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 25, 1926. No. 12.

PUNGENT PARAGRAPHS.

Boasting of holiness is not a holy business.

A menace to our morals is the substitution of luxuries for necessities.

If you are sincere, you will abhor egotism in yourself as well as in others.

Conservatism is good if it does not make one a pessimist and an obstructionist.

Solid sorrow for sin is the proper prelude to sincere shouts of the salvaged soul.

Wild oats and tares flourish in the hearts of Christians who are not refreshed by spiritual showers.

The man who continually boasts about free salvation often refuses to pay for the conduits through which it comes.

THE REORGANIZATION OF THE GENERAL BOARDS: THE ELIMINATION OF THE BISHOPS.

As indicated in our last editorial, the report of the Commission on Reorganization of General Boards, printed in the Nashville Christian Advocate of Feb. 6, is easily the most amazing ever made by any commission in the history of our Church. In fact, in view of its revolutionary and radical character, it is little less than a monstrosity. One of the chief characteristics of this report is that it absolutely eliminates the bishops from the three great Boards which are to be created.

This cannot be an oversight, because the commission undoubtedly had the present composition of the Boards in mind. Then why are the bishops to be eliminated from these great executive boards? There are two possible reasons: Either the bishops, because they are bishops, are an embarrassment to the Boards, or because they are incompetent they are of no value on the Boards.

No time need be taken in discussing the later alternative, for while it is true that there are many men outside the episcopacy who are in every respect equal to the bishops, it is also true that we elect as bishops men who have distinguished themselves in some aspects of church activity. They are not fools; they are men of more than average ability, and will certainly measure up with the average of the other members of these Boards.

Is it possible, then, that the bishops are to be eliminated because as bishops on these Boards they overawe and embarrass the other members of these Boards? If reports of past meetings of the Board of Missions may be credited, there have been occasions when certain bishops, because of their overbearing manner and officiousness, have made the sessions of the Board unusually difficult. However, these men have been few, and the causes for their conduct have perhaps been removed. Is it fair to the church to eliminate all bishops because of the offensive personality of a few?

The Commission on Reorganization has created an issue. There must be a reason for it. The reasons may be sufficient to justify the proposed change; but until we learn what they are we object to the change. It should be remembered that ours is an Episcopal Methodist Church. In the beginning all administrative power was in the hands of the bishops. Gradually, perhaps without deliberate intention to weaken the authority of the bishops, but rather to provide additional oversight of certain interests, administration was divided and part of it placed in the hands of great Boards; but in the case of the Board of Missions, which is pre-eminently for administration, the bishops have always been ex-officio members. This is the first deliberate attempt to take the affairs of the Board completely from under the oversight of the bishops . If this radical innovation had been proposed forty years ago, it would have been promptly arrested by the bishops as a proposed

SEEST THOU A MAN DILIGENT IN HIS BUSINESS? HE SHALL STAND BEFORE KINGS; HE SHALL NOT STAND BEFORE MEAN MEN.—Prov. 23:29.

change in the Constitution, and sent to the Annual Conferences for consideration. It is possible that the College of Bishops may even now so decide; but they have surrendered so many powers and so gradually that it is now possible that this innovation might be allowed to pass.

However that may be, it is still a question whether the Church will permit its official leaders to be eliminated from the possibility of administrative activity on the Board of Missions which is the most important administrative board of the Church. In early American Methodism the bishops were the missionary leaders and enterprised all of our missions. In more recent years, our new missions have been opened by our bishops, and, with bishops giving much of the time to mission fields, they know far more about our mission work than do any others, with the possible exception of some of our missionary secretaries. These men are the living links that connect our missionaries and mission fields with the Church at home. Would it be wise, would it be fair to the missions to eliminate their representatives from the Board which determines their destiny?

It may be argued that the bishops would be invited to represent their missions before the Board. Granted; but they would not appear with the same authority, and they would be prevented from engaging in the general discussions. The Board of Missions is a part of the executive department of the government of our Church, and the bishops as the chief executives ought to be directly and officially a part of that Board. Under the proposed plan, the Board of Missions is to be composed of only one representative of each Annual Conference to be elected before the General Confrence meets. There is no guarantee that this will get the best men, those who are peculiarly qualified for service on this great Board. Annual Conferences often elect men, not because of any special qualifications, but simply to honor some popular member. In the new Board there would be practically none who would know the whole field, none who would represent the whole Church, but each would feel it a duty to represent rather the interests of the Conference which elected him. Thus, the great general interests might seriously suffer. The bishops who represent the whole Church and who know all of the fields are needed to prevent provincialism and to inject and maintain the ecumenical spirit. We honestly think that a Board of Missions without the Bishops would be like a ship without a rudder. It would be a dangerous innovation.

But what may be said about the elimination of bishops from the other Boards? There is a difference, and this difference has been recognized in the fact that all of the bishops have been ex-officio members of the Board of Missions, but only a few bishops have been members of other Boards. This is right. The Board of Missions in its activities exercises more of the episcopal authority than does any other Board, and for that reason should have the bishops, all of them, as members. It is not so with the other Boards. Some of these Boards, as the Epworth League Board and the Hospital Board, have charge of activities that are not in any sense episcopal. They are not dividing the authority of the episcopacy, and there is not the constitutional argument in favor of the appointment of bishops to these Boards. The argument stands on other ground, that of using men in lines of activity in which they are distinguished. We have had bishops who have so devoted themselves to certain lines of work that have become pre-eminent in these spheres, as, for example, Bishop Atkins in Sunday School work, Bishop DuBose in Epworth League work, Bishop Cannon in Temperance work, Bishop Candler in Hospital work and Bishop McMurry in Finance. In these special activities their very names connote something definite. Their connection with a Board in itself gives prestige and promise of success. Is it fair to such men to sidetrack them when they are elected bishops? Is it just to the Church to cut off the services of a distinguished man from the cause which he has been serving and which he is even better able to serve when he becomes a bishop? It is an honor to our Church that it has in Bishop Cannon one of the greatest authorities on Temperance in the whole world. It would be absurd to adopt a law that would make it impossible for such a man to lead the activities of his own Church in that line. It would humiliate him and argue a lack of appreciation of his Church for his great services. No Board, except the Board of Missions, should have as members all of the bishops, but it should be possible to appoint as members at large one or more bishops on any and every Board, so that advantage may be taken of the special ability and unusual experience of bishops. That, at least, should be our law, unless, indeed, we expect hereafter to elect only mediocre and colorless men to the episcopacy, or unless we expect hereafter to require so much strictly administrative work of each bishop that he will have no time whatever for any sort of special work in which he has become distinguished. Certainly all of these things should be considered in making a change.

No reader of this paper can justly charge its editor with truckling to the episcopacy on the one hand or minimizing its value on the other hand. We believe in our episcopacy, not in prelacy or ecclesiasticism, but in a general superintendency, and it is our sincere desire to secure as bishops the strongest men in the Church and then use them to the best advantage for promoting the activities of the Church. Aside from the tremendous influence exercised by the character of such men as should be elected to our episcopacy, we believe in confining them rather strictly to executive or administrative duties, but we believe in giving them sufficient authority to accomplish the purpose for which their office exists, and we believe in utilizing all of their great ability and experience for the benefit of the Church.

Later, we shall have something further to say about the episcopal office, but at this point, we simply wish to register our profound disapproval of the plan for reorganizing our General Boards in so far as it eliminates Bishops from the Board of Missions where they properly belong as general superintendents, and debars them from other Boards where they might be expected to render especially distinguished service.

SUNDAY AT CAMDEN.

Responding to a SOS call, I ran down to Camden Saturday night and found my good friend, Rev. Paul W. Quillian, pastor of our church, just recovering from a severe attack of influenza, but forbidden by his physician to exert himself for a few days longer. However, he was able to accompany me to the eleven o'clock service and back me up in the pulpit. It rained practically all day; hence the congregations were reduced; but in the morning the attendance was better than it is at some places when the sun is shining. At night, in addition to the rain, a stiff breeze made walking unusually difficult and almost prohibited the use of umbrellas; hence the congregation was small.

I attended the Sunday School and had the privilege of addressing the splendid Men's Class. It is a great Sunday School, well organized under the efficient superintendency of Mr. J. J. Tibbits. The remodeled Ramsey Hall is admirably adapted to the needs of the modern school.

(Continued on Page 3, Col. 2.)

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METHODIST CALENDAR.

Fayetteville Dist. Conf., Eureka Springs, March 24-25.
N. Ark. Conf. W. M. S. Conf., N. L. Rock, March 30-Apr. 2.
Batesville Dist. Conf., Newark, April 7-8.
L. R. Conf. W. M. S. Conf., Hot Springs, April 6-9.
L. Rock Dist. Conf., Asbury, L. R., April 12-14.
Ft. Smith Dist. Conf., Alma, April 14-16.
Jonesboro Dist. Conf., Trumann, April 19-21.
Prescott Dist. Conf., Glenwood, April 19-21.
Booneville Dist. Conf., Plainview, April 20-22.
Conway Dist. Conf., Russellville, April 27-28.
Texarkana Dist. Conf., Ashdown, April 28-29.
Pine Bluff Dist. Conf., Carr Mem., April 29-May 1.
General Conference, Memphis, May 5.
S. Meth. Press Assn., Memphis, May 12.
Monticello Dist. Conf., Tillar, May 25-27.
Comden Dist .Conf., Waldo, June 1-3.
Paragould Dist. Conf., Maynard, June 1-3.
Searcy Dist. Conf., Beebe, June 2-4.
Arkadelphia Dist. Conf., Malvern, June 3-4.
N. Ark. Conf. Lg. Assembly, at Searcy, June 7-12.
L. R. Conf. Y. P. M. S. Conf., Arkadelphia, June 14-19.
N. Ark. Y. P. M. S. Conf., Petit Jean Mt., July 5-10.

PERSONAL AND OTHER ITEMS.

The date, May 2-4, of Searcy District Conference in Methodist Calendar of last week, was an error. It should be June 2-4.

A good song to use on American Forest Week is "My Own Loved Arkansas." Send 25 cents for a dozen to the **Arkansas Methodist.**

Rev. B. E. Robertson, pastor at Colt, on March 14, preached the closing sermon of the local school to a crowded house. It was a fine message.

Today our college youth are more earnest, more conscientious, more spiritual, cleaner in life, in speech, and in soul than they were of yore.—A. Lawrence Lowell, President of Harvard University.

The March number of the North American Review has an article by Hiram Wesley Evans, in which the history, status, and aims of the Ku Klux Klan are fully presented under the title, "The Klan's Fight for Americansm." It is well worthy of reading by both friend and foe of the Klan.

On March 19, at San Antonio, Texas, the Mary Catherine Hall, gift of Mr. and Mrs. R. M. McFarlin to Westmoreland College, was dedicated by Bishop J. E. Dickey. This is the third munificent gift of the McFarlins to our Church, the first being the wonderful Memorial Church at Norman, Okla., and the second being the fine auditorium of Southern Methodist University. Mr. and Mrs. McFarlin, as good stewards of God, are giving liberally while they live to the greatest cause. May their tribe increase, and may they be abundantly blessed.

THE GENERAL CONFERENCE MEETS IN MEMPHIS during the Month of May

The Pledges to the CHRISTIAN EDUCATION MOVEMENT Should be paid before then

HAVE YOU PAID YOURS? DO IT NOW!

Our readers are asked to encourage the school children to enter the essay contests on Forestry which will be instituted in all rural and high schools during April, and to assist the teachers in putting on a program in their schools for American Forest Week, April 18-24. Let us save the trees and they will help to save our civilization.

The pretty brochure announcing Camp Sequoyah for this season has been received. This is a summer camp for girls located on the side of Mt. Sequoyah, where the girls have the advantage of the Western Methodist Assembly and a wonderful outing with educational features. For information write to Mrs. Mark N. Terrell, director, 504 N. Travis St., Sherman, Texas.

As may be seen in his field note from Waldron, Rev. O. C. Lloyd has been transferred to Alabama Conference and stationed at Whistler in Mobile District. A scholarly, earnest, faithful man, Bro. Lloyd has served acceptably at Heber Springs, as student pastor at Conway, and at Tuckerman and Waldron. He is one of our finest young preachers and we regret to give him up, but shall watch with interest his course in his old home conference.

Rev. R. N. Davis of Lanty is a worthy local preacher who for many years supplied hard charges in the old Arkansas Conference. So faithful was he that the Conference considers him almost as a superannuate preacher. He and his wife are now old and very feeble, and their income very meager. His wife is partially paralyzed, and almost helpless. She needs a wheel chair. If any brethren will help buy a wheel chair, or any one will donate a chair, correspond with the editor. Let those who are able respond to this worthy man's need.

In the March issue of the North American Review is a very able article by Pierre Crabites, who came from our own South and is now in English service in Egypt. He writes about the possibilities and probabilities of the production of cotton in the Sudan. He argues that, in a very few years, the English in the Sudan country will be producing some 2,000,000 bales of cotton of a better quality than anything grown in America except Sea-Island cotton. In concluding, he says: "I feel justified in saying that I view the future of American cotton planters with the gravest concern."

Last Sunday in a Memphis hospital Dr. R. R. James, aged 80, and his wife, aged 79, passed away. Lovingly united in life they were not separated by death. One of the most prominent citizens of Eastern Arkansas, a banker and a cotton planter, a physician in early life, Dr. James was for many years a pillar in the Methodist Church of Cotton Plant and a supporter of all our Methodist institutions. In recent years he had been deeply interested in hydro-electric development and had hoped to see a great plant on Little Red River. His wife was an exemplary Christian woman. Two noble Christians have gone to their reward.

The United States is "dry" not only legally but by moral conviction. American sentiment is not down-town sentiment, nor club sentiment, nor blind pig sentiment, nor newspaper sentiment; it is home sentiment, and workshop sentiment, and store sentiment, and school sentiment, and church sentiment. You must find the people's sentiment where the people live, and they do not live down-town. Newspapers are made down-town and read in residence sections. If they were made in the residence sections, they would be "dry." The American home is "dry" and the American nation gets its tone from the home, and not the "wet" newspaper.—Henry Ford.

Dr. Alfred F. Smith, editor of the Christian Advocate, Nashville, Tenn., writing to Bishop Thirkield, has this fine word concerning the editors of the Methodist Episcopal Church: "I am greatly pleased that the editors of your church have been of such high Christian spirit and have shown such marked brotherliness toward us Southerners throughout the entire time of the unification discussion. The editorials of your press the last few weeks have been of a very high order. It seems to me that they could have done no finer thing for the advancement of good feeling between our churches than to hold and express such views as they have published."—Ex.

The Honorary Arkansas Forestry Commission is promoting contests in essay writing on Forestry in the rural schools, the high schools, and in the colleges of the state. In the literature sent out it was stated that The Forestry Primer could be had for 25 cents. That is a mistake, it can be had free. Any one who is interested may get it by sending a two-cent stamp for it to the American Tree Association, 1214 Sixteenth St., Washington, D. C. We trust that many of our readers will take advantage of this liberal offer. The Primer is prepared by Dr. Chas. Lathrop Pack, president of the American Tree Association, who is devoting his life and fortune to forest conservation. Recently he has made gifts of forests for study to the University of Washington, Yale University, and N. Y. State School of Forestry.

By inadvertance, the paper last week failed to mention the friends who visited the office the week before while attending the State-Wide Training School for Leaders. They were: Revs. S. L. Wiggins, Crawfordsville; R. P. James, Hawley Memorial; Presiding Elder F. M. Tolleson, Ft. Smith District; R. E. Cannon, DeQueen; R. M. Black, Mammoth Spring; J. M. Cannon, Wilmot; W. L. Blevins, Dardanelle; W. T. Wilkinson, McGehee; Glenn Sanford, Gravelly; A. N. Story, DeView; E. L. Bearden, Batesville; J. A. Sage, Texarkana; Presiding Elder J. J. Stowe, Arkadelphia District; Rev. and Mrs. F. A. Lark, Newport; and Rev. and Mrs. C. R. Andrews, Holly Springs. Also Presiding Elder Wm. Sherman of Paragould District and Presiding Elder J. A. Womack of Fayetteville District and Rev. W. V. Womack of Forrest City.

