

ARKANSAS METHODIST

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

VOL. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 15, 1926.

No. 15.

OUR EPISCOPACY.

It is easy to eulogize our bishops and popular to criticize them. It is not easy to discuss our episcopacy without danger of misunderstanding. Bishops are human and sensitive. They do not relish criticism and some have been known to resent it. Unfair and reckless criticism may injure the usefulness of our chief pastors and hurt the Church itself. Still, if our episcopacy is really in jeopardy, it would be cowardly to keep silence if measured criticism may save a useful institution.

It is very unfortunate that Methodism ever permitted the word "bishop" to be used as the title of its chief officials. There is much in a mere name. The president of the United States exercises more real authority than any present-day king, emperor, or czar, yet there would be a revolution if he were to attempt to call himself by these high-sounding titles; but because he is merely a "president" and not serving for life, his great authority is not considered objectionable. Our bishops are not prelates, they are not ecclesiastics, but because, outside of Methodism, bishops are prelates there is a disposition to classify them as prelates and relate them to prelatical bishops, and, unconsciously or subconsciously, our bishops themselves are sometimes tempted to think of themselves as if they were prelates. This writer has no personal feeling in the matter, but he discovers a rapidly growing sentiment against both the name and the assumption of any prelatical airs or conduct. Once the address of the bishop to the class received into full connection, was a great event in an Annual Conference, and preachers wept and shouted under its influence. Now, it usually lacks any spiritual significance and the more or less fatherly advice is resented by a host of preachers who have had far more experience than the bishop and ridiculed by others as unctuous platitudes. Most of our bishops are personally agreeable and likeable men, and yet the best and most popular of them is constantly subjected to the severest criticism.

This writer's disposition is such that preachers do not often gossip in his presence and they are usually guarded in their criticism; yet in recent years in every group of preachers he hears unrestrained criticism of the bishops. A few years ago the suggestion of the election of bishops for a limited term was usually unnoticed or rebuked. Today, it is heard in every group and echoed and re-echoed. It is our matured opinion that, if an amendment proposing to abolish the name bishop and elect general superintendents for eight years were submitted to the Annual Conferences and the vote taken without any appeal to passion or prejudice, it would overwhelmingly carry. Any man who travels through the Church and permits himself to hear the common comment, knows that our episcopacy is seriously discounted by both preachers and laymen. Unfortunately the bishops themselves cannot know this because they seldom hear perfectly frank and unbiased expressions. They hear only the extreme elements—those who have a personal grievance and speak out bitterly, or those who have an ax to grind and speak diplomatically. In the very nature of the case, bishops are not able to learn the real sentiment about themselves and their office. To their credit, be it said, we believe that we have bishops who would welcome the truth and seek to profit by it.

Fortunately, Methodism is not committed to any special form of government as being required by divine authority. We believe that it is our privilege to change our form of government, just as it is done under civil constitutions. Our Constitution provides for amendment. In theory, we are committed to the principle that, except in certain fundamentals of faith, we are at liberty to change, and, indeed, that it is our duty to adapt our institutions to the needs of the world in which we live.

TAKE HEED THEREFORE UNTO YOURSELVES, AND TO ALL THE FLOCK, OVER THE WHICH THE HOLY GHOST HATH MADE YOU OVERSEERS, TO FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.—Acts 20:28.

While constitution and custom have given us an episcopacy with a life tenure both constitution and custom may be legally changed; and it is legitimate for those who wish change in the proper way to agitate for it and they should not suffer rebuke or loss of respect. That we must do everything just as the fathers did commits us to the static attitude represented in the anecdote of the boy with the rock and the sack of grain. We should not change until we have good reason to change; but when there are valid reasons, then change becomes a duty, and loyalty to the static becomes disloyalty to the Kingdom of God. We cannot argue that episcopacy is necessary for Methodism, because there are many branches of Methodism which we recognize and honor that have no episcopacy. If it is argued that the episcopal Methodisms have succeeded better than others it may be conceded; and yet it may be consistently claimed that our episcopacy was peculiarly adapted to the pioneer conditions of the United States and that, now, when the conditions have radically changed, our form of government, too, should change to meet the new conditions.

