00. Our large force of All-American Tailors will give quick and prompt attention to your orders.

We guarantee 100 per cent satisfaction on every garment. The Merchant who desires a suit for himself gets it at cost. References—Citizens State Bank and Ferris Woolen Mills, both of Chicago, Ill.

Spring and Summer samples now ready. Write today.
Howard W. Ekwall, Mgr., All American Tailors,
39 W. Adams St. Chicago, Ill.

STAMMERING!

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.
SCHOOL FOR STAMMERERS,
Tyler, Texas

tion and brought us words of consolation. When we think of educating our children, we think of him, because he built our Christian schools and colleges, and has always been a friend of education. There are not many of the best things of life but that remind us of the superannuate, for he dealt in the higher and better things, and these are the things that count in life. How can we forget them?

How Can We Neglect?

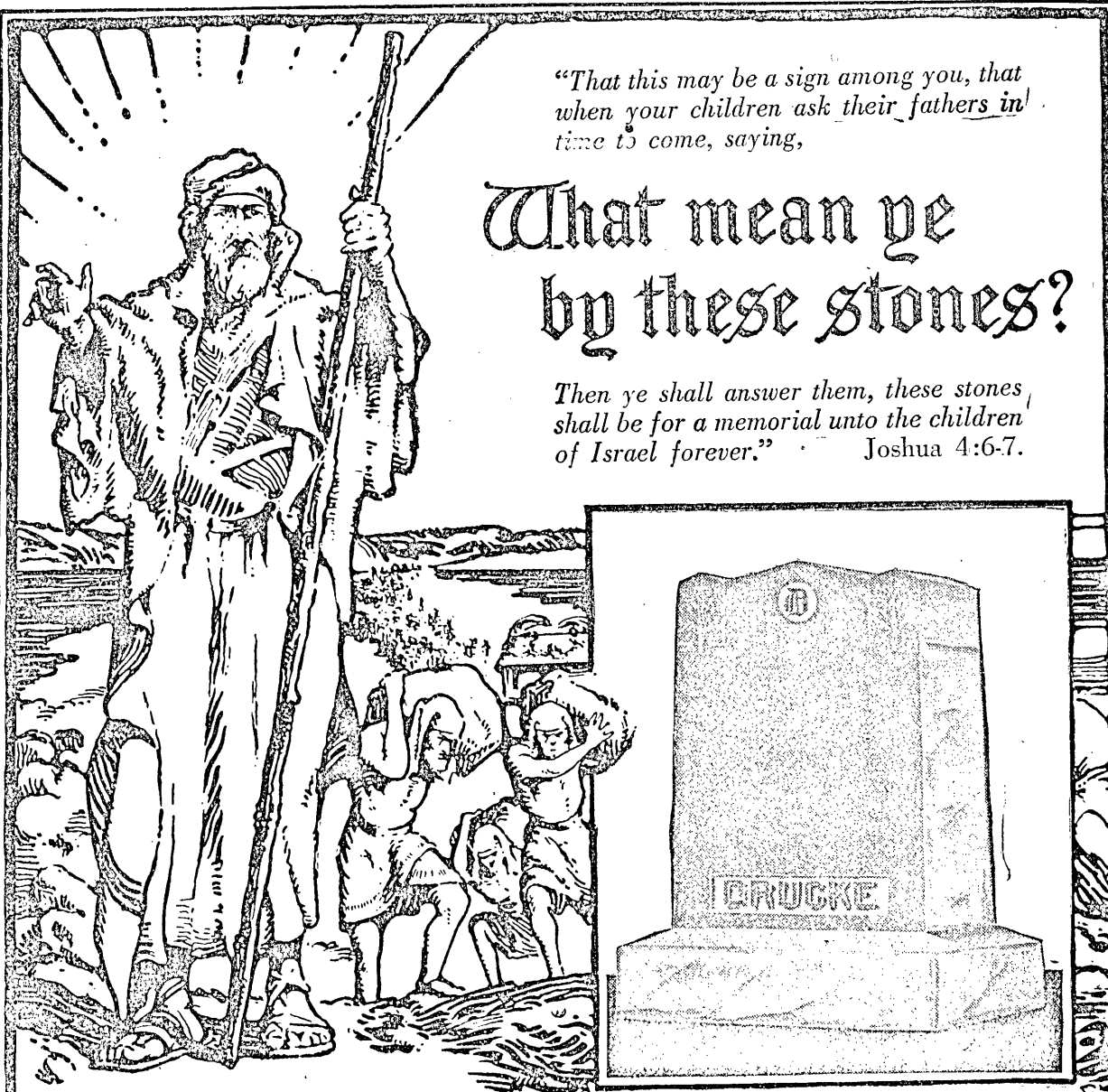
But remembering these old preachers, how can we neglect them? They are our own. They served us faithfully. They suffered many privations and hardships to serve the Church. They are worthy of the deepest love we can show them. The Church has