For several weeks Col. John C. Coolidge, father of President Coolidge, had been reported at the point of death; hence there was no surprise when on March 25 he quietly passed away at his modest farm home in Vermont. He was a typical New Englander of the old school, frugal, industrious, honest, and public-spirited, taking an active part in the simple life about him and unspoiled by the publicity coming to him out of his relation to his distinguished son. From his kind of stock good men come, and as long as such men are the fathers of our leaders the nation is safe. The nation sympathizes with its sorrowing President, but rejoices in the character of both father and son. The story of their unostentatious lives is a tonic in these days of softness and display. As our hearts go out in sadness to our bereaved President we are strengthened for the every-day duties of life.

Last Friday night former Governor G. W. Donaghey gave a banquet to Mr. W. C. Coleman, of Wichita, Kansas, president of the Coleman Manufacturing Co., which produces many of the gasoline reading lamps used by farmers. As president of the National Life Insurance Co. and National Savings and Loan Association he is now associated in business with Governor Donaghey. He was feliciously introduced by Mr. Wallace Townsend, recently Republican candidate for governor of Arkansas as a successful business man and philanthro-

CONTRIBUTIONS.

MORE HOSPITAL PROGRESS.

By Charles C. Jarrell, Gen. Sec.

The work of the General Hospital Board recently carried me on a circuit that included Tucson, Ariz., Los Angeles, Calif., Chicago, Ill., and Evanston, Ind. More than ever as I learn the mind and heart of the Church and study the mind of the Master I am convinced that the Southern Methodist Church should not and will not look back, having put her hand to the hospital plow.

The hammers are heard on Baptist hospitals all over the South. The Catholics are offering everywhere (scientifically) alluring operating-rooms to the doctors of the South and they have not read amiss the letter and spirit of the New Testament.

This recent trip was enough to stir the heart of any churchman. An attractive offer has been made the Church at Tucson, Arizona. The General Conference can begin here in a substantial and yet conservative way her ministry to the throngs of tubercular people who flock constantly to the arid air and glittering sunshine of the Suthwest. We can under the same "overhead" maintain in separate buildings a ministry to the general surgical and medical patients of the State.

The General Hospital Board will present this offer to the General Conference with its endorsement.

On the way home came the meeting at Lexington, Kentucky, of the trustees of the Good Samaritan Hospital. This was a memorable meeting where fact and vision were wedded at the altar of faith. The trustees has said "We must go forward; we have this contract with the Shriners that will call for more steam, more hot water, more operating space, more nurses. The Shriners are building their hospital for crippled children next door, relying on our promises."

Preachers and laymen were almost "shouting happy" when it was realized that $57,000.00 had been given to the hospital that morning toward the enlarged program. This should stir Lexington and the state of Kentucky.

Surely the General Conference will speak in tones as tender as the healing words of Jesus, with echoes as wide as the Church.

A WORTHY CHALLENGE.

By P. L. Cobb.

Every Missionary Special, however, small, has its value. 1. It makes its contribution to a larger program of world service; 2. It contributes to a more extensive cultural program; 3. It is a link that unites the individual or the Chritsian community at home with the individual of the Chritsian community that lies beyond the local horizon; 4. It intensifies the spiritual life of the individual and the community that gives of their means, their yearnings, and their prayers in a direct objective way otherwise impossible.

While this is true of all specials there is one value of the large special which, in the nature of the case, the smaller special cannot have, that is that its reach and sweep are further and more mighty.

One man gives a special of seven-million dollars to one of our two church universities; buildings spring up as if by magic, new departments are added and a great university is in the making.

Another of our great captains of industry assigns himself a series of specials in his native state. Out of his close touch with his own people and love for the mighty-million dollars flow. The greatest single gift ever made to an educational institution goes to the school of his home town.

The Candlers in Atlanta and the Dukes in Durham, N. C., give the institutions which they know, love and have fostered during the years; to institutions in which they believe, educational plants tested by the years and approved by results.

Close connection with a college or university, even of another denomination, in his home town has made many a man of wealth forget his obligation to his own church institution of a similar grade because it is located in another part of the country.

What is the secret of this munificence and how are we to capitalize it for our missionary program? The answer is easy, let the Church grow world citizens, men of vision who can see beyond the community to the state, beyond the state to the nation, and beyond his own nation to the other nations.

Make them to know the results of Soochow University, Kwansei Gakuin, Granbery College, Candler College, in Cuba, as they know the schools in their own towns. Develop in them a passion for service to all God's children, and as our great leader took the world for his parish and our first bishop literally gave his life to those without Christ in the regions beyond, so our captains of industry will pour out their wealth that all may know Christ.

What would it have meant to our mission colleges to have received such a gift as that of a Candler or a Duke? The benefaction of the former would have carried on for five years, not only our mission schools, but all that two and one half million Methodists are doing for the fifty millions in our eleven foreign mission fields while the gift of the latter to Duke University and his native state would run our foreign missions, on their present scale, for fifty-three years.

Let us repeart this,—Mr. Duke's single gift to a single state would do all that our church of two and one half million members is doing at present rate for fifty-three years—more than half a century.

If our Mission Board should receive such a gift every Southern Methodist could fold his hands and sing himself to everlasting bliss and the program of foreign mission work as we are doing it now would go on without a break until five-sixths of the present crowd of us have gone to our graves.

What a comment on our indifference, our lack of vision, our want of love, the utter lack of fervor and passion of the average Methodist.

Roger Babson reported today that we are at the peak, fifteen per cent in prosperity above normal. No other nation has ever dreamed of such wealth as we possess. We are not niggardly, we are the world's largest givers.

Our own Church laid on the altar last year forty-one millions dollars, exclusive of such gifts as those to Emory and Duke Universities, and outside of private giving to Community Chests and other charities. And yet out of every dollar of this forty-one million, we spent on our home churches ninety-six per cent for the twelve million people for whom we are responsible at home and barely four per cent of each dollar to take Jesus Christ to the fifty million people for whom we are absolutely responsible in our foreign fields.

Does not this raise the question as to whether, with all the splendid missionary spirit in our Church, the average Southern Methodist has a right to be called missionary? Has he not by his own act named himself a hard-shell? Is not the hard-shell the more consistent? When the enthusiasm of youth proposes a missionary program the hard-shell commands silence and

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Mr. Coleman complimented Gov. Donaghey as a high type business man who devotes a part of his time to public service, and, after recognizing Arkansas as a good place for investment, spoke eloquently of the altruistic ideals that are now more and more dominating the business world. Arkansas is fortunate in beginning her industrial development in this age of service. It is inspiring and encouraging to hear big business men preach as many are now doing. This is one of the choicest fruits of Christianity.

BOOK REVIEW.

Public Opinion In War and Peace; by Abbott Lawrence Lowell; published by the Harvard University Press, Cambridge, price $2.50.

This volume is based on the latest and soundest teachings of Psychology and is treated in a scholarly way, although in language simple and free from technical terms. Students of History, of Sociology, and of Political Science would profit by a careful reading of this book. The nature, formation ,and functioning of public opinion, are all set forth with great clearness . The reasons for our past-war conditions and problems are pointed out so clearly that we are given a starting point from which to work toward building up the type of public opinion that will correct our troubles and assure our progress toward the goal of our national ambition.

The Pastoral Office: An Introduction to the Work of a Pastor; by James Albert Beebe; published by the Methodist Book Concern, New York and Cincinnati; price $3.00.

The author shows a thorough understanding of the many phases that go to make up the duties of a pastor. His discussion of worship and the many elements that enter into worship, shows a keen spiritual insight into the human heart with its constant need of a God to worship. The volume is full of practical and helpful suggestions. Every young pastor should own and frequently consult this volume. He and his work could not fail to be strengthened thereby. Even the pastors with many years of successful experience will draw great inspiration from the reading of this volume. We heartily recommend it to all and especially to the young preachers.

The Life-Story of Alice Culler Cobb and Her Work in Wesleyan College, Georgia, "The Portal of Wonderland;" by Mary Culler White; published by Fleming H. Revell Company, New York; price $1.50.

This book takes the story of a timid little child in the early days of Georgia and brings that story step by step to the wonderful development of one of the South's truly great women. It is an especially interesting narrative since it is also a history of the founding and development of Wesleyan College, the oldest chartered college for women in the world. This book is recommended to the young people of our churches and colleges, as it shows the power of high ideals to accomplish great tasks.

SUNDAY AT CAMDEN.

(Continued from Page 1.)

At night I visited the Epworth League and spoke to the small group of fine young people who had braved the stormy weather. Bro. Quillian feels very proud of his three Leagues, and their loyalty to the program of the church. Don Harrell is president of the Senior League; Tyndale Fooks is superintendent of the Intermediates; and Mrs. Roy Garner is superintendent of the Juniors.

Of course, the Woman's Missionary Society, under the presidency of Mrs. J. J. Tibbits, is a highly efficient organization doing the work that is expected of it.

Mr. W. W. Brown is the capable chairman of a strong official board which manages the financial affairs of the church in a thoroughly business-like manner. Inspired by the wise leadership of the pastor, these men have within the past year remodeled the church, doubling the capacity of the auditorium and making the whole plant as good as new, at a cost of some $25,000, of which two-thirds are already paid and the balance pledged to be paid in another year. Salary, claims, and all expenses are easily met, and $1,250 have been paid on the Missionary Emergency Fund. By faithfully presenting the idea of stewardship the number of contributions has practically been doubled and the work systematized.

Everything in connection with this old, but revitalized church seems to be working smoothly, and since Bro. Quillian became pastor 229 new members have been added, and 81 are already ready to unite with the Easter class. Although young in the ministry, Bro. Quillian has proved himself one of our best pastors. He is greatly loved and honored both by his people and the citizenry of Camden, and he is warm in his praise of both church and city. He is ably assisted by Mrs. Quillian and by Miss Sue L. Medlock, recently returned from China, who is employed to care for certain activities. Since conference the roomy parsonage has been completely overhauled and is now in first-class condition.

Camden, originally an important river town, which after the coming of the railroads jogged complacently along, now, on account of proximity to the oil field, is fast becoming a thoroughly modern town. Most picturesque of South Arkansas cities, located on the bluffs of the Ouachita River, with well paved streets and lovely lawns shaded by magnificent monarchs of the forest, Camden, with three railroads, and slack-water affording all year navigation, and surrounded by many rich natural resources, is destined to be a great industrial centr. Evidences of prosperity and progress are witnessed on every hand. And, best of all, it is morally cleaner than ever in its history. Liberated from the menace of the open saloon, Camden has improved in every way, and is a thoroughly attractive residence city with fine churches and excellent public schools.

Meeting many old friends and royally entertained in the parsonage home, I had a pleasant Sunday, and, returning Monday, had a delightful companion in Dr. J. M. Williams of Galloway College, who had spent Sunday at El Dorado, relieving Dr. Hammons, another "flu" sufferer.—A. C. M.

proclaims, "The Lord does not need the help of youth; when he gets ready to save the world he will do it."

On the other hand, the average Southern Methodist admits all claims of the missionary program, raises forty-one million dollars and spends ninety-six cents of every dollar on himself and his, and tosses four cents to the fifty-million people in other lands for whom his Church has officially and by every token accepted responsibility.

Has not the time come for a new missionary policy? As we glance over the magnificent gifts made to Southern Methodist colleges in the past five years to say nothing of the gifts to colleges of other Churches and independent institutions; as we consider the stupendous endowment and equipment of our universities, the greatest in the world; the almost unlimited foundations for various purposes made by men in close touch, is it not time for our captains of industry to take personally conducted tours to all our fields, and for our laymen to go by the scores and hundreds and thousands that they may see the needs, the opportunities and the privileges of doing for the millions of disadvantaged peoples of the world what they are doing for our home people?

RESOLUTION TO INVESTIGATE THE POLITICAL ACTIVITIES OF THE A. A. P. A.

The following resolution was submitted by Congressman Tillman February 23, 1926, which was referred to the Committee on Rules and ordered printed:

"Whereas the Association Against the Prohibition Amendment, an incorporated association, and its various subsidiaries have raised and expended large sums of money, the amounts, sources, and expenditures of which have not been made public; and

"Whereas no reports have been made as required by law under the Federal Corrupt Practices Act of the expenditures and sources of such funds; and

"Whereas said organization stated, at the time of its organization in New York, among other things, that it intended to influence the opinion of the Supreme Court concerning the Eighteenth Amendment, as follows:

"'The members of the United States Supreme Court are extremely sensitive to public opinion. They must be made to feel the weight of public opinion that has been aroused all over the country by this attempt to prohibit by constitutional amendment, the natural and inherent rights of free men in a free counrty. That sentiment can only be crystalized by the expenditure of a very considerable sum of money,; and

"Whereas said Association Against the Prohibition Amendment filed no report of its campaign contributions in 1920, and in 1922 and 1924 failed to comply with the law in other respects; and

"Whereas the purpose of said organization is to repeal the National Prohibition Act, and as a first step to secure a light wine and beer amendment to the National Prohibition Act; and

"Whereas in the states where said association has dominated the legislature, to-wit, New York and Maryland, no state enforcement codes are provided as is obligatory under the Constitution ;and

"Whereas the program and plan of the Association Against the Prohibition Amendment means the destruction of state and federal laws necessary to uphold and enforce the Constitution, which is in direct conflict with the duty imposed on Congress and state legislatures; and

"Whereas the Association Against the Prohibition Amendment is now seeking to raise a special fund of $300,000 to defeat two hundred Congressmen who have voted for regulations to enforce the Eighteenth Amendment, as is shown in the letters appealing for funds and circulars inclosed with them, to-wit:

"'It costs us, on the average, $1,500 to organize in a congressional district effectively enough to win a Congressman there.

"'Will you be one of three $500 contributors to take care of one district?

"'Or will you be one of fifteen $100 contributors ?

"'We are building organizations in approximately two hundred congressional districts now represented in Congress by men who have been voting "dry" whenever the question has been brought up.

"'We are raising the money and going into districts as rapidly as financial receipts permit us to.

"'The association will during 1925 greatly enlarge the scope of its activities and will increase tenfold its working personnel and facilities'; and

"Whereas the Association Against the Prohibition Amendment claims that it has a regular income of $300,000 to carry out the above program, besides the emergency fund of $300,000 to defeat dry Congressmen; and

"Whereas the association lists among its achievements in its letters and literature the following, claiming the defeat of candidates for office, public officials, and enforcement agents who are in favor of the law as well as its enforcement, to-wit:

"'We are maintaining a trained political force to fight your battle in the next campaign. We have established branches in practically every doubtful state. We have raised for the work over $1,000,000, and have expended and accounted for every cent of it honestly.

"'We played a prominent part in procuring the repeal of the Mullen-Gage law (New York).

"'We have kept the fires of liberal thought burning, in spite of abuse and slander; we have succeeded in bringing into this movement women and men of the highest character, and have thereby given standing and respectability to those principles which have been so wickedly maligned that they once seemed disreputable; we have largely gained the confidence of the public press and the news associations which now handle our publicity fairly and courteously.'

"'The foregoing accomplishments have done much to bring about the Anti-Saloon League's loss of power, the fading out of Haynes, and the passage of the headship of the Enforcement Unit to the control of an able, patriotic, and conscientious official.

"'It is not necessary to amend the Constitution to get back to beer and light wines. The Volstead law may be repealed merely by a majority vote of Congress. We are not facing a hopeless task.

"'Our task is to convince a majority of the members of Congress that Volsteadism is a failure, or to elect a favorable majority in the next Congress.

"'Our Nevada branch defeated the local state enforcement bill.

"'We have turned the elections in many congressional districts. Honorable John Philip Hill, member of Congress from Maryland, has, with our very active aid, turned an adverse majority of ten thousand into a favorable one of fifteen thousand.

"'A new department was organized for political work in congressional districts. It is intended to go ahead actively with this work at once. We have saved the money to carry it on, and a dollar spent now will accomplish more than ten spent in the rush of a campaign.