In early days there were no big churches and no big cities. There were no great connectional enterprises except the Book Concern. Preachers were practically all circuit preachers, and were primarily evangelists. The class-leaders were the real pastors. There were only a few hundred preachers and the bishops knew every one personally. The terms were so short, that preachers hardly knew their people. It made little difference to what charge a pastor was sent, because if he was not suited, he would soon be changed, and for an evangelist the more changes the better. The bishop was simply an evangelist with a big circuit and a handful of evangelistic assistants.

Now all is different. We still must have revivals and hence evangelism; but the preacher is pre-eminently a pastor. The class-leader is obsolete, and a corps of new assistants has been introduced. Then churches were easy to build and the preacher had little money to raise. Today the pastor must be a church-builder and money raiser and a great administrator. His duties are far more comprehensive and difficult than those of a bishop. In the selection of his official board and the organizing of his Sunday School and Epworth League, and in raising funds and promoting worthy enterprises, the pastor of any large city church today must have far more administrative ability than is required to preside over an Annual Conference and make the appointments, most of which are already arranged by the presiding elders. To be an efficient bishop, one must be able to appreciate difficult situations and deal with big men and handle them diplomatically. If a bishop attempts to be arbitrary with a pastor who has vastly more experience and with an official board that is made up of men who handle big things in their own occupations, he simply creates confusion and earns contempt. To be sure, he has legal authority to take the preacher from Brush Circuit and appoint him pastor over the city church and appoint the pastor of the greatest church to the poorest circuit. He can ignore family relations and personal peculiarities and make his appointments as if he were omniscient; but they will not fit. Loyalty may get submission, but it may not get results.

We are living in an age when great things are accomplished in the administration of civic and business affairs, but success requires information and use of assistants. The business man who would use hap-hazard methods of acquiring information and dealing with his force would be an absolute failure. We now have single Annual Conferences which are bigger than the whole Church of Asbury, and a single church in a Conference, which requires more experience to handle than did the whole Church of Asbury's day. Yet we have bishops who, without the experience and knowledge of an Asbury, attempt to handle these large interests without any system or plan.

We do not know, but we suspect that we have bishops today who are just as capable as those of former days; but the episcopacy as a whole is antiquated and groping hopelessly. The episcopacy as an institution regardless of the presence of efficient men, is fifty years behind the times, and the live preachers and churches know it, and that is largely responsible for the loss of confidence in our episcopal leadership.

What do we need? Some say legislation. But if bishops are forced by legislation or constitutional amendment to do things that they do not wish to do, legislation avails little. They may nominally conform, but in spirit resist and retard. There is not a thing which the Church would require of the bishops that they cannot now do if they had the mind to do it.

The Church wants presiding elders who have the confidence of their brethren, not men who have merely won the favor of the bishop. A bishop can get such presiding elders without violating the constitution. The Church wants bishops who know their Conferences thoroughly. If they will study the methods of successful business executives, they will be able to get this without violating the constitution. The Church wants laymen to have more influence and be more active, the bishops can encourage these things without violating the constitution. The Church superannuates the poor itinerant preacher when he is not able to do his work efficiently; but permits a bishop who could not discharge the duties of an ordinary pastorate to remain effective and control the destinies of two or three hundred-thousand members and hundreds of preachers. Instead of provoking the Church to elect a bishop for only four or eight years, bishops could settle the matter by resigning when they know that they have become too old or too feeble to discharge all of their duties faithfully. What a wonderful example a bishop could set his brethren by resigning at sixty-eight or seventy and accepting a light pastoral charge! His name would be written high above that of the bishop who hangs tenaciously to a good salary when his brethren know he is a superannuate. We need bishops who will do as bishops the things that they expect a pastor to do. A bishop demands that a pastor or presiding elder live within his charge or district. Why should not he do the same?