never had, nor will ever have, a more worthy or a more needy call for financial support. We ought to give them financial support, even at the cost of self-denial. And it ought to be done now. We have kept them waiting long enough. We have given promises and spoken words of sympathy till these have ceased to comfort, if they ever did. Many of these old men are hungry and poorly clad, and words and good intentions are poor substitutes for food and clothing. We sidetrack this cause for any other cause that happens to present itself. There are going to be some surprises at the judgment. In that day the Judge will say, "Ye neglected me," and in surprise we will cry, "When Lord?" And he will answer,

"In as much as ye did it not to the least of one of these my brethren." The Master identifies himself with his ministers on other occasions, no doubt he identifies himself with them here. To neglect them is to neglect Him.

A Better Day.

A better day is coming. The church is awakening. We are able, and we are going to provide for these old men. They are going to be remembered by special gifts, by bequests, by annuities. And then the churches are going to pay their quotas for Superannuate Endowment. The pastors will not neglect this and the people will respond.—J. H. Glass, Commissioner for Superannuates, 407 Exchange Bank Building, Little Rock,



UST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan,—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Specify WINNSBORO BLUE GRANITE. Its flawless beauty, striking contrast, stalwart strength and great durability combined with its adaptability to design make it the ideal monumental stone with which to perpetuate the memory of life's greatest virtues. Be Sure to Get the Genuine Quarried by Winnsboro Granite Corporation, Rion, S. C.

Mark every grave WITH WINNSBORO BLUE GRANITE



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

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

While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour

stomach. All children love its pleasant taste.

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

Dr. Caldwell's
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Little Rock's Newest Hotel.

300 Rooms—Fireproof—300 Baths

Rates, \$2.50 up. Circulating Ice Water.
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There should be in every home a remedy that can be depended upon to soothe the pain of cuts, burns, scalds, flesh wounds, bites and stings of insects, that will assist nature to heal the wound, and prevent blood poisoning. Gregory's Antiseptic Oil is a perfect blend of purest oils—for years this has been the reliable household emergency treatment.

This wonderful cleansing and healing preparation has won the confidence and gratitude of thousands. 30c and 60c sizes.

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Bookkeeping machines for any size business.

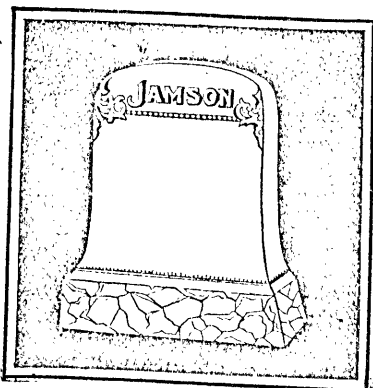
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WEEK BY WEEK WITH THE BUSINESS MANAGER.

PRAYER.

"If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Prayer is an absolute essential. It is the great key that unlocks unto the souls of men the power house of God. To them that pray God will give his divine power. Queen Mary of Scotland undoubtedly knew something of the efficacy and power of prayer when she declared that she feared the prayers of John Knox more than an army of 10,000 men. If you have made up your mind to be prayerless, you will lead and live a powerless life. Prayerful lives, on the other hand, make powerful lives. The simplest man, the oldest man, and the poorest lad on earth may commune with God through prayer.