"'Recently we added to our staff two men who have in the past been national directors of presidential campaigns for the two great political parties.....Our field force under the direction of these men will survey conditions in Congressional districts throughout the United States and will pick out districts in which we may be expected to be successful in making the fight.....The work that is being done by our field force under the direction of these political experts will be supplemented by the work of our personal liberty clubs, which are being organized throughout the country . The opposition is well organized through the activities of the Anti-Saloon League and of the Woman's Christian Temperance Union. We anticipate that by forming personal liberty clubs in the various districts we will be able to overcome this condition.....Of course, volunteer committees and liberty clubs work in close harmony and cooperation with the headquarters of the association and with the two political experts above mentioned.... The national headquarters of the association has upon its staff two experienced newspaper men who prepare articles dealing with the evil effects of prohibition, statistics giving incrases in crime and taxes under prohibition, and so forth.....In addition to the publicity men employed in the Washington headquarters office many of our branches have their own publicity men who do similar work within the various states; and

"Whereas the Association Against the Prohibition Amendment has the support of brewers and maltsters, whose political activities were condemned in the hearing before the Judicary Commitee of the Senate in S. Res. 307 in 1918, including—

"'(a) That they have furnished large sums of money for the purpose of secretly controlling newspapers and periodicals.

"'(b) That they have undertaken to and have frequently succeeded in controllong primaries, elections, and political organizations.

"'(c) That they have contributed enormous sums of money to political campaigns in violation of the Federal statutes and the statutes of several of the states.

"'(d) That they have exacted pledges from candidates for public office prior to the election.

"'(e) That for the purpose of influencing public opinion they have attempted and partly succeeded in subsidizing the public press.

"'(f) That to suppress and coerce persons hostile to and to compel support for them they have resorted to an extensive system of boycotting unfriendly American manufacturing and mercantile concerns.

"'(g) That they have created their own political organization in many states and in smaller political units for the purpose of carrying into effect their own political will, and have financed the same with large contributions and assessments.

"'(h) That with a view of using it for their own political purposes they contributed large sums of money to the German-American Alliance, many of the membership of which were disloyal and unpatriotic.

"'(i) That they organized clubs, leagues, and corporations of various kinds for the purpose of secretly carrying on their political activities without having their interest known to the public.

"'(j) That they improperly treated the funds expended for political purposes as a proper expenditure of their business and consequently failed to return the same for taxation under the revenue laws of the United States.

"'(k) That they have subsidized authors of recognized standing in literary circles to write articles of their selection for many standard periodicals'; and

"Whereas this Association and more than thirty other national wet organizations are asking for the legalization of beer and wine either through the repeal or amendment of the National Prohibition Act, without first changing the Constitution so that it could be done legally: Therefore be it

"Resolved, That the Committee on the Alcoholic Liquor Traffic of the House of Representatives is hereby authorized to send for persons, papers to compel the attendance of and to administer oaths to witnesses, to conduct such inquiries at such times and places as the commitee may deem necessary, and to report its findings and recommendations to the House of Representatives with such report as said committee may submit in connection with any proposed legislation, and the sum of $5,000 is hereby appropriated, out of any moneys in the Treasury not otherwise appropriated, for the purpose of making effective the purposes of this resolution."

In commenting upon the resolution Congressman Tillman said:

"Congress should investigate any organization which seeks to repeal laws necessary to enforce the Con-

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stitution, especially when such an organization plans to bring back the brewers who were the most corrupt force in American politics.

"This wet organization admits having raised and spent large sums of money to influence elections but has not filed proper reports, under the Corrupt Practices Act, showing the source and expenditures of these funds. It now announces that it is trying to raise $300,000 in addition to its usual $300,000 income, to defeat 200 dry Congressmen.

"In spite of the Supreme Court's declaration that it is the duty of a state to pass legislation enforcing the Eighteenth Amendment, this organization against the Constitution boasts of having played a prominent part in repealing New York's enforcement code and in defeating the Nevada enforcement bill. In Maryland where this group is in control of political power, the concurrent power of the state to enforce this portion of the Constitution has never been exercised.

"This wet organization even boasts in its communications of controlling the choice of enforcement officials.

"The nation is entitled to know how actively this wet group is being supported today by the brewers who would profit in the sum of billions of dollars yearly if the prohibition law can be broken down. Part of the brewers' methods, as was shown by the Senate investigation, was to furnish money for the secret control of newspapers and periodicals and to organize and support supposedly independent organizations which fought prohibition. The boycott, secret pledges from candidates prior to election, contribution of enormous sums to political campaigns, and subsidization of well-known authors were part of the strategy used by the brewers before prohibition. Just how much of these tactics are being followed today, through the wet organizations, should be revealed to the American people."

SHALL THE CAPITAL OF THE NATION HAVE A SABBATH LAW?

By R. H. Martin, D. D.
Director of Sabbath Observance
Presbyterian Church U. S. A.

On Jan. 8th, Hon. Wm. C. Langford of Georgia introduced into Congress a bill to secure for Washington City and the District of Columbia what they do not have—a Sabbath law.

On March 4-6 inclusive public hearings on this bill were held before the Sub-Judiciary Committee of the Committee on the District of Columbia. Six sessions were held and thirteen hours occupied by those advocating and opposing the Bill before the Committee. At every session hundreds crowded into the large Caucus Room in the House Office Building where the hearings were held in order to accommodate those who wished to attend. The interest was intense.

Opponents of the Bill were the Seventh Day Adventists, the Religious Liberty Association, the Anti-Blue-Law League of America, some labor organizations, representatives of theatrical and movie interests and others. The opposition was led by the Seventh Day Adventists who attended the hearing in great numbers and who have been untiring in their efforts throughout the country to flood Congress with petitions against the bill.

Among those advocating the passage of the bill were the following: the Lord's Day Alliance of the U. S. officially representing eleven of the leading Protestant denominations of America, representatives of the Presbyterian, Methodist Episcopal, Protestant Episcopal and other churches, W. C. T. U., Boy Scouts of America, Federation of Churches of Washington City, Barbers' Union and Bible Classes of Washington City.

The bill would prohibit, on the Lord's Day in the District of Columbia, commercialized amusements and sports, and secular labor and business, works of necessity and charity (liberally interpreted) excepted. Its provisions are not so strict as those of a good number of the remaining States. Forty-four of the States have Sabbath Laws. Washington City the Capital of the Nation, has none. The shocking desecration of the Lord's Day in the nation's capital is the nation's concern as well as Washington's. It is both a national calamity and a national sin.

It is believed there is a fair prospect of securing from the Committee a favorable report on this bill. But there is urgent need that the Committee and Congress hear from those throughout the country who favor its passage. Remember Washington City does not have self-government: Congress governs it and is responsible, not to Washington, but to the country for what it will do with this proposed legislation.

The enemies of the bill are flooding Congress with petitions against it. Let every true lover of the Sabbath and our country express to Congress his earnest desire for its passage.

Send petitions, letters or telegrams to your Congressmen and to Hon. Frederick N. Zihlman, Chairman of the Committee on the District of Columbia, Washington, D. C., urging passage of the Sunday Rest Bill for District of Columbia, H. R. No. 7179.

SERMONIC DEPARTMENT

CITIZENSHIP IN HEAVEN.

W. P. Whaley, D. D., P. E. Searcy District.

Our citizenship is in heaven.—Phil. 3:20.

I suppose you would hardly have thought that of Paul. It is said that he was a sorry looking little Jew. He had been ostracized by his people for becoming a Christian; and he could not stay long even with the people who were converted under his ministry and the churches he organized. He was continually dodging from place to place—poor, persecuted, and without a country. He is saying here that his country is Heaven.

You can not tell where a man lives by taking a mere glance at him. Some time ago I was in a court-room during the trial of a very dirty case. I was specially interested in a lawyer acquaintance who was engineering the defense. The court-room was dirty, the crowd was common, and the testimony of witnesses disgusting; but this lawyer threw himself heartily and sympathetically into the case, and I came out wondering how a man could live in the midst of all this. A few days later, I was passing down the hall of an office building and stopped at this lawyer's door. When I went in, I was amazed to find my lawyer friend in the midst of quite a different situation. His beautiful book-cases were filled with poetry, history, fiction, and philosophy; and there were fine pictures on the walls. Knowing this lawyer as I do, I suspect that he gets much of his living in this beautiful office.

I have a doctor friend with whom I have been much in the hospital and sick rooms elsewhere. I have seen him preparing for disagreeable operations, and I have seen him after he has completed such operations. I know he has to study diseases and deal with many offensive cases. I have wondered sometimes how he can stand it all. Not long since I was passing his office, and noticed his door ajar. Glancing in, I saw the doctor with a book in his hands. He was absorbed, and did not know anyone was near. His face was wreathed in a smile and his eye was lighted up with a fine happiness. As I walked in, he looked startled and shyly slipped his book out of the way. I said, "Good morning, doctor. What are you reading?" I supposed he was reading some treatise on surgery. But he said: "Oh, I was just enjoying a little of Plato;" and he reached for the book and read to me a marvelous paragraph from that old philosopher of Greece who lived twenty-five hundred years ago. That was a far cry from the operating room where he had been only an hour before.

If you ask the astronomer on Mt. Wilson where he lives, he will probably say something like this: "I eat and sleep in that little shack down on the side of the mountain; I set up my telescope among these rocks here on top of the mountain; but, if you ask where I live, I must tell you that I live all over the universe. Yesterday I spent in Mars; today I will be on Uranus; tomorrow I will be on Neptune. There are more than a hundred-million splendid living places for me in this universe."

If you ask the cotter where he lives, he will perhaps say something like this: "I plow in the little field back of this thatched cottage, and gather potatoes to feed my children; but I live with King David as he moulded the empire of Israel, led his armies against the Caananities, and sang in the tabernacle in Jerusalem."

If some one had asked John Wesley this question, that great soul would have replied: "Up and down England, preaching to the poor in little chapels and out of doors; but the world is my parish."

If some one had inquired of St. John about the place of his residence, that loving apostle might have said something like this: "I pace like a caged lion over the bare rocks of this little isle through the whole day, I sleep in that cave at night, and I eat my scanty fare off that ledge of rock that overhangs the sea; but I live in a new heaven and a new earth wherein dwelleth righteousness."

Jacob's reply to such a question, I imagine, would have run about this way: "I may sleep on the ground by the highway, with a stone for my pillow; or I may be in my comfortable bed under a tent on Laban's farm; but I carry a ladder with me, and whensoever I choose I may set it up and ascend to heaven on it or invite my friends from there to come down to me."

You have heard the story of the stonebreaker. As he pounded away on the rocks by the highway, he was whistling. A passing traveler paused and asked him what he was whistling. Then the stonebreaker sang for him the words to the tune he had been whistling:

"A tent or a cottage, why should I care?
They're building a palace for me over there.
'Though exiled from home, yet still I may sing,
All glory to God! I'm the child of a king.

I came across these lines not long ago. They were written by Edgar Frank. I am sure he speaks for many of you.

"How can you live in Goshen?"
Said a friend from far,
"This wretched country town
Where folks talk little things all the year,
And plant their cabbage by the moon!"
Said I:
"I do not live in Goshen,—
I eat here, sleep here, work here;
I live in Greece,
Where Plato taught,
And Phidias carved,
And Epictetus wrote.
I dwell in Rome,
Where Michael Angelo wrought
In color, form and mass;
Where Cicero pened immortal lines,
And Dante sang undying songs.
Think not my life is small
Because you see a puny place
I have my books; I have my dreams;
A thousand souls have left for me
Enchantment that transcends
Both time and place.
And so I live in Paradise,
Not here."

When an admirer expressed surprise and pity at finding a great man living in a mean house on a narrow lot, the great man smiled and replied: "But, you see, I own all the way up."

I can imagine now a scene in Jerusalem. The streets are athrong with the rabble. Street merchants are crying their wares. Everywhere are evidences of sordidness and greed. But yonder in an upper room some of this very people have gone up and are witnessing the marvels of Pentecost.

If some one had asked Jesus where he lived, he would have replied after this fashion: "I walk the narrow paths of Palestine; I sleep on the ground with a few friends; I eat sometimes the uncooked wheat as I pass through the fields; I feed a few hungry; I heal a few sick; I preach to a few who come to hear me; but my kingdom is not of this world."

Where was he when he quietly slipped out of his place before break of day, leaving the disciples asleep, and went away into the woods? When those intimate three were permitted to go with him up into the mountain and witness the transfiguration, they saw the possibilities of his high fellowship and communion.

The marsh hen builds a little nest on the watery sod, but she lives in the vastness and glory of the limitless woods, within hearing of the deep bass of the everlasting sea, and in the golden light of a sun that carries planets in his mighty swing.

"As the marsh hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space twixt the marsh and the skies."

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CHRISTIAN LIFE.

THE MOTTO

I sought from Socrates the sage,
Whose thoughts will live through every age,
A motto to direct my life,
A hero make me in the strife;
And Socrates said, "Know thyself."

To know myself did not suffice
To make me useful, true and wise;
I sought Aurelius good and great,
Wise ruler of the Roman state;
Aurelius said: "Control thyself."

O Nazarene, Thou who didst give
Thy life that man might fully live;
What message didst Thou leave for me,
That I might truly follow Thee?
The Savior said: "Deny thyself."
—H. Pearson.

TEMPERANCE AND PROHIBITION.

Why the two words? Do they not mean the same thing or at least in practice come to the same thing?

To some people they do practically mean the same, while to others there is a world of difference between them. To some, prohibition is a substitute for temperance, while others urge the substitute of temperance for prohibition in these days when prohibition has been enacted into law.

In England they have what is known as the "True Temperance Association," which is organized to oppose prohibition as a national measure. The total abstinence and prohibition people call it the "True Tippler's Association." It favors improved public houses for the encouragement of drinking—in moderation, of course. That is what all temperance people of that type favor.

In the Methodist Episcopal Church we have the Board of Temperance, Prohibition and Public Morals. Why so long a name, awkward as it is for ready reference by tongue or pen? Would not Board of Public Morals Cover all the activities of this society, vigorous as it is? But if it is desirable to specify that feature of public morals suggested by the other two words, why use both of them, seeing that the enactment of prohibition into the law of the nation, both constitutional and statutory, has virtually determined what temperance shall mean among us?

There is cogent reason and especially at this time for the use of both words. Neither can be substituted for the other, whether by the friends or foes of prohibition. They do not mean the same thing either etymologically or in good usage.

Prohibition is a police measure adopted by society for the promotion of the public welfare by the putting away of the traffic in intoxicating beverages as an evil which had become intolerable and insolent. It has not primarily to do with the use of such beverages, but by prohibiting the manufacture and sale it does practically prevent the use and does confront those who want to indulge in intoxicating beverages with a new ethical situation. To many of these this situation seems intolerable—an unwarranted invasion of freedom and personal rights.

Temperance is the principle of self-control in the use of meats and drinks and in the indulgence of the appetites and passions—it aims at the building of personal character and the furtherance of social welfare. It may mean abstinence or moderation. Moderation is sometimes temperance, temperance often demands abstinence.

It is not, however, for the sake of noting differences in the meaning of these familiar words that we call attention to both of them at this time.

What we want to emphasize is that in these prohibition days and in this prohibition land there is a more urgent demand for temperance, in the widest and deepest meaning of that word, than there ever has been before.

Only a temperate people— a people who recognize the principle and who practice in a large way the virtue of self-control and who know how to apply that principle in abstinence as well as moderation—only such a people are capable of securing the benefits of prohibition, of enforcing the law when enacted. A careless or self-indulgent people can not have prohibition, even though it has been embodied in the highest law of the land. Even if an intemperate people wanted prohibition they could not have it unless they first became temperate—unless they gained the power of self-control and the capacity for abstinence.

Prohibition is an exceedingly difficult attainment for the reason that it has to do with two of the most common and fundamental lusts of human nature—indulgence and covetousness—and for the further reason that there are so many and such easy facilities for making and distributing intoxicating beverages, that is, for defying the law.

Are the American people temperate enough to enforce prohibition? Have they the requisite self-control? Are they willing to practice the abstinence, imperatively demanded, for the sake of the benefits which every sensible man knows would follow the enthronement of the principle of temperance and the actual enforcement of prohibition as a police measure?

That prohibition can not be substituted for temperance is plainly manifest by the vast numbers of those who ostensibly, for political or other selfish purposes, favor prohibition but practice law-breaking and by the large and growing traffic in poisonous liquors.

On the other hand, the failure of prohibition enforcement would mean that the American people are distinctly lacking in temperance, the power of self-control, of abstinence and public spirit.

It is a significant fact which can not be ignored that the failure of prohibition is threatened in just those centers where law and government are imperiled to an alarming extent apart from prohibition. The lack of temperance is most manifest just where prohibition is in greatest peril.