At present, we need either more bishops or no more. If a bishop's chief and almost only duty is to preside at the Annual Conferences and make the appointments, we have enough and to spare. If a bishop will keep away from his district and come to the session of his Conferences with no knowledge of his field and then depend on his presiding elders, he can hold six or eight Conferences, and make fairly satisfactory appointments. In fact, if he will simply act as arbiter for his cabinet, he will do well. The less he knows the better, for "a little learning is a dangerous thing," and he may assume that he knows when he does not. But the Church will not long be satisfied with an absentee episcopacy. It wants real leadership. It wants the inspiration of heroic personalities, men who are making greater sacrifices of time and comfort than are expected from the pastors. The Church
(Continued on Page 3, Col. 3.)

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METHODIST CALENDAR.

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.

Married, April 2, at the parsonage at Branch, Mr. Raymond Biggs and Miss Lexa Mitchel, both of Ratcliff, Rev. S. O. Patty officiating.

Dr. Workman announces that Dr. G. T. Rowe, editor of our Quarterly Review, will preach the commencement sermon for Henderson-Brown College on May 30.

Rev. and Mrs. R. J. Raiford, after spending the winter in Corpus Christi, Texas, are now at home in Magnolia. Bro. Raiford is in very poor health, but is able to be out when the weather is favorable.

On account of the transfer of Rev. O. C. Lloyd from Waldron, Bishop Hay has appointed Rev. E. E. Stevenson to Waldron, Rev. L. B. Davis to Huntington and Midland, and Hartford is left to be supplied.

The Arkansas Social Work Conference will hold sessions in this city April 21-24. A very interesting program is offered. Co-operating, the Arkansas Tuberculosis Association will hold sessions April 22-23.

Rev. G. E. Patchell of Brinkley was a caller Friday afternoon and reported the reception of a fine Easter class of 29 members. Twelve were received by vows and three children baptized. Bro. Patchell has received a total of 44 members since conference. On Easter Sunday evening the choir rendered a cantata. The Methodists of Brinkley have in mind the building of a \$15,000 Sunday School annex this year.

\$7,000,000

THIS IS THE AMOUNT PAID

on the pledges

to the

CHRISTIAN EDUCATION MOVEMENT

But

\$14,000,000

Have become due

WHAT ABOUT THE OTHER

\$7,000,000?

What is your Answer?

It is reported that the Easter offering at First Church, Jonesboro, amounted to \$58,000.00. \$18,794.80 in cash and \$40,000.00 in subscriptions. This will be applied on the new \$200,000 Church which will be completed by Christmas.

While visiting his son in the city, Rev. J. F. Jernigan called last week. He is looking and feeling well and reports having preached six times within the last few months. He enjoys preaching and is always ready to "fill in."

Ordering a change in the address of his paper, Prof. J. C. Eaton of Sloan-Hendrix Academy, Imboden, states that he had just taken Mrs. Eaton to the Methodist Hospital at Memphis for treatment and that she had already improved.

Tuesday Rev. I. D. McClure, of Lapanto, with his daughter, Mrs. Hill whom he is visiting, called and reported some subscriptions. He is well pleased with his charge and extends a cordial invitation to the editor to visit him and his people.

Rev. Lester Weaver, pastor of our church at Clarksville, called last week. He reports larger congregations than last year and is very proud of the work his Sunday School is doing for the Superannuate Endowment Fund. Its Easter offering to that cause was \$253.

Intelligence has just reached this office of the death of Mrs. W. D. Sharpe, widow of the late Rev. W. D. Sharpe of Little Rock Conference. She passed away, March 31, at the home of her daughter, Miss Iva, at Sparkman Ark. A good woman and faithful itinerant wife has gone to her reward.

Presiding Elder W. B. Hays of Booneville District writes that Rev. J. C. Weaver is gradually recovering from blindness and is now serving Casa Circuit, and that Rev. W. F. Blevins of Dardanelle, Rev. A. D. Stewart of Mansfield, and Rev. C. J. Wade of Scranton have had splendid meetings in their charges.

It is a pleasure to be able to announce that Rev. R. W. McKay, who has for nearly two years been in the Booneville Sanatorium, is now out of the Sanatorium and is living at Cabot. He is greatly improved, and hopes to be strong enough to take pastoral work in a few months. His host of friends will rejoice in this information.