We may pray for forgiveness of sins. The thief on the Cross prayed. I am not surprised that this man prayed. The only mystery to me is that all who saw Jesus were not moved to call upon him for mercy. This man prayed for himself. I have heard a great deal about selfish praying, but no man can accuse this poor, lost, dying soul of selfishness. He was lost and he knew it. No wonder he said: "Lord, remember me." When David wandered from God, he came back and said: "Lord, restore unto me the joy of thy salvation." The timid woman touched the hem of Jesus' garment and then stood back and said: "Lord, help me." And the Publican in the temple cried out: "Lord, be merciful unto me, a sinner." When we as sinners or Christians ask God to forgive or bless us that we may help others, we are doing, I think, what God would have us do.

The pre-Easter campaigns are now on throughout Christendom. Let us pray fervently, unceasingly and believingly, remembering that revivals and great soul-stirring campaigns are not worked up, but prayed down.

QUARTERLY CONFERENCES.

ARKADELPHIA DISTRICT.

(Second Round.)

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.

BATESVILLE DISTRICT.

(Second Round.)

Yellville Ct., at Summit, Mar. 3, 7:30 p. m.
Mt. Home Mar. 4, 7:30 p. m.
Cotter Ct., at Gassville, Mar. 5, 7:30 p. m.
Desha Ct., at McHue, Mar. 14, 11 a. m.
Bexar Ct., at Bexar, Mar. 16-17.
Wiseman Ct., at Forrest's Chapel, Mar. 18-19.
Melbourne Ct., at Newburg, Mar. 20-21.
Evening Shade Ct., at Cave City, Mar. 24, 2 p. m.
Calico Rock, Mar. 28.
Central Ave., Mar. 31, 7:30 p. m.
Pleasant Plains Ct., at Cedar Grove, Apr. 3, 2 p. m. and Apr. 4, 11 a. m.
Swifton-Alicia, at Swifton, Apr. 11, 2 p. m.
Stranger's Home Ct., at Hopewell, Apr. 12, 2 p. m.
Tuckerman Ct., at Hope, Apr. 13, 2 p. m.
Tuckerman, Apr. 14, 7:30 p. m.
Newport, First Church, Apr. 18.
Newport, Umsted Memorial, at Auerbergne, Apr. 19, 2:30 p. m.
Mt. View Ct., Apr. 22, 7:30 p. m.
Elmo-Oil Trough Ct., at Rosa, Apr. 24-25.

Newark, Apr. 26, 7:30 p. m.
Batesville, First Church, Apr. 27, 7:30 p. m.
Charlotte Ct., at Pfeiffer, May 1-2.
Sulphur Rock-Moorefield, at Moorefield, May 3, 7:30 p. m.
District Conference will be held at Newark April 7-8. The opening service will be held at 9 a. m. the morning of Apr. 7.
—W. A. Lindsey, P. E.

BOONEVILLE DISTRICT.

(Second Round.)

Dardanelle Ct., March 13-14.
Dardanelle, March 14, p. m.
Bigelow-Oppele, at Oppele, 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.

CAMDEN DISTRICT.

(Second Round.)

Buena Vista Ct., at Silver Springs, Mar. 13-14.
Stephens, Mar. 14, 7:30 p. m.
Taylor Ct., at Philadelphia, Mar. 20-21.
Magnolia, Mar. 21, 7:30 p. m.
Wessen Ct. at Fredonia, Mar. 28, 11 a. m.
El Dorado Ct., at Parker's Chapel, Mar. 28, 7:30 p. m.
Chidester Ct. at Missouri, Apr. 4.
Kingsland Ct., at Stony Point, Apr. 11, 11 a. m.
Hampton at Harrell, Apr. 17-18.
Thornton, Apr. 18, 7:30 p. m.
Strong, Apr. 25, 11 a. m.
Huttig, Apr. 25, 7:30 p. m.
Camden Ct., May 2, 11 a. m.
Bearden, May 2, 7:30 p. m.
El Dorado, May 9, 11 a. m.
Junction City, May 9, 7:30 p. m.
Atlanta Ct., at Atlanta, May 16.
Louann, May 23, 11 a. m.
Camden, May 23, 7:30 p. m.
—J. W. Harrell, P. E.

CONWAY DISTRICT.

(Second Round.)