Prohibition was demanded by the insolence of an abominable traffic. Temperance is imperatively demanded for the success of prohibition and just as imperatively by its failure.—Pittsburgh Christian Advocate.

HOLDING OUR VISION.

A vision is an extension of the horizon. The breadth of our view as well as the fullness of our experience are dependent on the distance of our horizons. Visions blaze the trail into territory as yet untraversed; they illuminate the path to goals which we have not hitherto won. Progress is not made apart from a vision. A vision, however, has this characteristic unless it is seized and held it vanishes. It has no habit of hovering around and intriguing the one who is not inclined to give it welcome and harbor.

A vision is a sign of life. Without it one perishes. Life's horizons are not fixed. They are constantly changing and are either coming closer in or they are moving further out. They are exceedingly sensitive to the visions we have. It is a gracious experience to catch a vision of true greatness and usefulness. But this is not enough. The vision must be seized, held tenaciously and translated into the doings of actual life. Visions must be made to live, and this is done only as they are incarnated in human experience. "What a beautiful field in which to labor" cried one man as he saw in the slums of a city the great possibilities in redeemed human hearts. What extensive horizons Christ had! His vision included all races and classes.

Do not be a visionary, but do hold steadfastly to your visions. Discouragements come; doubts arise; foes dismay, but those who are obedient to their heavenly vision attain the victor's crown. A placard in a show window announced: "We're winning and holding trade." "Winning and holding" is the phrase for us! Winning and holding—and we win because we hold. Hold your visions; keep them unobscured; look to the goal, and in so doing you will win where winning is essentially worthwhile.—Texas Christian Advocate.

GOD AND ETERNITY

Remember that God is working for eternity, and has eternity to work in. It takes centuries to make an oak tree; things without worth complete their life-course in a day or a week or a year. As for yourself, for you are building up a character which shall have eternal worth, have patience with God in the working out of His purpose, for He is making a kingdom which shall endure forever .....Be patient with other people, and out of the patient expectation try to help them.—James Iverach.

GOD'S WAY

For God esteems it one of His glories, that He bring good out of evil; and therefore it were but reason we should trust God to govern His own world as He pleases and that we should patiently wait till the change cometh, or the reason be discovered.—Jeremy Taylor.

SUFFERING.

The cause that cannot fail wins through suffering. If you want a world of light and no darkness, all calm and no storm, all peace and no strife, all life and joy and no sorrow and death, this is no world for you, and I have not a word to say to you this morning. But if you are willing to take this world as we find it, a vast and mysterious compound of light and darkness, calm and tempest, peace and strife ,life and love and joy; death and loss and sorrow, then I call upon you to come and take your place here. Help God to remake the world. Here is your place, here is your cause, and that cause cannot fail.—George A. Gordon.

GOD ABOVE.

Winds, storms, tempests, thunders, lightnings, raging flames, dissolving elements, the archangel's trump smiting the silence of the tomb, the universal air blazing with disastrous splendors, "the tribes of the earth mourning and beating their breasts," the wicked calling on rocks and hills to fall upon them and cover them, the shouts of the saved, the howlings of the damned—all, all will then utter one voice, all will pierce our very souls with their tones; all will repeat these words, "God alone is great, and God's salvation alone deserved the cares, toils, sacrifices of an immortal spirit."—Richard Fuller.

A MOMENT OF PRAYER.

O Thou that hearest all our prayers, fill us with such a longing for thee that we must go to thee in an increasingly eager spirit. Guide our thoughts that our personal needs may not shut out the needs of others. Satisfy us with thy goodness that we may pass it on. Fill us with thy light that we may show others the way. Amen.

BLESSED SHADOWS

There are ferns in the garden of the soul as well as flowers. There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by "the garish day," and so He takes us into the shade, the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is "the shadow of the Almighty." And here the ferns flourish, and the cloudy day makes the garden beautiful.—J. F. Jowett.

MEEKNESS

Let me emphasize the fact that the word "meek" does not mean "weak." There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated "meek" is used of a colt broken in and ready for its work . It means strength harnessed for service, force completely at rest, and therefore powerful."—Campbell Morgan.

ROYAL MEDIATOR.

Sometimes there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighboring state in character of a Spartan ambassador . Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador. No, he did not divest himself of his loyal dignity, but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God; but though He ever was, and still continued to be, King of the whole creation, acted as the voluntary Servant and Messenger of the Father. —F. W. Farrar.

A MOMENT OF PRAYER

O thou the creator of body and soul, we thank thee for the mind with which thou hast endowed us. Direct all that goes into the filling up and the drawing out of these minds of ours. Teach us anew the responsibility for that which these minds inspire in us and in others. Amen.

WHAT WILL THEY DO WHEN YOU ARE GONE

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.

The METHODIST BENEVOLENT ASSOCIATION
J. H. SHUMAKER, Secretary
808 Broadway, - - Nashville, Tenn.

FOR YOUTH.

BEYOND THE PROFIT OF TODAY

Lord, give me vision that shall see
Beyond the profit of today
Into the years which are to be,
That I may take the larger way
Of labor and achievement; so
Help me fashion, staunch and sure,
A work my fellow-men shall know
As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim
To scorn the recompense I earn;
But help me, as I play the game,
To give the world its just return.
Thou mad'st the earth for all of us,
Teach me, through struggle, strain and stress
To win and do my share, for thus
Can profit lead to happiness.

Guard me from thoughts of little men
Which blind the soul to greater things;
Save me from smug content and then
From greed and selfishness it brings;
Aid me to join that splendid clan
Of Business Men who seek to trace
A calm, considered working-plan
To make the world a better place.

Lord, let the faith of these be mine.
A creed creative, simple, true,
Let me but aid in their design,
Let me but share the work they do;
Teach me to hold this task above
All lesser thoughts within my ken.
That thus I may be worthy of
The name of Business Man. Amen!

—The Nation's Business.

GOODNESS AND CHARM

"It's too bad," said Mrs. Carter, who had recently taken rooms in the house of an invalid, "that Mrs. Hall seems so fond of that flibbertigibbet of a Rose, and almost blind to the excellence of Jane, who does so much for her."

"Rose is very charming," I suggested, "very bright and—"

"But she lets Jane sweep and scrub and cook," asserted Mrs. Carter. "Every morning it is Jane who lights the fire and prepares breakfast for her mother. She does at least twice as much before she goes to school as Rose does."

"Just observe a little longer," I said.

A week later we met again.

"I must admit," my friend said, "that Rose is a very attractive little thing! Jane is of course, a most excellent, capable and devoted daughter, but Rose is a sunbeam."

"Sunbeams," I agreed, "are desirable things."

"The other night," went on Mrs. Carter, "I went in with some flowers. The two girls had been to a concert. Jane hurried home to get her mother's half-past nine 'nourishment' ready. Rose stayed behind to chat with the girls. I thought her selfish until Jane, having served the lunch, sat down.

"'Tell me about the concert, Jane. Was it good?' asked her mother.

"'Oh, soso,' answered Jane.

"'Were there many vocal numbers?'

"'I didnt count.'

"'Did Mrs. Ross sing?'

"'No.'

"'Mrs. Jones?'

"'Yes.'

"'Oh, she did- Then her voice is better. Did she sing well?'

"'Yes, I guess so.'

"'Did she sing more than once?'

"'Yes.'

"'Was she encored?'

"'Yes.'

"Well, poor Mrs. Hall was worn out with her questions. Jane gave every answer as if it had been a beloved tooth and her mother a dentist. Then in came Rose, bright as a daisy.

"'O mother!' she cried. 'How I wish you had been there! It was such a charming concert! There were two piano duets and a solo by that boy Mrs. Graham was telling us about. He really plays quite well. And it wasn't a bit true about Mrs. Jones' voice having given way. She was down for two numbers, and was encored twice each time. And she sang Annie Laurie for the last. I wish you'd heard her. And Miss Pratt was accompanying in that black silk she always wears with a pink bow! I believe she'll go in for sashes next. The organist from Kamloops was there, and he made a little speech so funny and bright. All the Browns turned out in force, and Kitty is going to bring you some flowers soon. she said. Notice the suit if she wears it. It's a brown pin stripe with a cut away coat. And notice—'

"Then Jane interrupted.

"'Rose, you'll tire mother all out chattering like that,' she said.

"'No, I like it,' pleaded poor Mrs. Hall. 'I seem to get the good of everything Rose goes to.'

"Then Rose kissed her mother and danced off to bed. I admit, of course, that Jane helped her mother upstairs and remembered her hot water bottle. Oh, she's capable, to be sure; but how dull Mrs. Hall would be without Rose!"

"And what a fine thing it would be," I added, "if Rose could have some of Jane's sterling parts, and Jane a little of Rose's sunny temperament!"—Youth's Companion.

IDEALS.

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you secretly most love. Into your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.—James Allen.

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FOR CHILDREN.

ROVER'S TRICKS.

One time I saw some animals act—
I liked that show a lot—
Dogs, horses, tigers, elephants,
And some that I've forgot.

But since I've heard my uncle say
They're taught most cruelly,
And act just so 'cause they're afraid,
It's spoiled such shows for me.

I'd rather see my Rover's tricks—
He can't add two and two,
Nor read the clock—I wonder how
He knows when school is through.

He always meets me on the way,
And lots of fun have we,
For when I throw him sticks and things
He brings them back to me.

Perhaps you'd say his tricks aren't much,
But anyway I know
He doesn't do them 'cause he's 'fraid,
But 'cause he loves me so.

—Our Dumb Animals.

THE FIVE WISHES

"I wish I lived in a beautiful palace, with nothing to do but what I pleased," said little Susie Blake.

"Oh, I wish I was very, very pretty so that the people would look at me and say, 'She's the prettiest girl I ever saw!'" exclaimed Ella Dudley.

"And I do wish more than anything else, that I had lots and lots of money," said Dora Kyle.

"I would like to be very bright and write beautiful story books," said Maggie Wilkins.

"I wish to be good—so good that all my friends will love me," timidly said little Katie Otis.—Round Table

THE BIGGEST ORANGE.

Herbert was hungry, and the big bowl of golden oranges upon the table in front of him seemed to invite him to take one. Not that Herbert would have one, of course, but, he walked over just to smell of them. He knew they came from Peter's uncle's ranch in California.

"Ge away from there!" Called a sharp voice.

Herbert started and looked around. No one was in sight, but he scampered back to his seat to wait until Peter came down. Peter would offer an orange.

The one upon the top was the largest and the brightest, the smoothest and the shiniest orange that Herbert had ever seen.

Then Peter came running into the room. "Mother said you were here," he said. "I was training my dog in the yard. Did you hear me?"

"Did you say, 'Get away from there?'" asked Herbert, turning red and commencing to laugh.

Peter nodded, but looked puzzled. Then he saw the oranges. "Have one?" he invited.

He walked toward the table so that his back was between the bowl and Herbert. When he held it out to the other boy, the biggest orange was gone from the top.

On the way to school, Herbert kept wondering about that biggest orange. Of course, he would not have taken it himself, but he could not help but wonder where it had gone. Then he saw that Peter's pocket bulged out. Peter had taken the biggest orange himself. Peter was a pig.

When they were in school, Kurt Malcomb came in late and brought the teacher a red apple. Herbert looked at Peter. Perhaps the biggest orange was for Miss Thurston too. But Peter did not come forward.

When recess came, Herbert ran over to his friend. Maybe Peter was going to share the fruit with him; perhaps that was why he had taken the biggest one.

But Peter did not seem to want his friends around. When he turned to speak to another boy, Peter hurried off just as fast as he could go. Herbert decided he had gone out behind the woodpile to eat the big orange all by himself.

"Peter is a pig," he said, as he ran to the farther side of the school ground to play ball.

Soon after Jack caught at his sleeve. "Oh, Herbert," said he, "there's the biggest orange I ever saw on your desk. Why didn't you bring it out?"

Herbert brightened. So Peter had meant the orange for him after all; or perhaps he was ashamed. He ran into the schoolhouse as fast as he could, but there was no orange on his desk. Jack had been mistaken.

"I hope I don't have to walk home with Peter," thought Herbert after school. "I'll pretend to go and get a drink, and he will think I have gone, and start on."

Peter was not in sight when he came back, so Herbert went to the closet for his hat and coat and the gay cretonne bag that held his books. There was something in the bag—something round and big. Herbert took it out. It was the strange shiny orange! But it did not feel like an ordinary orange; it was queer and tinny.

Herbert ran out to the gate as fast as he could. Peter was lingering down the street, and he smiled when he saw the orange.

"It's a trick orange," he said. "Uncle sent it in a box with the others to fool me. I'll show you how to open it."

It was filled with candy—Herbert's favorite kind. Peter laughed. "I was afraid you would touch it this morning," he said; "I wanted to surprise you. I went across to the store at recess to get the candy. I put it on your desk, and then I decided to take it outside. I couldn't find you, so I hid it in your bag. How did you like my surprise, Herbert?"

"I think," said Herbert, and his friend wondered why his face was red. "I think it is the finest surprise I ever had."—Dewdrops.

THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

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Write TODAY for full information.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON....303 E. Sixth Street, Little Rock, Ark.
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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.

Soldiers of Christ arise!
And put your armor on
Strong in the strength which God supplies
Through his eternal Son:
Strong in the Lord of hosts,
And in his mighty power
Who in the strength of Jesus trusts
Is more than conqueror.
—Charles Wesley.

W. M. S. CALENDAR.

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

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

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

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

IMPORTANT NOTICE.

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

OUR WOMAN'S MISSIONARY COUNCIL

Dear Friends:

I am writing these few lines in transit, a little too tired to think clearly, a little too close to Council to get a true perspective but I want to send this personal note to you through this issue of the Methodist.

The meeting of the Council preceding the General Conference is unique in many ways. It is an exceedingly busy session. The midnight hour finds many committees still in session and often we have to reassemble at 7:30 in the morning. Morning prayer is set for 8:30 and at 9 oclock the regular session opens.

At this session there is a general review of all work done and things accomplished during the quadrennium and plans are made for another four years.

The theme of the meeting "Tested by the way of Jesus" was applied to the problems that now confront the mission world, at home and abroad. It took no great imagination to see that this principle at work would result in the realization of the motto which we faced constantly "Christ, Triumphant in Life and Work."

On Monday all business ceased and Dr. J. B. Matthews, Prof of Old Testament in Scarritt College, led us in the study of this "Way of Jesus," "Way of Fellowship with Men," "The Way of Peace," "The Way of Power," "Way of Love," and "Way of Life."

The two outstanding new features of this Council were the "Problem Hours' and the presentation of certificates to the missionaries.

At the Problem Hours Miss Mabel K. Howell and Miss Esther Case, administrative secretaries of foreign fields, led in a study of conditions in their respective fields, Miss Howell described the present situation in China with its growing nationalism and how it affects the missionary work of that land. She was aided by Miss Mary Low White who had been a missionary for twenty years in China and now at home on furlough, also by Miss Lois Cooper missionary and Miss Vong Pau Sze, a native Chinese who came as a fraternal messenger from China Missionary Society to Council. The present situation in Mexico was as thoroughly discussed by Miss Esther Case with additional light from the missionaries from that field, Miss Lilia Roberts, Miss Norwood Wynne and Miss Mary Massey. These were certainly very helpful hours to the women at the home base.

The Missionary Emeritus certificates were given to five retiring missionaries at this time. The requirements are that they serve the church thirty years or more and have reached the age of sixty-five. It is their honorable discharge and carries with it a salary of nine hundred dollars annually. Only one , Miss Rebecca Toland, was present, Miss Rankin and Miss Gaither are still on duty in China. Miss Holding and Miss Roberts were unable to attend. They were read according to seniority in service.

Miss Lockie Rankin who went to China in 1878 was the first missionary sent by the women of our church to foreign fields, and after 48 years of active service is still at work. The testimony of her years of service will be sent to her. Her history dates back to organization of the Woman's Missionary Society of M. E. Church, South.

Miss Rebecca Toland spent 21 years in Mexico and 23 years in Cuba, being a pioneer in both fields. Many years ago she received an official document which made her the adopted daughter of Matanzes in appreciation of her work for Cuban girls. As she received her certificate she was also given a loving cup and some beautiful flowers by the pupils and teachers of this school.