Rev. W. Roy Jordan has been transferred from the Mabelvale-Primrose charge to the Hazen-DeVall's Bluff charge, succeeding the late Rev. R. R. Moore. Brother Jordan is one of our fine young pastors and has served the Mabelvale-Primrose charge for more than five years. We predict for him a successful pastorate in his new field.

Rev. George E. Williams, former pastor of the Keo-Tomberlin charge, has been assigned to the Mabelvale-Primrose charge, filling the vacancy caused by the transfer of Rev. W. Roy Jordan to the Hazen-DeVall's Bluff charge to take the place of the late Rev. R. R. Moore. Dr. E. R. Steel, presiding elder has not secured a pastor for the Keo-Tomberlin charge at this writing.

To put profits before personality is the swiftest and completest way of denying everything that Jesus ever said. Let a man be a pagan and say so, if he so chooses; but let him not call himself a follower of Jesus, while he forgets the spirit of Jesus.—Eric S. Woods.

Rev. Chas Franklin, our Booneville pastor, is the "star" in a forestry moving picture which is being shown by the Forestry Service. The title is "Trees of Righteousness" and the plot was conceived by Mr. H. R. Koen, forest supervisor, Russellville, and written by Mr. H. R. Kilby of Washington, D. C., a representative of the Department of Agriculture. Those who have seen this picture say that Bro. Franklin is at his best, and that every boy and girl in the state should see this picture.

It was the editor's privilege to attend only one afternoon session of the Little Rock Conference Woman's Missionary Society's annual meeting at Hot Springs last week; but it was greatly enjoyed. Mrs. E. R. Steel, the president, was presiding in her efficient way, and all things moved forward smoothly. The attendance was good, the entertainment fine, and the reports and addresses of a high order. That is a great body of wonderfully efficient and loyal women. Would that the rest of us were doing our work as well as are they!

A copy of a report of Centenary College, Shreveport, La., shows marvelous progress in the last five years under the able presidency of Dr. George S. Sexton. The faculty has increased from 7 to 41, the number of students from 50 to 666, the buildings from 4 to 19, the equipment from \$13,000 to \$68,900, the library from 5,000 to 12,444, the endowment from \$90,000 to \$651,851, and the total assets from \$436,400 to \$1,231,993, and the debt of \$100,000 paid. This is a record of which Dr. Sexton and his friends may well be proud. Centenary is becoming one our best colleges.

OUR UNCONSCIOUS HUMORIST.

Our readers have seen the advertisement of Rev. "Bob" Shuler in this paper, and doubtless many of them have ordered his magazine with his article criticizing this editor. While we followed regular editorial custom in refusing to publish his article, we are glad that he has sent his magazine free to our preachers; because it will enable them to get Bro. Shuler's measure.

In our editorial, which he bitterly resents, we assumed that in his criticism of the Young People's Conference, he was indulging in humor; because we could hardly believe that he could be in earnest in such unwarranted charges and aspersions. However, he prefers to be taken seriously, and we shall be forced to let him consider himself a serious critic of a very worthy movement. However, in spite of his protestations, Bro. "Bob" is humorous. In fact, he is excruciatingly funny.

In my letter of declination, I offered to publish any correction of misrepresentation; but as he has not seen fit to offer such correction, it may be assumed that he does not think that I have misrepresented him. This is confirmed by the fact that instead of correcting me and arguing, his reply is almost wholly a farcical attempt to discredit me by making fun of my clothes. When a man is wearing a coat twenty-four years old, as I am doing, he can afford to disregard the accusation of the crime of being well dressed. However, even in this Bro. "Bob" shows his reckless disregard of facts; for he refers to me as wrapped in a "sizzer-tail" at Chattanooga, when, as a matter of fact I was wearing an old sack coat, and he never saw me wearing a "sizzer-tail." I have worn such a coat, but not when he was present. This is a very small matter, but illustrates his habit of making unwarranted statements.