Russellville, Mar. 14, a. m.
Lamar at Knoxville, Mar. 14, p. m.
Conway Ct., at Mt. Olive, Mar. 20-21.
Vilonia at Naylor, Mar. 21, p. m.
Jacksonville, at Concord, Mar. 28, a. m.
Washington Ave., Mar. 28, p. m.
Greenbrier at Union Grove, Apr. 3-4.
Salem, Apr. 4, p. m.
Morrilton to be fixed.
Pottsville at Bell's Ch., Apr. 10-11.
Atkins, Apr. 11, p. m.
Levy-Cato at Bethel, Apr. 17-18.
First, North Little Rock, Apr. 18, p. m.
Springfield, Apr. 24-25.
Plummerville, Apr. 25, p. m.
Dover-Appleton Apr. 26.
First, Conway, Apr. 28, p. m.
Rosebud, May 1-2.
Quitman, May 2, p. m.
Morganton-Steel at Hopewell, May 5, p. m.
District Conference meets at Cabot at 10 a. m., April 20. Eli Meyers, W. O. Wilson, and G. C. Johnson will constitute a committee on license to preach. A. B. Holloway, W. J. Williams, and Edward Forrest will form the committee on orders and re-admission. Rev. R. K. Morehead will preach the opening sermon at 11 a. m., April 20.
—J. M. Hughey, P. E.

FAYETTEVILLE DISTRICT

(Second Round.)

Springdale, Mar. 14, 11 a. m.
Brightwater, Mar. 14, 3 p. m. and night.
Bentonville, Mar. 21, 11 a. m.
Colony, Mar. 21, 3 p. m. and night.
Green Forest, Mar. 28, 11 a. m.
Alpena, Mar. 28, 3 p. m. and night.
Lincoln, Apr. 4, 11 a. m.
Gravette, Apr. 4, 3 p. m. and night.
Rhea, Apr. 10-11.
Prairie Grove, Apr. 11, 3 p. m. and night.
Thornsbury, Apr. 17-18.
Centerton, Apr. 18, 3 p. m. and night.
Gentry, Apr. 25, 11 a. m.
Springtown, Apr. 25, 3 p. m. and night.
New Home, May 1-2.
Siloam Springs, May 2, 3 p. m. and night.
Huntsville, May 9, 11 a. m.

For Sore Throat



Rub throat and chest with Vicks; cover with warm flannel. Its double direct action (inhaled and absorbed) brings welcome relief.

VICKS
VAPORUB

Goshen, May 9, 3 p. m. and night.
Fayetteville, May 16, all day.
Eureka, May 23, 11 a. m.
Berryville, May 23, 3 p. m. and night.
Elkins, Wednesday May 26, 7:30 p. m.
Farmington, May 30, 11 a. m.
Winslow, May 30, night.
Rogers, June 6, 11 a. m.
Rocky Branch, June 6, 3 p. m. and night.

—J. A. Womack, P. E.

HELENA DISTRICT. (Second Round).

Marianna, Mar. 14, a. m.
Hughes, Mar. 14, p. m.
Elaine, Mar. 21, a. m.
West Helena, Mar. 21, p. m.
Widener and Madison, Mar. 28, a. m.
Forrest City, Mar. 28, p. m.
Turner, Apr. 4, a. m.
Holly G. and Marvell, Apr. 4, p. m.
Clarendon, Apr. 11, a. m.
Brinkley, Apr. 11, p. m.
Helena, Apr. 18, a. m.
Hayes-Lexa, Apr. 18, p. m.
Aubrey, Apr. 25, a. m.
Wheatley, Apr. 25, p. m.
Colt, May 2, a. m.
Wynne, May 2, p. m.
Vandale, May 9, a. m.
Parkin, May 9, p. m.
Earle, May 16, a. m.
Crawfordsville, May 16, p. m.
Round Pond and Heth, May 23, a. m.
Hulbert, May 23, p. m.
Hunter, May 30.
Cherry Valley, June 6, a. m.
Harrisburg, June 6, p. m.

—Jas. A. Anderson, P. E.

JONESBORO DISTRICT (Second Round).