The others were:

Miss Maurine Holder, missionary since 1883 to Mexico.

Miss Lena Roberts, missionary since 1887 to Mexico.

Miss Julia Gaither who at the age of 78 is still at her task in China. She has had only three years of furlough in her 24 years of service.

We feel sure they would all testify, as did Miss Toland to the class just being consecrated, "It is a beautiful work and such a happy life.'—Mrs. R. A. Dowdy.

INTRESTING LETTER FROM THE MISSIONARY COUNCIL.

By Mrs. Preston Hatcher.

THE COUNCIL.

The sixteenth annual session of the Woman's Missionary Council held in Edenton St. Methodist Church Raleigh N. C., selected for the general theme, "Tested by the way of Jesus." The splendid program was arranged under the chairmanship of Mrs. E. B. Chappell, editor of Woman's Department of Missionary Voice. Problem Hours were so conducted that every interest of the missionary work could be thoroughly discussed. Thursday evening the service was given to the work in Oriental fields. China's problems are America's problems. The worship service of this session was conducted by Dr. W. A. Stainberry, Pastor Edenton Street Methodist Church. Miss Mabel K. Howell, Secretary Oriental Fields, presided.

Miss Mary Lou White one of China's valuable missionaries gave a very comprehensive address on the Nationalistic Movement in China, following is the synopsis.

THE NATIONALISTIC MOVEMENT IN CHINA.

In former years, the loyalty of the Chinese was given to the family rather than to the nation. Of late years, largely as the result of Christian teachings, a national consciousness has awakened.

Before 1840, foreigners were not allowed to reside in China, and foreign trade was limited to the one city of Canton, under exasperating restrictions.

This exclusion policy led to a series of wars with Western nations and Japan, in each of which China was defeated, and after which she was required to grant more and more rights to foreign nations.

The chief concessions were:

(1) The ceding of Hongkong to Great Britain.

(2) 99-year leases of territory to different nations.

(3) Opening of 49 treaty ports, in which foreigners may reside.

(4) Establishment of foreign port officers in various cities in China.

(5) Foreign control of maritime customs.

(6) Extraterritoriality.

The last of these is the chief source of present discomfort on the part of the Chinese. It means in brief that foreigners living in China cannot be tried by Chinese courts, and are practically independent of the control of the country in which they are residing.

Certain clauses in the treaties give special privileges to missionaries—to travel and reside outside treaty ports and to hold property throughout China in the name of the church. Indirectly, a kind of foreign protection is given to native Christians, which to an extent alienates them from their own people.

In May 1925, during a labor strike in a foreign-owned cotton mill in Shanghai, a Chinese laborer was shot by a Japanese guard. Chinese students made a demonstration over this affair, and the leaders were arrested by the British police. A mob of students and others demanded the release of the prisoners. The police fired and killed several people.

This incident set fire to the powder. China demanded apology and reparation for the shooting, and a revision of the unjust treaties with foreign nations. The demands are chiefly for the abolition of extraterritoriality.

Several commissions have since met for the consideration of these demands, but no satisfactory settlement of the difficulties has as yet been made public.

After Miss White's address, Miss Lois Cooper, Principle of McTyeire School delighted the congregation with an interesting address relative to the Educational and Religious status of China. In her closing words she reminded the Council, that the attitude toward the needed co-operation and heartening to Church call will test their sincerity of the "Jesus Way of Life."

Miss Von Pan Sze, corresponding secretary of Chinese Woman's Missionary Conference, thrilled the congregation with a stirring message from the womanhood of China. A few minutes were given for direct questions pertaining to the attitude, home life and education of the Chinese.

After singing "Praise the Saviour All Ye Nations," the benediction was pronounced.

Many other beautiful and inspirational features have contributed to make the Council most helpful.

NEW STUDY CLASS AT OZARK.

Mrs. Niva Edwards writes that the Auxiliary at Ozark has a new study class with twelve members enrolled. They are studying "Life as a Stewardship" for their first book.

This society recently held an all-day meeting at the church.

Lunch was served at 12:30. At 1 P. M., Mrs .A. W. Dupriest, president, called order for the afternoon session. Each member reported how she made her dollar for the Superannuate fund, which totaled $26.50. Several reported having been remembered by their "powder friends" in way of valentines, letters, gifts, cakes and fruit.

Mesdames Dupriest and Anderson were elected delegates and Mesdames Orkney Milton and Niva Edwards alternates to Missionary meeting in North Little Rock, March 30.

Mrs. Stringfield led the devotional exercises and presented an interesting program on subject "If Jesus came today, who would not recognize Him?"

Topics pertaining to our immigration laws were given by Mesdames Stringfield, Austin, Hopper, M. B. Conatser and Rev. Stevenson told us of the Great Brotherhood meeting recently held in Little Rock.

—Mrs. Niva Edwards.

NOTES FROM MISSIONARY COUNCIL.

We are supplementing Mrs. Hatcher's interesting letter from the Council with some items taken from the Christian Advocate as follows:

ORGANIZATIONS

Mrs. B. W. Lipscomb

The Woman's Missionary Council owes its successful history of 1925 to the loyal co-operation and support of 296,240 women, young people, and juniors organized into 10,761 missionary societies, itemized as follows: Societies, adult, 6,311, with 185,557 members; young people 1,741, with 34,556 members; and 2,709 junior societies with 76,127 members. During the past quadrennium there has been a membership gain of 28,334 women in missionary societies and advance in mission and Bible study.

Portraying a world sisterhood in woman's missionary work there are 427 missionary societies with 8,994 members in China, Korea, Mexico. Brazil. and Siberia.

YOUNG PEOPLE'S WORK

Mrs. P. L. Cobb.

The year 1925 witnessed substantial gains in every line of young people's missionary work. The record for the past year shows 1,575 young people's auxiliaries, a gain of forty-four. The present membership throughout the connection is 35,631, a gain of 434 over last year. Total gifts for missions from young people's societies is $87,313 for the past year, an increase of more than $8,000 over the preceding year. Mission study classes last year enrolled 22,670 members, a gain of 4,000 over last year, and Bible study classes reported 936 members, a gain of 149.

CHILDREN'S WORK.
Miss Althea Jones

Increases in number of Baby and Junior Divisons and in mission study and finances are outstanding marks of a successful year in the children's work. The close of 1925 saw 2,163 Baby Divisions with 40,894 members and 2,704 Junior Divisions with 76,127 members. Missionary gifts during the past year amounted to $56,621.96. During the last two quadrenniums the children of Southern Methodism six years old and under have contributed to missions $423,837.84.

SOCIAL SERVICE.
Mrs. W. A. Newell

Social service work has been done in 3,000 adult organizations, 758 young people's, and 438 children's. Their reports show legislative work by 541 societies, interracial work by 651, colored women's community clubs promoted by 104, immigrant work by 210, and the organization of sixty-five federations of social service of several types.

SCARRITT COLLEGE
J. L. Cuninggim

During the past year a class of thirty-six has been graduated from Scarritt College for Christian Workers, and the graduates are now doing religious work in nine different States in the Union and in six foreign countries—namely, Cuba, Mexico, Brazil, Japan, Korea, and China. Twenty-four members of the 1926 class were consecrated on March 15. In the present student body eighteen States and five foreign countries are represented. Thirty-six students are preparing for foreign mission work, thirty-three for home mission work, and thirty-six for other forms of social and religious service, while eighty-six are engaged in community work in connection with some Church or social agency in Nashville.

GLAD TO SPREAD GOOD NEWS

Helped by Lydia E. Pinkham's Vegetable Compound

Cleveland, Ohio.—The friends of Mrs. Helen M. Kowalczyk of 6819 Hope Avenue were glad to hear that she has regained her health. For quite some time Mrs. Kowalczyk was quite ill and it was impossible for her to work. She took Lydia E. Pinkham's Vegetable Compound to build her up. After she had started taking it, she wrote to the Pinkham Company as follows: "I certainly boost Lydia E. Pinkham's Vegetable Compound. I feel stronger already and sleep sounder. I am very glad to spread the good news of how it has helped me."

Detroit, Michigan.—"I heard of this medicine through an advertisement in the 'Detroit News' and wrote to Mrs. Grace Gillem, whose letter was published. Then I started taking the Vegetable Compound and got the best results. I used the Sanative Wash, too. I am really happy if I can advise women to take your medicines." —Mrs. M. E. Murphy, 12163 Washburn Ave., Detroit, Mich.

Lydia E. Pinkham's Vegetable Compound has been in use by women for over fifty years. It is a vegetable tonic made from root and herbs and is sold at all druggists.

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.

SCHOOL FOR C. M. E. WORKERS THIS WEEK.

This week our forces are assisting the Colored Methodists of Little Rock in their second Annual Training School. These schools are being held in several of the larger cities throughout the South and everywhere the Southern Methodist Sunday School workers are assisting. The teachers in the Little Rock School are Rev. S. T. Baugh, Rev. O. E. Holmes, and Rev. D. H. Colquette. Among the lecturers are Dr. A. C. Millar, Mrs. W. P. McDermott, Mr. C. E. Hayes, Rev. J. F. Simmons, and Clem Baker.—Clem Baker.

SEND IN YOUR ORDER FOR SUNDAY SCHOOL DAY PROGRAMS

This week we are mailing a letter with order blank for Sunday School Day programs to all pastors and superintendents in the Little Rock Conference. The programs are free and are now ready to be mailed out. Would it not be a fine thing if all our friends would send the orders in at once and have the programs on hand when they are needed. Just a little effort would do this. This year we ought to try to have Sunday School Day before General Conference wherever possible. Let us keep up our record.—Clem Baker.

FOREMAN WANTS TRAINING SCHOOL.

A good letter from Superintendent Fred Gantt of Foreman, shows his interest by requesting a Training School at the earliest date possible. Rev. J. L. Leonard is the pastor.—Clem Baker.

EMMETT SUNDAY SCHOOL DOUBLES MEMBERSHIP.

Supt. J. B. Youmans of Emmett writes that his school has doubled its membership within the last few weeks and has a Home Department of 25. He says that people are coming in from all over the country to the Emmett Sunday School and that the interest is greater than ever before. Much of the credit for this Brother Youmans says is due to their fine new pastor and his fine new wife, Rev. and Mrs. Paul Reed, both recent graduate of S. M. U.. We appreciate Brother Youman's invitation to visit his school.—Clem Baker.

PRESCOTT DISTRICT GROUP INSTITUTES

Presiding Elder Dedman and his District officers are planning a series of Group Sunday School Institutes for the Prescott District the week of April 12. All District officers will have part on the program.—C. Baker.

ALTHEIMER SUNDAY SCHOOL HAS 35 PER CENT INCREASE OVER LAST YEAR.

Mrs. R. K. Wilson our Superintendent at Altheimer writes that her school has an increase of 35 per cent over last year. That the average attendance is 85 per cent of the pupils and 98 per cent of the officers and teachers. And that the school will observe Decision Day on Easter with another fine class. There is no more progressive school any where than the one at Altheimer. Rev. M. O. Barnett is the pastor.—Clem Baker.

S. S. ADOPTING DUAL MISSION SPECIAL SINCE JAN. 11, 1926.

Following is list of Sunday Schools, with name of person sending offering for January and February to be applied on the Dual Mission Special. We thank these schools for lining up with the program of the Church and furnishing their people with the Missionary Program and sending in their offering which makes possible our work in Europe, and our rural work in our own Conference.

Little Rock Conference

Arkadelphia District:
Keith Memorial, J. A. Francisco.
Rhodes' Chapel, Ben Lewis.
Hart's Chapel, L. O. Todd.
Oaklawn, Aileen Nicholson.
Leola, Ida Waggaman.
Mt. Carmel, Irma Dedman.

Camden District:
Harmony Grove, Ruth Layman.
Norphlet, L. E. Wilson.
Fordyce, Mrs. B. M. Bowe.
Taylor, L. K. Taylor.

Little Rock District:
New Hope, Nancy Hope.
Lonoke, D. A. Hutchinson.
Asbury, Joe A. Goetz.

Monticello District:
Crossett, Roy Dooley.
Newton's Chapel, Mrs. J. T. Hopkins.
Lake Village, Mrs. R. M. McWilliams.
McGehee, Wesley Willoughby.

Pine Bluff District:
Grady, Mrs. L. G. Waldrep.
Reydell, Lucy O. Rowley.

Prescott District:
Amity, J. W. Coker.

Texarkana District:
Dierks, Rev. W. C. Hilliard.
Umpire, Mrs. J. C. Sutton.

We hope to report others every month until every school in the Little Rock Conference is back of this program.—C. E. Hayes, Chairman.

N. ARKANSAS DUAL SPECIAL.

I give below a report on standing of Districts on the Dual Special. A number of charges have sent in since these reports went to the press. These will appear in the next month's report. If any school fails to get proper credit in these reports, please call my attention to the matter as this is your receipt for money sent in to the office.—G. G. Davidson Conf. Supt.

Total amount remitted to date on Dual Special.

Helena Distirct	$398.37
Jonesboro District	275.73
Paragould District	271.96
Batesville District	246.65
Booneville District	227.66
Fayetteville District	213.81
Conway District	156.38
Ft. Smith District	154.29
Searcy District	101.46

Per Cent of schools in each District contributing to Dual Special.

	P. Cent
Ft. Smith District	40
Jonesboro District	39
Booneville District	34
Helena District	33
Fayetteville District	30
Searcy District	30
Paragould District	27
Batesville District	27
Conway District	24

JONESBORO DISTRICT INSTITUTES.

Jonesboro District has just been covered with three very fine Institutes. One at Wilson, one at Leachville, one at Fisher St., Jonesboro. The District staff led by their new presiding eder, Rev. F. R. Hamilton, did a fine piece of work in these Institutes. 25 schools were reached in these meetings and 137 Sunday School workers were in attendance. The interest run high and splendid results were in evidence. The goals set for that District are going to be reached. The staff is composed of the presiding elder, Rev. J. M. Harrison, Rev. Guy Murphy, J. T. Patton, Rev. H. K. King, and Mrs. Preston Hatcher.—G. G. Davidson, Conf. Supt.

APPROVED COKESBURY SCHOOL AT GILMORE.

One of the best Cokesbury Schools so far was held on the Tyronza Charge March 15-18. Thirty-five were enrolled, 18 taking the work for credit. Several others will take office credit later.

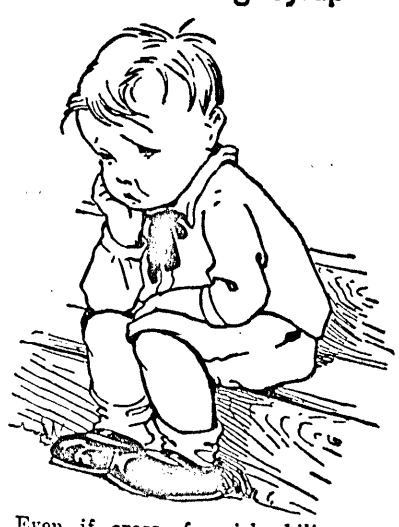
The school was held at Gilmore, the central point on the charge, and the schools at Turrel and Tyronza cooperated in a fine way. Brother William Howard, superintendent of the Sunday School at Tyronza, drove the public schol bus every night furnishing transportation to all attendant from Tyronza.

Rev. F. R. Hamilton, P. E. of the Jonesboro District taught, "What Every Methodist Should Know" in a very fine way. The writer had the class in "The Small Sunday School" where some exceptionally good work was done by the members of the class.

Rev. A. E. Goode, the pastor, had everything in fine shape for the school and Brother Hamilton and I had nothing to do except do our best at teaching. The entertainment and hospitality of the parsonage and community was fine. It was a pleasant and profitable week.—A. W. Martin.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

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

Epworth League Department

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Conway
MRS. E. D. GALLOWAY .....Editor Little Rock Conference
2408 Maple St., Little Rock
MRS. L. E. CRITZ .....Editor North Arkansas Conference
Helena, Ark.

HENDERSON LEAGUE HAS ON MEMBERSHIP CAMPAIGN

The Senior League of Henderson Church has on a membership campaign which is getting fine results. The League is divided into two teams with a captain for each team. Points are given for members present, visitors and new members. The first meeting of the League since the campaign started was Sunday, March 21, and an increased attendance was noted.—Reporter.