He assumes that I will not publish his advertisement; and thus illustrates his habit of drawing wrong inferences. He would disqualify me from defending Bishop Candler, because Bishop Candler and I had differed on Unification, when by the same rule he would forever be forbidden to defend bishops. He criticizes me for favoring Unification, when, in his arguments against the Plan that was being considered, he declared himself in favor of a far closer union with the Methodist Episcopal Church.

He insists on judging the Young People's Conference by what a few persons may have said in informal discussion, and not by the deliberate and practically unanimous findings of the Conference.

He brands me as a "modernist," when he cannot produce a single sentence that I have ever

CONTRIBUTIONS.

THE PRIESTHOOD OF THE LAITY
By J. E. Crawford.

The term "priest" is nowhere used in the New Testament to refer to any officer of the Christian Church, whether pastor, evangelist, teacher, deacon, elder, bishop, or apostle. Except where it relates to the priestly office of Christ this term is consistently applied in the New Testament Church to the individual disciple.

The Priestly Privileges of Laymen.

God makes no distinction of superiority or inferiority between lay priests and clerical priests. No man is nearer to God on account of his profession, position, or station in life than any other man. The bridge that leads to God is the same for every man; it is the blood of Christ. Through the merit of His death all the inalienable and exalted privileges which inhere in priesthood belong to all believers alike.

Justin Martyr declared concerning all Christians: "Ye are the true high-priestly race of God." Irenaeus affirmed: "All the disciples of the Lord are Levites and priests." Martin Luther wrote: "All who believe in Christ are kings and priests of Christ." "Every one," said Jeremy Taylor, "can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar."

A proper emphasis upon this doctrine of the personal priesthood of all believers will bring to the laymen a new vision of their birthright as Christians. The rightful realization of the high position of all the members of the body of Christ will result in a mighty era of lay activity and progress. The creation of the

General Board of Lay Activities by the General Conference in 1922 was an official recognition of the Bible doctrine of the universal priesthood of all believers. This Board is striving diligently and in a constructive way to help all of our laymen to enter into their priestly lot and inheritance.

The Priestly Responsibilities of Laymen.

In the apostolic age no attempt was made to put all the responsibility for the propagation of the gospel upon the shoulders of the apostles and the ministry. The same marching orders were regarded as binding upon both lay and clerical soldiers in the King's army. The primitive obligation resting upon the entire membership for testimony and service has never been repealed. The disposition to relegate to the clergy, as a professional burden, the responsibility for the kingdom's welfare, which belongs to all alike, is a calamity. Where did this disposition come from? Not from the Bible; not from Christ; not from the apostles; not from the early Church. From whence then did it come? From Rome and the world.

For the first two centuries of Christian history all believers were regarded as priests and accepted their priestly responsibilities. But in the third century there appeared a rising inclination to exalt the clergy above the laity, and the sacerdotal term began to be applied to the clergy alone. Gradually the laymen were withdrawn from sharing the work of the Church, even the reading of the Scriptures being denied them, until in the sixth century practically no lay element was engaged in any form of religious activity whatever.

Thus came what Gibbon calls "the memorable distinction between laymen and clergy."

This distinction of the primitive ideal of Christian priesthood, this perversion of the common and equal responsibility of all disciples, resulted in increasing worldliness, decadence of worship, and corruption in morals. From that time on each successive reform movement had as its animating spirit the desire to restore to the laity their primitive privileges and prerogatives, until finally the Protestant Reformation under Luther unchained the Bible and brought relief to the common people from the impositions of Romanism.

What is the situation today? We need an awakening to the responsibilities that inhere in priesthood. No priest can delegate his priestly functions in the kingdom of God to another. He cannot employ a proxy in the service of Christ. No one can take his place in the trenches of the Lord's army. The clergy cannot bear witness for the laity.