Hickory Ridge Ct., all day, Mar. 7.
Lake City Ct., at Lake View, 11 a. m., Mar. 14.
Luxora, 7:30 p. m., Mar. 14.
Osceola, 11 a. m., Mar. 21.
Dell Ct., at Keiser, 7:30 p. m., Mar. 21.
Fisher St., Jonesboro, 11 a. m., Mar. 28.
Brookland Ct., at Pine Log, 3 p. m., Mar. 28.
Huntington Ave., Jonesboro 7:30 p. m., Mar. 28.
Blytheville, First Church, 11 a. m., Apr. 4.
Lone Oak Ct., at Lone Oak, 3 p. m., Apr. 4.
Blytheville, Lake St., 7:30 p. m., Apr. 4.
Joiner Ct., at Bardstown, 11 a. m., Apr. 11.
Marion, 7:30 p. m., Apr. 11.
Bono at Fifty-six, 11 a. m., Apr. 18.
Jonesboro Ct., at Pleasant Grove, 7:30 p. m., Apr. 18.
Manila, 11 a. m., Apr. 25.
Leachville, 7:30 p. m., Apr. 25.
Nettleton and Bay at Bay, 11 a. m., May 2.
Tyronza Ct., at Tyronza, 7:30 p. m., May 2.
Blytheville Ct., at Yarbrow, 11 a. m., May 9.
Monette Circuit, at Macey, 7:30 p. m., May 9.
Brookland Ct., at New Haven, 11 a. m., May 16.
Jonesboro, First Church, 7:30 p. m., May 16.
Lepanto, 11 a. m., May 23.
Marked Tree, 7:30 p. m., May 23.
Truman, 11 a. m., May 30.
Wilson, 7:30 p. m., May 30.
District Conference will be held at Truman, April 19-21. The opening sermon will be preached by Rev. H. K. King, at 7:30 p. m., April 19.

—F. R. Hamilton, P. E.

LITTLE ROCK DISTRICT (Second Round).

Winfield Mem., Mar. 14, 11 a. m.
Henderson, Mar. 14, 7:30 p. m.
First Church, Mar. 21, 11 a. m.
Douglassville-Guyer Springs, Mar. 21, 7:30 p. m.
Des Arc, Mar. 28, 11 a. m.
Hunter Mem., Mar. 28, 7:30 p. m.
Bryant Ct., Apr. 3, 11 a. m.
Bauxite, Apr. 4, 11 a. m.
Forest Park, Apr. 4, 7:30 p. m.
Austin Ct., Apr. 24, 11 a. m.
Lonoke, Apr. 25, 11 a. m.
Fulaski Heights, Apr. 25, 7:30 p. m.
Carlisle Ct., at Rogers Chap., May 1, 11 a. m.
Carlisle Sta., May 2, 11 a. m.
Keo-Tomberlin, May 8, 11 a. m.
Mabelvale-Primrose, May 9, 11 a. m.
Oak Hill-Maumelle, May 15, 11 a. m.

—E. R. Steel, P. E.

MONTICELLO DISTRICT (Second Round).

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, Apr. 4, 11 a. m.
Willmot, 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).

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., April 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).

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.
Altheimer-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.

PRESCOTT DISTRICT. (Second Round).

Gurdon, Mar. 14, 11 a. m.
Prescott Ct., at Fairview, Mar. 14, 3:45 p. m.
Delight, at Saline, Mar. 20-21.
Murfreesboro, Mar. 21, 3 p. m.
Hope Ct., at Holly Springs, Mar. 28, 11 a. m.
Mineral Springs, Apr. 4, 11 a. m.
Columbus, at Sardis, Apr. 4, 3 p. m. and 7:30 p. m.
Bingen Ct., at Doyle, Apr. 10-11.
Center Point, at Center, Apr. 11, 3 p. m.
Spring Hill, Apr. 17.
Hope, Apr. 18, 11 a. m.
Glenwood, Apr. 19, 8 p. m.
Mt. Ida, Apr. 24-25.
Okolona, May 1-2.
Amity, Apr. 25, 3:30 p. m.
Prescott, May 2, 7:30 p. m.
Nashville, May 5, 7:30 p. m.

—J. L. Dedman, P. E.