ANNIVERSARY PROGRAMS FURNISHED LITTLE ROCK CONFERENCE

Orders have been received for Anniversary Day Programs for the following Churches, which we have supplied. We list them by Districts:

Arkadelphia District.—Dalark, Rock Springs, Manchester, Bethlehem. Total 4.

Camden District:—Beuna Vista, Fordyce, Junction City, Thornton, Chambersville, Taylor, New Hope, Philadelphia, Sharman, Harmony. Total 10.

Little Rock District:—England, Mt. Tabor, Mt. Zion, Pulaski Heights, Capitol View, Bethlehem, Des Arc, Asbury, Winfield, Forrest Park Johnson's Chapel, Bauxite. Total 12.

Monticello District:—Hermitage. Total 1.

Pine Bluff District:—Grady, Gould, Total 2.

Prescott District:—Glenwood, Emmett, Blevins, Friendship, Mt. Ida, Oden. Total 6.

Texarkana District.—Winthrop, Walnut Springs, Horatio, Belleville, Lockesburg, Gravelly, Richmond, Ogden, Dierks, Green's Chapel. Total 10.

Little Rock District leads up to Saturday noon March 20. Pastors should order programs and get through that they may be ready for Sunday School Day when the time arrives. Programs are furnished free.—S. T. Baugh Chairman Board.

SPARKMAN-SARDIS AND HOLLY SPRINGS LEAGUE UNION.

Sunday afternoon, March 14, at 2:30 p. m. the Leagues of the Sprakman-Sardis and Holly Springs charges met in their regular union meeting at Mt. Olivet on the Holly Springs charge. The following program was rendered:

1. Song—"Can the World see Jesus in you."
2. Prayer—J. H. Robey.
3. Resolutions—J. O. Taylor, by Secretary.

(1) Whereas the Rev. E. D. Hanna, former pastor of the Holly Springs Charge who was responsible lagely for the organization of our union is now laboring in other fields. We, the Sparkman-Sardis and Holly Springs E. L. Union, extend to him our appreciation for his labors while with us.

(2) We wish also to extend to Rev. J. D. Rogers of Sparkman our sincere appreciation for his untiring devotion to us. May we have his presence and influence for four full years at least, and may each year's work be greater than the preceding one.

(3) We now extend to Rev. C. R. Andrews and his good wife a hearty welcome to our union. May their coming to us, be the greatest blessing possible for all of us.

(4) To each Chapter president, the various officers and to all members, let us not turn back, but let us press on to higher and nobler things. Let our union be recognized as the outstanding feature of the wonderful work done by each of these four great League Chapters.

4. Talk, "Press On"—by Rev. C. R. Andrews.

5. Song, "To the Work"—Entire union.

6. Debate:—"Resolved, that the Radio does more good than harm for Christianity." Aff.—Erich Walsh of Sparkman; Beatrice Sorrells of Holly Springs. Neg.—E. E. Fohrell of Sardis; Harold Shaddock of Mt. Olivet. The judges decided in favor of the affirmative.

7. Duet — by Sparkman Junior Leaguers.

8. Talk on Junior League Work—by Mrs. E. E. Fohrell.

9. Awarding of Loving Cup. The Loving cup was awarded to the chapter holding the highest per cent of attendance during the past quarter. Below is report for each chapter.

Holly Springs—On Roll 19; No. Sundays 13; Attending during quarter 149; Per cent of attendance 60.

Sardis—Not present to report.

Mt. Olivet—On Roll 33; No. Sundays 13; Attending during quarter 410; Per cent of attendance 92.5.

Sparkman—On Roll 37; No. Sundays 13; Attending during puarter 238; Per cent of attendance 49.5.

Up to the present time, Sardis chapter has held the cup three times; Mt. Olivet, twice; Sparkman and Holly Springs, one time each. If Sardis wins next time the contest closes, and then the Loving Cup will be presented to Rev. J. D. Rogers. If Mt. Olivet wins next time, there will be one more meeting to break the tie. The competition is very strong and interest is growing each month. The chapter that wins the greatest number of times will present the cup to their pastor.

We were delighted to have Bro. Hanna and his family a tthis meeting. They drove from Harrell to Mt. Olivet, more than forty miles, after 11 o'clock service to be present at our meeting. We regret that the Sardis people all had new shoes and were afraid there might be a mud hole in the road. However, the house was filled and every one enjoyed the program. The next meeting will be held at Sardis in June. We closed by singing "Onward Epworth Leaguers" and Benediction by Rev. C. R. Andrews.—J. O. Taylor, Secretary.

TODAY AND TOMORROW WITH JESUS CHRIST.

By Louise Parks.

Early on the morning of December 31 we cautiously stepped into the Municipal Auditorium of Memphis, Tenn. I shall never forget the sight that greeted our eyes. The immensity of the room was appalling, architecture was exquisite, but the most outstanding feature was a large sign suspended over the platform. The sign itself was pure white, in the center was a blazing cross and letters of true blue formed the words, "Today and Tomorrow with Jesus Christ." These words expressed the challenge of the whole convention. This mighty challenge was presented to us in three ways. First, by the atmosphere of the convention; secondly, by the people at the convention, and thirdly, by the words of the convention.

The atmosphere of the convention was truly spiritual. Memphis welcomed us to the city and at every corner people were stationed to direct us not to any material edifice, but they were directing us to Jesus Christ. At the auditorium the spiritual atmosphere was even more evident than on the streets. With 4,000 delegates one might expect disorder and confusion, but this did not exist. The atmosphere was flooded with true Christianity, and as usually happens after a flood, the sun began to shine; but this was the true Son, Jesus Christ, who we became convinced is the Light of the world.

The people at the convention did much to present the challenge. We might divide the people into two groups, one group who spoke and the other group that listened; one is as important as the other. Dr. Paul Kern, chairman of the program committee, had secured the very best of leaders. These speakers were men of vision, men of power, men who withuot an exception possessed magnetic personalities. Our leaders were not men who held themselves aloof and criticized the young people, but they were men who are interested in us, who understand us and are anxious to work with us in solving our problems. The second group was composed of young people of all ages and from all stations in life. They were from different sections of the country and from different types of homes, but they were all alike in being followers of Jesus Christ. We went to Memphis with our enthusiasm, our zeal and our ambition craving for expression and our wish was fulfilled. We were inspired by the speakers; we were thrilled from our contact with so many other young people, and we have returned to our homes intent upon following the gleam. Methodist youth have taken up the cross of Jesus Christ and the older people have no need for fear because we will not betray this trust.

Many words were spoken at Memphis and as we filled notebook after notebook we felt that we would never remember half we heard, but every word that was spoken can be summed up in our challenge, "Today and Tomorrow with Jesus Christ." Various speakers used different methods of presenting these words. Opinions differed on minor points, but the speakers were not asking us to accept their ecclesiastical ideas; they were only asking us to accept Jesus Christ. I can earnestly say that during the four days at Memphis I learned nothing of Modernism and nothing of Fundamentalism. I didn't form any convictions about Unification or Anti-Unification. I didn't find a new creed, but I found Jesus Christ and I am convinced that everything must be "tested by the rule of Jesus."

By the atmosphere of the Convention, the people of the Convention and the words of the Convention the challenge to live and serve "Today and Tomorrow with Jesus Christ" was presented to us, we must accept it or reject it. But we cannot reject it—to do so would mean defeat; it would be disloyal to the people who labored that the Convention might be possible; it would be turning our backs upon Christ, whom we love.

We must, accept this challenge, so as Methodist youth let us "surrender all, take up our cross daily and follow Him," singing with the delegates at Memphis:

"Thus all to Thee we bring
O conquering Christ, our King,
For service true.
We would help Thee to win,
Our world from blight of sin,
Made strong without, within,
Thy will to do."—Bulletin, St. Pauls M. E. Church, South, Springfield, Mo.

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SOUL-WINNING.

Are we laymen, as professed followers of Christ, really in earnest when we sing "Where He Leads Me I Will Follow," or are we living a life that indicates that we are self-centered, and wholly unconcerend about the way our fellow-man lives? Christ endeavored to teach us lessons of service to others. His life was a life of prayer and service. His command, "Go ye therefore and teach all Nations, and, lo, I am with you always, even unto the end of the world," was intended for us today the same as it was for the Apostles the day he uttered that command. Ask yourself, then, "Am I my brother's keeper?" There can be but one answer, "YES." The individual who has not as yet led a soul to Christ has not experienced what comes to the one that has led some friend to the foot of the Cross.

The writer had the pleasure of hearing Dr. J. E. Avent tell his experience in soul-winning, and while he was telling of his joy in the work, his face told a more striking and impressive story of supreme joy than could have been expressed by the words of the most eloquent orator that ever graced a platform. READ HIS EXPERIENCE below.

A PROGRAM OF EVANGELISM FOR LAYMAN.

By Dr. J. E. Avent, Lay Leader, Holston Conference

A proper consideration of such a program has two phases: The first of these is the winning of people to Jesus Christ. It is probably a poor Chritsian who either seeks to gain heaven alone or who would permit the minister to be the only soul winner of the congregation. At the conclusion of many a revival the people seem satisfied if half a dozen new members are added to the Church. No survey of the community has been had to ascertain who should be the primary beneficiaries of that revival. Like the priest and the Levite they have gone by so frequently on the other side that apparently they do not care. Even those who plan something are quite content to "Win One," unlike the Master who stooped not till he had twelve.

I propose, therefore, that the Committee on Evangelism shall arise in righteous zeal and begin to despise the day of such small things, survey out the community, ascertain who in the community need to be the primary beneficiaries of the coming revival, plan their prayer groups, and systematize their personal work to the end that the redeemed of the Lord shall stand up and say so. Instead of leaving the whole task of soul winning to the minister, the Evangelistic Committee will join hands with him. Instead of merely themselves engaging to win one apiece, they will assume leadership to get the largest number possible of their fellow members to join with them in a solemn pledge to win no fewer than ten souls to Jesus Christ.

When I was thirty-two years of age, I had never won a soul to Jesus Christ. I was superintendent of the city schools of Goldsboro, N. C. Marshall A. Hudson, a great man, founder of the Baraca Class movement, spent a week-end there at my invitation. I took him to seven churches on Sunday, at all which he had opportunity to speak. In one of his talks he made the proposition to pledge to win ten persons to Christ, using as many days, as many months, as many years as might be needed. I accepted and signed a card. On Monday morning I started out. I first tackled the cashier of my bank and won him. By the way, I understand that that very man his since served a term as lay leader of the North Carolina Conference. I got my groceryman. I got the boy who stopped on his bycycle to borrow the school drum. I got the big locomotive engineer who lived next door to me. In less than a week, I had my ten. I had undertaken a big task for my Lord, and he made me strong to do it. I am satisfied, if I had started out for just one, I should have had difficulty to get him. Every one of them confirmed his acceptance with me and joined the Church.

This year in one Conference mass meeting, nine district mass meetings, and many charge meetings I have proposed that men and women shall pledge to win ten persons for Jesus Christ. I have seen them stand up this year by the many hundred and so pledge themselves. I commend the method to you. Whenever the laymen of Southern Methodism go from their knees to the task of evangelism upon a scale big enough to challenge their manhood, the people who are objects of our responsibility shall be saved from their sins.

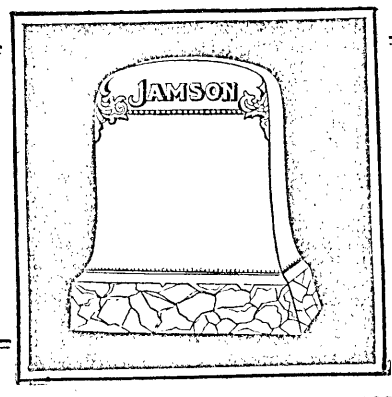
The second line of evangelistic activity invloves the conservation of the salvation of those won to Christ. Too often after receiving new members into the Church we drop them like hot oysters and proceed to let them go to the devil, apparently not caring. We are therein ourselves partly to blams . While men are saved by faith, their salvation is conserved by activity. Preaching to them alone lets them go to sleep on their salvation. They are like the man who was asked if he knew a certain man in his town. He replied: "I should think I do. He and I have slept on adjoining pews of the Methodist church for the last twenty years." They are like the dog which followed his lazy master every-where he went until the dog died. A negro, when asked the cause of the dog's death, said: "Ise not talking for publication, but 'twixt you and me, I believe dat dog died for l'ak of exercise." So, for the lack of an activity for Jesus Christ, many people are dying spiritually for lack of exercise. The active one of the local Church do not have to be reconverted at each returning revival, which is the case of many of the inactive ones. The blame for the decadent faith of the latter is partly on the Church. It is too much to expect babies in Christ, who have not yet learned to walk, to run with zeal the race which is set before them.

Let me close with the story of a little Church with which I had contract in boyhood. Its lay activities were performed largely through the Sunday School. Its superintendent, having a vision of an active religion, said one Sunday morning to his Sunday School: "There is a case of need at a certain number of a certain street. What class will take the case?" They were used to such proposals many times before. Immediately the unengaged classes bid for it, saying: "Let us have it." He assigned it to class No. 6. That afternoon this class went in a body to visit that family. They found a man out of work and sick. The other members of the family were sick. They had little food and little fuel. They had no physician and no medicine. The class got the physician and medicine. They got food and fuel. The members of the class took turns waiting on them till they were restored to health . Then the very first Sunday that class took that family to Church. They took them down to the front and introduced them to the Sunday School superintendent and to the pastor. Tears streamed down the faces of both the class and the family.

They were all happy together. The mother, first to speak, said: "It is heaven to be here." It was. That family had been the beneficiaries of heaven at the hands of that class. Then she added: "We have not been inside of a church in ten years." The class did not stop there. They invited those people to give their hearts to Jesus Christ and to join the Church. Don't you see the point?

While that class was actively saving that family from disease and death and from sin, its members were having their own salvation conserved and made strong. Is it any wonder, therefore, that that Church, the smallest in its denomination in that city at one time, came within a twenty-year period to have the largest membership of all the Churches in that city? They conserved the salvation of people through the lay activities of those people.

Then, my two propositions are: (1) That the Evangelistic Committee shall undertake aggressively to enlist the membership of the Church for evangelism to the end that each member shall assume an obligation to win ten persons to Jesus Christ; and (2) that the local Board of Lay Activities undertake aggressively to conect every newly converted person up with a job for Jesus, as administered through the Church.



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ALL-STATE CHURCH NEWS.

MONTICELLO DISTRICT NOTICE.

To the preachers. Dear Brethren:

Please send in every dollar you have collected on Special Thank Offering at once. Do not wait until the collection is finished, but send the money in as collected. From reports I have received, there is a good deal collected in our District that has not been sent in according to the reports from Nashville. I have been notified that the amount sent in from each charge in the Little Rock Conference would be reported in the Methodist first week in April. Let us do our best to make a good showing from each charge.—J. A. Parker, P. E.

REPORT OF PARAGOULD DISTRICT MISSIONARY MAINTENANCE FUND.

The following is a report of the Paragould District on the Special Maintenance Missionary Fund. There may be some small amounts coming in later but this is for the period set for this work. This totals $1,846.50.

Charge	Quota	Amt. Pd.
Ash Flat Ct.	$ 64.00	$ 4.65
Attica Ct.	98.00	
Biggers-Success	102.00	61.50
Black Rock-Portia	82.00	82.00
Corning	88.00	103.00
Gainsville Ct.	196.00	
Hardy-Williford	77.00	30.50
Hoxie	108.00	108.00
Imboden	72.00	58.55
Lorado Ct.	124.00	50.50
Mammoth Spring	68.00	68.40
Marmaduke	127.00	27.09
Maynard	59.00	37.00
P. Orchard-Knobel	112.00	40.00
1st Ch., Paragould	382.00	500.00
E. Side, Paragould	152.00	71.00
E. Side Circuit	176.00	50.00
Paragould Ct.	136.00	57.00
Piggott	129.00	84.30
Piggott Ct.	93.00	27.80
Pocahontas	58.00	56.00
Ravenden Springs Ct.	92.00	15.50
Rector	74.00	77.25
Salem-Camp	64.00	53.00
Smithville	185.00	7.00
Stanford	65.00	26.35
St. Francis Ct.	147.00	41.25
Walnut Ridge	95.00	104.00
Walnut Ridge Ct.	222.00	5.00

—Wm. Sherman, Presiding E.