TEXARKANA DISTRICT. (Second Round).

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. 31, 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.

—Francis N. Brewer, P. E.

SEARCY DISTRICT. (Second Round).

Judsonia, 11 a. m., Mar. 14.
Eald 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.
McCrory 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 2.

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.

Mena, Apr. 27, at 7:30 p. m.

—W. P. Whaley, P. E.

SUNDAY SCHOOL.

Lesson for March 7

JESUS WASHES THE DISCIPLES' FEET

LESSON TEXT—John 12:1-17.

GOLDEN TEXT—"The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many."—Matt. 20:28

PRIMARY TOPIC—The Loving Service of Jesus.

JUNIOR TOPIC—The Loyal Service of Jesus.

INTERMEDIATE AND SENIOR TOPIC—Jesus Dignifies Loyal Service.

YOUNG PEOPLE AND ADULT TOPIC—The Spirit of Christianity Illustrated.

With this chapter we enter into the very holy of holies of the book, namely, the inner revelation of Christ to His disciples.

I. Jesus' Amazing Love for His Own (vv. 1-3). Jesus was fully conscious of what was upon Him. He knew that the cross with all its anguish was just before Him. He knew that His disciples would shamefully forsake Him within a few hours. He knew that one of that number would be the instrument in the hands of the devil in His betrayal. He knew that all things were in His hands—was fully conscious of His deity. He did not withdraw His love from them because of their weakness and the shameful failure which He knew would soon be made manifest. "He loved them to the end"—to the uttermost. True love does not consider circumstances or the shortcomings of the person loved.

II. Christ Washing His Disciples' Feet (vv. 4-11). This act is symbolic of His amazing love for His disciples. Jesus did not regard His hands too holy to do this menial service.

1. Steps in This Service (vv. 4, 5). (1) He arose from supper. (2) Laid aside His garments. (3) Took a towel and girded Himself. (4) Poured water into a basin. (5) Washed His disciples' feet. (6) Wiped them with the towel wherewith He was girded.

These steps symbolize Christ's work of redemption. His rising from supper represents His rising from His place of enjoyment in the heavenly glory. His laying aside His garments is putting aside His vesture of majesty (Phil. 2:7, 8). His girding Himself is taking the form of a servant in the incarnation (Phil. 2:7). The water in the basin, His cleansing blood. His washing their feet, their sanctification by actual cleansing men through His Word (John 15:3; Eph. 5:26). His taking His garments again, His return to His place and position of glory (Luke 24:51).

2. Peter's Impetuous Ignorance (vv. 6, 9).

He goes from one extreme to the other. His failure to understand the significance of this service caused him to behave strangely.

3. The Significance of This Service to Those Who Participate in It (vv. 10-12).

(1) It is a Spiritual Cleansing (v. 8). Fellowship with Jesus is only possible as we are continuously cleansed from our sin. "He that is washed needeth not save to wash his feet but is clean every whit" (v. 19). The cleansing here is not the washing of regeneration (Tit. 3:5), but that of sanctification (John 17:17). Even regenerate people need the continual cleansing of Christ's blood in order to have fellowship with Him. He that is regenerated—washed in the blood of Christ (symbolized by baptism); does not need a repetition of the act; he only needs the cleansing of sanctification symbolized by the washing of the feet. After regeneration, as we go through this world we are contaminated by its sin.

(2) A Badge of Brotherly Affection. This act showed His abandonment to the service of His own. This is a lesson that is much needed today. We need more and more the fulness of brotherly love. Only can true love be proved by the service it renders.

(3) A Proof of Humility.

This was a lesson much needed by the disciples and much needed by us all. They had just been disputing as to who should be the greatest in the Kingdom. Their selfish motive was expressing itself. Christ's action was a concrete expression of His Spirit.

(4) Equalization.

As they would thus stoop to serve each other in the name of Christ, there would be the sure destruction of caste among them. Such service in the spirit of Christ is the great leveler of humanity.

III. An Example for Us (vv. 12-17).

The disciples of the Lord are under obligation to do to each other as He did unto them. This obligation rests upon His Lordship (v. 14). All who call Him Lord in sincerity will obey Him.

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