REVIVAL AT GILLETT.

A series of revival services under the auspices of the M. E. Church and M. E. Church, South closed Friday night. The preaching was done by Rev. Leland Clegg, our pastor at DeWitt. I have never been in a meeting with a more sincere co-worker. His soul-winning message of warning to the unsaved and of Christ the sinner's only hope will long be remembered in the hearts of those who heard him.

People were turned away at night unable to get seats. The greatest good was done among the church people. 28 names were given for church membership.—Chas. B. Wyatt, P. C.

BIRTHDAY SURPRISE AT PARK AVENUE.

Rev. B. F. Scott, pastor of Park Avenue Church, Hot Springs, reached the 62nd mile stone of his useful life, Wednesday, March 17. After the regular Wednesday evening prayer service his parishioners and Sunday School retired to his residence on Westbrooke Avenue securing entrance through a back door. When he returned and effected entrance through a front door, what was his consternation to find, on making a light, his whole congregation and immediate friends present to congratulate him. The evening was pleasantly spent playing games, with recitations and music. A table was loaded with the substantial things of this life, silent testimonials of the high appreciation with which Bro. Scott is held by his congregation. At a late hour, after singing "Blest be the tie that Binds," all departed wishing Bro. Scott and his estimable wife many happy returns of the natal day. The out-of-town guests were: Mrs. G. A. Stout, of Delaware, Ohio and Mrs. J. Sgg, of St. Louis.—Reporter.

THE DAILY CHRISTIAN ADVOCATE

To Be Published During the Gen. Conference of the M. E. Church, South, at Memphis, Tenn., in May 1926 by Lamar & Barton, Publishing Agts.

During the session of the General Conference of the Methodist Episcopal Church, South, which will convene in Memphis, Tenn., Wednesday, May 5, Lamar & Barton, Publishing Agents, will publish at Memphis, Tenn., during the session of the Conference, a Daily Christian Advocate, with Ralph E. Nollner as editor, which will give in detail the proceedings. The price will be $1.25 for the session, to be paid in advance. The Daily Advocate is the property of the General Conference, which keeps no subscription accounts, and, as it has no connection with the Publishing House, orders cannot be charged on the books of the House, but should be sent to the Agents at Nashville, Tenn,, as early as possible, as the mailing list is now being made at that place.

PIGGOTT CIRCUIT.

We got moved into the parsonage on Piggott Circuit December 26, a very cold day indeed to be moving but the good brethren of Mars Hill came in with their wagons and moved us out, notwithstanding the cold weather.

We found a good house to live in and a good people to live among. They have been kind to us and we feel at home. I feel that things are just going fine and we are looking for and expecting a good year.

Our Sunday School at Rock Springs is the best that I have seen in the rural section for a long time.

We also have good Sunday Schools at Nimmons and Mars Hill. We have only sent in $27,80 on special effort Missions. Expecting to send more soon.

Am expecting to make a house to house canvass for the Arkansas Methodist. Have been presenting its claims from the pulpit and feel like we can send in a good list soon. We are trying to put on the program of the church and we are praying that God will bring us out victorious.

So far this has been the happiest year of my pastoral life.—C. R. Fain, P. C.

WALDRON.

I had a telegram from Bishop Candler a day or so ago offering me Whistler in Mobile District, of the Alabama Conference, which is my home Conference.

I accepted the charge and Bishop Hay agreed to the transfer, and we leave at once for our new work.

The people of Waldron have completely won our hearts in the short time we have been here and it is with sincere regrt we leave them. They have co-operated whole-heartedly in church work.

We more than raised our quota for the "Special Missionary Offering" at the eleven o'clock service on the been paid and sent to the Mission last Sunday in February and it has oard. The pastor's salary has been considerably increased above last year.

It has been an especial delight to labor with the young people here, for you will find nowhere a finer group of young men and young women. One choice young man has confided in the pastor and made known to him the fact that he is called to the ministry. There are marvelous possibilities in this church.

Bro. Hays, our presiding elder, has been truly a yoke-fellow. He has been a wonderful inspiration and uplift to our lives.—O. C. Lloyd.

REVIVAL AT HUNTER.

We are now in the second week of our revival meeting. We have had much bad weather, yet the crowds have been fine on rainy nights, and when it was not raining, we have had a packed house.

Evangelist Norris Greer of Conway is conducting the meeting. Bro. Greer gave the first week to some wonderful educational and inspirational services, paving the way for the meeting. These services were as constructive and sane as could be. He finished these special services to the church Sunday morning, when he preached on the subject of "Christian Faith." This was indeed a wonderful service. At the close, he called for all who wished to enjoy a greater faith to come into the altar. Old and young came in large numbers. They came with tears streaming down their faces, only to go out

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30x3½	Cords	8.60
29x440	Balloon	13.50

GENUINE KELLY-SPRINGFIELDS

		Sale Price
30x3	Kelly Fabric	$ 8.00
30x3½	Kelly Fabric	9.90
30x3½	Standard Cord	11.40
30x3½	Kelflex O. S.	13.25
30x3½	Kelflex S. S.	17.50
31x4	Kelflex	22.95
32x4	Kelflex 6 Ply	23.75

Balloons

		Sale Price
29x440	Kelflex	$15.80
31x440	Kelflex	18.15
30x577	Kelflex	31.40

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shouting the praise of our Father above. It was indeed an old-fashioned Methodist service.

Brother Greer preached his first evangelistic service to the unsaved Monday night. At least fifteen came to the front and asked for prayer. Among these, were mothers and fathers. The church is revived and the prospects are fine for a sweeping revival with the foundation the evangelist has laid.

This is Brother Greer's second meeting in Hunter. Many were converted and joined the churches of the town when he was here six years ago.

This is the fifth time I have had him in meetings. I can highly recommend Bro. Greer to any pastor who needs evangelistic help—one who will preach sound doctrine and whose methods are sound and sane. Bro. Greer preaches true repentance and faith. He does not fail to stress the fact that a sinner must be regenerated. No hold-up-hand religion goes in his meetings. He believes in the old-fashioned John Wesley type of conversion. We believe this is why his work is lasting.

The outlook for the year is bright. We have gone 100 per cent strong on everything we have undertaken. Our S. S. and Leagues are doing excellent work. We have gone over the top with our Mission Special and are 100 pe rcent plus with the Arkansas Methodist. We have a faithful band of people and are delighted with the work.—John A. Gowen, P. C.

S. M. DAVIS PUTS MT. CARMEL ON THE 100 PER CENT LIST

Rev. S. M. Davis, pastor on the Jonesboro Circuit, has forwarded a 100 per cent list for the Mt. Carmel Church and we feel sure he will put the whole charge on the 100 per cent list. We thank him for his good work.

LIST FROM MARSHALL.

Rev. A. McKelvey, our pastor at Marshall ,sends a list with check attached which is his first report on his church which he expects to make 100 per cent. He has this to say concerning his work: "We have paid off our special on foreign missions and our Sunday School is growing. The interest is growing in all of the services, the attendance is growing and we are expecting an old-time revival here this year."

LISTS FROM J. C. WILLIAMS.

Rev. J. C. Williams, pastor on the Austin Circuit ,has forwarded two good lists with checks attached. He is working at the job of placing the Methodist in every home. We appreciate his loyal support.

FINE LIST FROM TUCKERMAN.

Mr. J. N. Hout, layleader of the Tuckerman Church, has forwarded a fine list with check attached. Rev. C. W. Lester is the loyal pastor and we thank him and Mr. Hout for this splendid work. Bro. Lester is having a good year at Tuckerman.

V. B. UTLEY SENDS GOOD LISTS.

Our friend, Rev. V. B. Utley, has sent in two fine lists from his charge, Black Rock and Porta, and expects to send more. Both lists were covered by a check. This is fine work and we are sure Brother Utley will continue to work until his whole charge is 100 per cent.

FINE LIST FROM MAYNARD.

Rev. W. J. Martin, our pastor at Maynard, sends in a god list with check attached for which we thank him. We appreciate his support.

ATKINS STILL 100 PER CENT.

Rev. G. C. Johnson, the energetic pastor at Atkins, has renewed his subscription list for 1926. He called during the Sunday School Training School and left a check for the entire amount. This keeps Atkins on the 100 per cent list. Brother Johnson has just recovered from an attach of influenza and is feeling fine again.

100 PER CENT LIST FOR HIGGINSON CHURCH.

Rev. J. W. Howard, pastor of West Searcy and Higginson Charge, has sent in a 100 per cent list for his church at Higginson wrich is fine work. He has this to say: "My work is starting off very well. I will have another list to send in before long." We thank Brother Howard for his interest and support.

HICKORY PLAINS CHURCH 100 PER CENT.

Our good friend, Rev. W. J. Whiteside, sends in a list from his church at Hickory Plains which is 100 per cent. Brother Whiteside is a great booster for the Methodist and we appreciate his support.

FINE LIST FROM W. T. M. JONES

Rev. W. T. M. Jones, pastor of the Deview and Howell Charge, sends in a fine list with check attached for which we thank him. Brother Jones expects to make his list 100 per cent soon.

J. E. PETERS SENDS FINE LIST.

Rev. J. E. Peters, pastor at Kibler, sends in a fine list with check for the entire amount. He is doing fine work for the Methodist and we thank him heartily.

100 PER CENT LIST FROM BAUXITE

Rev. A. J. Christie of Bauxite called during the Laymens' Meeting and left a 100 per cent list for his church and also a check for the entire amount. Brother Christie is having a good year at Bauxite.

DREADFUL PAINS

Georgia Lady, Who Had Lost Too Much Weight, Was Advised to Take Cardui and Is Now Well.

Columbus, Ga.—Mrs. George S. Hunter, of this city, writes:

"After I married, thirteen months ago, I suffered with dreadful pains in my sides during ... My side hurt so bad it nearly killed me. I had to go to bed and stay sometimes two weeks at a time. I could not work and I just dragged around the house.

"I got very thin—I went from 126 pounds down to less than 100. My mother had long been a user of Cardui and she knew what a good medicine it was for this trouble, so she told me to get some and take it. I sent to the store after it and before I had taken the first bottle I began to improve.

"My side hurt less and I began to improve in health. ... The Cardui acted as a fine tonic and I do not feel like the same person. I am so much better. I am well now. I have gained ten pounds and am still gaining. My sides do not trouble me at all.

"I wish every suffering woman knew about Cardui." NC-160

Take CARDUI THE WOMAN'S TONIC

OBITUARIES.

ANDERSON.—J. S. Anderson passed away at his son John's home in Foreman, Ark., Nov. 19, 1925. Funeral services were conducted by Rev. J. L. Leonard, pastor of the Methodist Church of which Bro. Anderson was a member. The remains were placed away in the Campground cemetery, near Winthrop. Bro. Anderson was a Mason. The local lodge of Masons officiated at the burial. Bro. Anderson was born in Searcy, White County, Ark., Jan. 22, 1848. He moved to Little River County in 1860. He was thrice married and was the father of eighteen children. The following of his family survive: L. B., W. F., J. W., Jim, I. W., Robert, Lloyd and Tom, Mrs. J. L. George, Mrs. G. C. Hayden and Mrs. J. R. Pierce. Bro. Anderson lived in Old Rocky Comfort . He always engaged in farming and was a useful citizen. Was well known over the county and highly esteemed. Thus we lose from our midst one of the sturdy old first community builders who saw his community pass from the wilderness stage to one far advanced. This good man has passed into the beyond, his works and good influences still remain.—J. L. Leonard, Pastor.

DOLLARHIDE.—Lewis W. Dollarhide, one of the oldest and most highly esteemed citizens of Foreman, Ark., passed away at his home in Old Rocky Comfort Oct. 25, 1925. He was born in Sevier County, Jan. 9, 1851, and moved to Little River County with his parents in early childhood. He was married to Miss Fanny Williams, Nov. 27, 1877. To this union were born ten children, five of whom with his wife survive. The children are Misses Floy, Bendette and Allene, Mrs. C. E. Farrow of Foreman, and L. E. Dollarhide of Sulphur ,Okla., Funeral services were conducted by Rev. J. L. Leonard, pastor, at the home. The last sad rites were witnessed by a large concourse of friends and relatives. The floral offerings were numerous and beautiful, attesting the esteem in which the deceased was held. Bro. Dollarhide had been a consistent member of the Methodist Church for twenty-five years. He was a quiet and a good and useful citizen, was much loved and highly esteemed by all who knew him. His health became poor and near the end Bro. Dollarhide gave clear evidence that he was ready for the clossing of his earthly pilgrimage. A good and useful man has left us, but his good works remain.—J. L. Leonard, Pastor.

CABLER.—Judge and Mrs. W. C. Cabler were born in Dallas County and gave all their lives to that commonwealth. Judge Cabler was born in 1859, and Mrs. Cabler in 1863. Each united with the Methodist Church in early childhood and spent a life-time in active service of the Master. The Judge served as a steward and trustee and Mrs. Cabler as Sunday School teacher and Missionary Society worker and both filled their places with great joy and profit to the Kingdom of God. Judge Cabler was for six years county judge of Dallas County and six years mayor of Fordyce. Mrs. Cabler died at Fordyce March 26, 1925, and Judge Cabler died while on a visit with rela- They were both buried at Taylor tives at Sparkman. May 31, 1925. cemetery near Mt. Carmel Church in Dallas County. Only one child blessed this union, Mr. Cleveland Cabler of Little Rock. This is in short the life story of two good people who made a complete success out of life because in the union of their lives there went the love and service of God. Wherever they were the will of the Master was first and service was ever a joy and pleasure. Their home was one where friends liked to visit and even linger awhile and as the shadows of life's sunset gathered about the house it was evening time of no fears and it seemed good and proper that this good couple who had lived and loved and served together here should go on to the other world so close together.—R. B. Wilkes, Pastor.

SCOTT.—Mrs. Lou Scott, daughter of Rhodam and Martha Pritchett, was born in Monroe Co., Ga., near Macon, September 8, 1854; but came with her parents to Arkansas in 1870, and setlted near Collegeville, Saline

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Co., where she resided several years. She married A. W. Scott, Jan. 5, 1875, and lived close to Salem Campground, north of Benton, where one daughter and three sons were born to them. The oldest son, Oscar, a fine young man, died when he was just about able to help lighten the burdens of life for his parents. The father also, soon passed away leaving his wife with three children, and, like many others, these years she experienced the loneliness and responsibilities of a widow's life . Most of the time since her husband's death she lived with her son-in-law, W. P. Martin, where she had a good home, loved and tenderly cared for by daughter and family, till God called her home Feb. 1, 1926. Her health had not been good for some time. Her going was rather sudden, but when the end came she peacefully passed away surrounded by her family and loved ones. I am sure death was not unexpected to her, as she had expressed herself often to her daughter that the end was not far. She was ready and waiting and had lived for that day. For all her life she had been a Christian, a member of the Methodist Church, South, which she loved and was loyal to all its interests. She was the youngest member of a large family, and all have gone on before but one sister and brother. Of her immediate family, there remains Mrs. W. P. Martin, and Edgar Scott, of Douglassville; and Ernest Scott, of Benton. Besides these, there are grand-children and many other relatives. The funeral service was held at the home of W. P. Martin, six miles west of Little Rock, on 19th Street Pike, by Rev. F. A. Buddin, pastor of Asbury Church, and Rev. W. R. Harrison, of Little Rock. We carried her remains and laid her beside her husband and son in the Scott Cemetery, just north of Benton, where many other of her loved ones are resting. The writer, a brother-in-law, has known sister Lou intimately since she came to Arkansas more than 55 years ago. She was young and lively, of a happy turn of mind, which made her many friends through life. Her life has touched his in many ways that others have not. He feels a real personal loss in her going, and we shall miss her very much. But as friends and loved ones we sorrow not as those who have no hope. We shall meet her again in that home above where sickness can not come, where we part no more.—B. F. Scott.

ANGLIN.—Hannah Matilda Sherman was born at Elm Springs, Ark., April 7, 1872. She was marred to W. M. Anglin Feb. 15, 1894. To them nine children were born, two of have gone on before. Sister Anglin whom, with the husband and father, became ill about three months ago and continued to grow worse until her doctor told her nothing but an operation would do any good. She was uneasy about an operation, but finally gave her consent. They moved her to the hospital Feb. 27, and she went on the table March 2. For a while it seemed that she would recover, but on the Feb. 5 she grew worse and on the 6th she went home to be with Christ. For at the age of 12 years she had given her heart to Him and since that time had held her hope in Christ more sacred than anything else in the world. Just a few minutes before she went away her son told her, she would soon be through suffering and be at peace. She said "You mean I am going to die? When he had told her the truth, she said, "I am satisfied, let His will be done." She leaves a large connection, among whom are Will Sherman, P. E., of the Paragould District, and Jeff Sherman, pastor at Blytheville. Her immediate family, consisting of five sons, Harvey, our pastor at Judsonia, Oscar, Nolan, Ray and Roy, and two daughters, Miss Maud Anglin and Mrs. Minnie Ferguson, were all permitted to go with her to her last resting place. With faith made stronger by their great sorrow, these sons and daughters have returned to their places to emulate her life by following her Christ.—Her Pastor, Artie Lee Cline.

BANKS.—Caroline Ruth Banks, wife of R. A. Banks, was born in Raleigh, Granville Co., N. C., in 1851 moved with her parents, S. W. and Hester Ann Smith, to Tulip, Dallas Co., Ark.

On October 14, 1869 she was married to Robert A. Banks. To this union were born six children, three of whom survive her, viz., R. H. Banks of Carthage ,Ark, Hester R. Matlock of Carthage, and S. A. Banks of Dumas, Ark. She united with the Methodist Church of Tulip in her fifteenth year, and was a member of that church at the day of her death, which took place Oct. 28, -925. She was a devoted Christian all of her life. She loved the church, and took great delight in the work of the Sunday School in which she was a teacher for fifty years. She took great interest in the young people, and they always had a very high regard for her. It is true that her life on earth has come to an end, but she still lives in the memory of those who knew her best. —M. K. Rogers, A Former Pastor.

BROOKE.—The subject of this tribute, Rev. Joseph S. Brooke, was born on the Isle of St. Helena, England, March 16, 1850, grew to manhood in Yorkshire, England, came to America in 1875, was married to Miss Agnes Hayhurst of Lancashire, England, October 3, 1876, with whom he lived until her death May 6, 1921. This union was blessed wth six daughters, four of whom grew to womanhood. His surviving relatives are Mrs. M. T. Knox, of Delray, Florida, Mrs. E. A. Diamond and Mrs. Martin Masterbrook of Miami, Florida, one sister and seven grandchildren. The parents are highly honored in the noble lives of their daughters. His second marriage was to Miss Margaret Hinds of Liverpool, England, January 9, 1924, who died February 1925. From childhood he was blessed with a kind and lovable disposition which grew and became more beautiful with the years of his long and useful life.

In early life he gave himself to Christ and the work of the church. His long term of faithful service, patiently enduring hardships incidental to the work of a pioneer Methodist preacher, bears unmistakable evidence to the depth and strength of his consecration. The first part of his ministry was in the Wesleyan Methodist Church. He identified himself with the Southern Methodist Church and joined the White River Conference, Arkansas, 1881, in which he served the following charges: Newport, Smithville, Walnut Ridge, Evening Shade, Salem, Sulphur Rock, Desha, Portia, Fulton and two years Presiding Elder of the Batesville District. In 1900 he transferred to the Florida Conference in which he has served the following charges: Seffner, Largo, Brooksville, Dade City, Oviedo and Geneva, Delray and Boynton, Dania, Ojus and Pompano, Southside Miami, Kingston and East Palatka and Grand Island. His deafness was a handicap to the pastoral part of his ministry, though in spite of this he served with exceptional acceptability. He lived in the perfect confidence of the people and close to their hearts. He held first place as a gospel preacher. His message had no uncertain sound. He knew the things declared to others and his preaching was in power and demonstration of the spirit. Many have been blessed through his ministry and will rise up in the last day to call him "blessed." At the last session of the Florida Conference he was superannuated. Such was his devotion to the work that he had difficulty in accepting this as for the best. His soul longed to remain active in the field and the consecration that would continue amid the infirmaties of advancing years can but command our highest respect and sympathy. Since the death of his wife in February he made his home with his daughter, Mrs. Knox in Delray, Florida, where he enjoyed a large place in the love and seteem of the people and was helpful in the work whenever and wherever possible. Only a few weeks ago he returned from a trip to England where he enjoyed a visit to his only sister and other relatives and friends of his childhood. On the morning of November 17 he seemed to be in perfect health and happiness. He had written a birthday letter to a daughter in Miami and was walking on the railroad track toward the depot presumably to mail the letter and was instantly killed by a passing through train. The engineer did no suspect his deafness until too late to prevent the tragedy that followed. His body was laid to rest beside his loved ones in the cemetery of West Palm Beach. His funeral was largely attended by his brethren and friends. The large floral offering was a becoming and beautiful tribute to his memory. We shall miss his cordial greetings and the spiritual benediction of his presence and ministry. We part in hope of seeing him again in our "Faither's House." The words of the Apostle fittingly applies to the conclusion of his long and faithful service. "I have fought a good fight, I have finished my course, I have kept the faith," henceforth the crown of righteousness awaited him.—J. R. Cason in Florida Chritsian Advocate.

ARMSTRONG.—Mrs. George Etta Armstrong (nee Harris) was born in Pike Co., Ark., Feb. 21, 1861, and died at Horatio, Sevier Co., Ark., Feb. 18, 1926. She frst married Mr. Charles Thompson in Pike Co., Jan. 19, 1884. To this union were born four children, a son and three daughters. This husband died years ago and also her soldier son sickened and died during the war. Sister Thompson married Dr. B .M. Armstrong of Ben Lomond, June, 1914, who was to her and children a congenial companion and father and she became a good step-mother to his children. The family lived at Winthrop a short time and then moved to Horatio. She professed Christianity when young and connected herself with the Wright Chapel Church, Paraloma Charge, in 1912. She was stricken down a year ago and has practically been an invalid ever since. She bore her affliction patiently and felt that she had visions of heaven. She was a niece of the sainted George W. Logan, of blessed memory in the Little Rock Conference. She loved her Savior and she passed out of her feeble afflicted body to be with her Lord forever.—J. F. Taylor, Pastor.

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WEEK BY WEEK WITH THE BUSINESS MANAGER.

CHARACTER.

Therefore brethern, stand fast, and hold the tradition which ye have been taught, whether by word or our epistle.—II. Thes. 3:3.

An intelligent girl once asked her mother the difficult question, "Why are we all here?" In other words, what is the meaning of life? What is God's purpose for humanity? The thoughtful mother wisely replied, "Daughter, we are here to build character." Broadly speaking, this is the end of life, for character is one thing that really counts. To develop it and form it is the work for which every human being was put into the world. Every day, as hour follows hour, we are forced to act. Action is the means by which we build our character. Our lives are, and will be one long series of decisions, chiefly about little and unimportant things. All the events of life are, as it were, tests of character. As we decide so will our character develop.

We must have character if our work in the world is to be effective, whether it pertains to a social, political, commercial, or professional life. The Greek word for character means a soft wax tablet on which the ancients used to write with a sharp instrument they called a stylus. By this, the origin of the word, we are shown that character has meant throughout the ages something lasting, inscribed upon a yielding substance. Thus do we inscribe upon our formative natures qualities that will endure in us throughout eternity. In this way we form our character.

I conclude with the wonderful lines of Dr. J. L. Gordon, speaking on the "Four Great Tests of Character." "There are four great tests of character. First, the home test: how a man treats those with whom he lives. Second, the business test: how a man conducts himself towards his customers and employees. Third, the social test: how a man acts towards those who do not enjoy the same social advantages as himself. Fourth, the 'success' test: how a man behaves himself when favoring circumstances bring him wealth, power, position and honor."

INSURANCE FOR PREACHERS.

Rev. J. H. Glass,
Little Rock, Ark.,

Dear Bro. Glass:—You ask what I think of insurance for preachers, and I feel, as a widow of a superannuate, that I am qualified to speak. I do not think too much can be said in its favor, for few preachers out of their meager salaries can lay up any thing for a "rainy day,' or provide homes for their families when they no longer have "parsonage homes." Then when sickness and death come, bleeding hearts are still further tortured by financial problems. I consider it providential that my husband carried a Group Insurance policy, the premium on which would hardly have paid the rent for one month on a modest cottage. I do not know what I should have done after his long illness and death, when debts had piled up for months, had it not been for this insurance . The Home Life Insurance Co. gave me the most courteous treatment and a prompt settlement. I certainly think all our preachers should participate in our Conference Group Insurance.—Mrs. L. M. Powell.

The above is an expression of appreciation by Sister Powell of the Little Rock Conference Group Insurance. Our new year begins April 11, 1926. Preachers not in the group may come in by that date. Write me 407 Exchange Bank Bldg., Little Rock, John H. Glass.

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REV. T. M. APPLEWHITE.

Rev. T. M. Applewhite was born in Georgia, July 14, 1851. At the age of seven he came with the family to Louisiana where he grew to manhood. When thirteen years old he profossed faith in Christ and joined the Methodist Church, becoming a loyal member and a faithful minister in the same, entering the ministry in 1883.

His first marriage was to Virginia Everett. To the union of these lives two children were born, one of whom survives, Mrs. Mattie Woods. Following the death of his first wife, he married Mary Mathvin in 1882. To them were born four children of whom Mrs. Leslie Dunlap and Mrs. Roy Burks survive. The wife of the second marriage passed from this life at Wilmar some four years ago.

Brother Applewhite had been a resident of Wilmar for thirteen years. On February 27, 1926, while visiting at Hudspeth, Ark., he feel on sleep.

This is a brief outline of the life of one of the truest counselors and Christian friends a community ever had. Into whatever class of society he entered he was accorded the utmost veneration and respect. As white as the lilies and as pure as the morning dew upon them the secret places of his heart. He loved men—had confidence in them—and they welcomed his presence. A tower of strength, believers sought his counsel; sinners found in him a friend; the sad-hearted, a comforter; the disconsolate, a comrade with the sympathizing tear.

He was a man of convictions and he spoke them. To him there was no twilight zone in the realm of good or evil. A thing was either right or wrong. If right, then there was an ever-ready champion, and if wrong, there was a terrible antagonist who struck with his treachant blade as long as the evil lifted its ugly head.

He impressed men by his sincerity. A preacher in the local ranks, it was given him to serve his church in lowly places, but it rejoiced his heart to labor for his church, however difficult or wasted the field of service. He was a fervent preacher of the Word. Shortly before his going away he preached for us, and seeming, as many of us were aware, to sense that the call to his heavenly home was imminent he was as one transported. His face shining, he seemed a Moses communing in the holy mountain. And so near to the Divine did he appear in that hour, it seemed the veil should lift.

The remains were brought to Wilmar, Arkansas ,where the funeral rites were conducted by the Rev. J. A. Parker, his presiding elder, Rev. R. A. McClintock, Rev. L. J. Ridling and the writer. He sleeps in the Wilmar cemetery. The world is better because of his having lived and labored, and like a rare flower whose fragrance lingers so his memory will be cherished by all.—S. Curtis Yates.

SUNDAY SCHOOL.

Lesson for March 28

REVIEW—THE GOSPEL OF JOHN

REVIEW—The Gospel of John.
GOLDEN TEXT—These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name. —John 20:31.
PRIMARY TOPIC—Beautiful Stories Told by John.
JUNIOR TOPIC—The Greatest Things in John's Gospel.
INTERMEDIATE AND SENIOR TOPIC—Great Scenes in John's Gospel.
YOUNG PEOPLE AND ADULT TOPIC — The Great Teachings of John's Gospel.

Happily we have come to one time at least when the quarterly review is easy and a pleasure. The teacher's supreme aim should be to make Jesus as real to his pupils as He was to the disciples when here upon earth, for the "Word made flesh" is now dwelling among us "full of grace and truth" revealing God (John 1:14, 18). The best way to reveal the quarter's lessons will be to grasp the central purpose of John in writing his book, gather the central teaching of each separate lesson and use it in proving the central proposition. John clearly states his purpose in 20:31. Two things are set forth in this verse.

1. That Jesus is the Christ, the Son of God.

2. That through believing in Him, eternal life is received.

It should be the teacher's aim to establish this truth and to accomplish this glorious purpose in the lives of all his pupils.

January 3.—In this lesson Jesus is presented as the eternal Word existing with God before all worlds, the almighty Creator, the source of light and life, made flesh in order to reveal God to man.

January 10.—John the Baptist testifies that Jesus is the Lamb of God. This truth was certified unto him by a voice from heaven and the descent of the Holy Spirit upon Him (Matt. 3:16, 17). Andrew, Philip and Nathanael corroborate John's testimony by declaring that Jesus is the Messiah of whom Moses and the prophets did write—the very Son of God.

January 17.—Jesus is the bestower of eternal life. He is the only begotten Son of the Father, who gives eternal life to those who believe on Him. Since God alone can give life, Jesus is divine.

January 24.—Jesus testifies to the Samaritan woman that He is the Messiah. His ability to disclose the secrets of the woman's heart and life convinces her that He is divine.

January 31.—The creative act by which five thousand men, besides women and children, were fed from a few small loaves and fishes, with a superabundance left over, demonstrates the deity of Jesus.

February 7.—Jesus is divine, because He opened the eyes of the man born blind. So unusual was this miracle that such a thing was never heard of "since the world began." The man whose eyes were opened, confessed Jesus and worshiped Him as the Son of God.

February 14.—Jesus is the Messiah, the Son of God, because He is the Good Shepherd. In the Old Testament, Jehovah is set forth as the True Shepherd (Ps. 23, Ezek. 34). The true shepherd devotes his life to the welfare of his sheep, even to the extent of laying down his life for them. This Jesus did, therefore He is the promised Messiah.

February 21.—Jesus is divine because at His command, Lazarus, a man dead four days, was raised to life.

February 28.—Undivided love to God is man's supreme obligation. The Second Commandment is like unto the First, in that it centers in love.

March 7.—Jesus is divine, because He came from God and went to God (John 13:3). Though Jesus boldly claimed to be the Lord, yet He stooped to render the most menial service to His disciples.

March 14.—Jesus claimed equality with God and therefore asked His disciples to place their faith in Him as the divine being, just the same as in God.

March 21.—Jesus proved his deity by coming forth from the grave. This is the unquestioned seal of His deity.

TIME OF HOLDING LITTLE ROCK ANNUAL CONFERENCE.

Perhaps the main objection many will have to holding our Annual Conference about the first of September is the one relating to the finances. Those who object claim that we would lose financially. Now if it is impossible to collect most of our money for the Claims at any other time except about two weeks before our Annual Conference, then I suppose that it is "As it was in the beginning, is now, and ever shall be."

Now my contention is that this crowding of gathering the finances into a few weeks is not the best way of developing Christian stewardship. And my next contentions is that the time we hold our Conference lends itself to such a policy. Has not such a policy come about largely because of the time of the year we hold our Conference? So that this objection, to my way of thinking, is one of the main arguments in favor of the change.

Those charges that would be benefited most by the change would be the circuits and smaller stations. The well financed charges do not wait until the end of the year to gather the finances. And certainly any plan or change that would cure the evil of the present method would be a blessing.—J. F. Simmons.

FOREST CONSERVATION WEEK

"Whereas, our forests are among the greatest gifts of nature, serving one of the greatest needs of man, and

"Whereas, our forests have been permitted to be wasted and the young growth and the seed from which new forests might spring to be destroyed, it being known that at the present time in our own state forest fires are raging, causing great loss and damage to our present and future forests.

"Now, therefore, I, Tom J. Terral, governor of the state of Arkansas, do hereby designate and set apart the week of April 18 to 24 as Forest Week, and urge all public officials, public and business associations, industrial leaders, forest owners, editors, educators and all patriotic citizens to observe Forest Week and to unite in the common task of forest conservation and renewal."

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WHAT WOULD THE FARMER SAY ABOUT A LAW THAT COMPELLED HIM TO KEEP AS MANY HANDS THROUGHOUT THE YEAR AS ARE NEEDED DURING THE COTTON-CHOPPING PERIOD? — — —

YET THAT'S WHAT THE "EXTRA CREW-LAWS" DO TO THE RAILROADS IN ARKANSAS

Let's Repeal Them!