When we consider that in the whole world only one person in ten are Protestant Christians; that in America more than half the population are unidentified with any Church; that 62 per cent of our church members are women; that less than half the members attend the Sunday morning services and about one-fifth the Sunday evening service; that only about one-half the members contribute to the local church budget and one-third to the benevolent budget; and that only about one-fourth of the members render any personal service whatever, is it not high-time for us to revive, re-emphasize, and re-vitalize this

truth of the universal priesthood of all disciples? For this doctrine invokes a higher lay standard and creates a deeper sense of lay responsibility. It is the duty of Church councils or tribunals to make all the members effective in the work of the Church. In accordance with this doctrine and in discharge of this duty, the General Conference at Hot Springs, Arkansas, by adopting the legislation embodied in Chapter XX of the Discipline indicated the trunk lines of a definite and well-defined program of lay activities the most comprehensive and statesmanlike ever outlined by the law-making body of any Church in the world. We must marshal our lay forces more completely to save them and to meet the enlarged and enlarging responsibilities of our Methodism.

The Priestly Opportunities of Laymen

Every Christian can act as a priest to lead men to God. The most scientific, fundamental and effective method of spreading the kingdom is personal testimony. This way is open to all. Christ expects His followers to report their experience to others. When even the humblest believer is possessed of an experience of grace, lo! a voice is heard in the soul saying, "Go, O priest of mine, and tell what the Lord has done for you."

The energy of the Church as a whole is expressed more intensely through its unordained witness-bearers, who speak, not professionally, but because they are aflame with love and conviction. The great revivals of history have been made possible by the activity of laymen. The first was in the apostolic age and extended the gospel throughout Asia; the second was the Protestant Refor-

written or uttered that is not in harmony with the accepted doctrines of our Church. He seeks to make people think that I do not believe in original sin, the new birth, the Cross, the resurrection, when it is all a figment of his imagination. He boasts of his 18,000 converts, and yet belittles the efforts that are being made to discover the mind and spirit of Christ. We have never been able to understand how any one can claim the benefit of the blood of Christ and not seek to know his spirit.

We still think that Bro. "Bob" is the supreme "humorist" of our Church, and yet he is inclined to take himself too seriously; therefore he is dangerous because he lacks discrimination, thinking that he is in earnest when he is really joking, and joking when he is in earnest. Such a man is in danger of being misunderstood at a critical time, just as the boy in the fable who gave the alarm of wolf when there was no wolf, and could not gain credence when the wolf actually came.

I bear Bro. "Bob" no ill will. I simply think he is a good man, who thinks more highly of himself than he ought and lacks fine discrimination; hence he is in the midst of a row all the time and constantly exposes himself to being misunderstood. If he will accept my characterization of himself as a "humorist," he will be better off and the interests which he professes to love will not be so likely to suffer.

Just as I had finished writing the above, I received a letter from Bro. Shuler, with the items below, and as I like to advertise his good works free, I take pleasure in reproducing them.

"Trinity Methodist Church, Los Angeles, has just concluded a two months tithing campaign, enlisting 512 pledged tithers during that period."

"At the Easter services of Trinity Methodist Church, Los Angeles, without any pre-Easter campaign whatever more than 100 members were taken into the church and 29 infants baptized."—A. C. M.

IN NORTHWEST ARKANSAS

Having business at Tulsa, I spent last Friday in that city, seeking, under the guidance of my good friend, Rev. J. W. Sims, to promote the interests of the Western Methodist Assembly. I found much interest and hearty response. I was accorded the privilege of speaking about the Assembly at a luncheon of the Tulsa Chamber of Commerce.

Tulsa is indeed a magic city. Progress and prosperity are in evidence, and its citizens thoroughly believe in their great city. Its greatness is not simply in its business, but in its schools and churches and ideals.

Saturday was spent at Fayetteville in co-operation with Supt. Bond, planning for the Assembly. Work has begun on the Elza-Stephens Hall and next week work on the dam will be resumed and a considerable lake will be ready for this season. Supt. Bond will soon announce a fine program and a large attendance is expected. It is my purpose to return to Fayetteville and next Sunday night at a union meeting give an account of what the Assembly has done and what it may be expected to do.

Sunday morning I was at Bentonville with Rev. W. T. Thompson, the sweet-spirited religious pastor, who, suffering from influenza, has been almost incapacitated for two months. The weather was bad but the attendance at Sunday School and church was fair. In Mr. E. C. Pickens, Bro. Thompson claims to have a great Sunday School superintendent. Our Bentonville membership is not large, but they are seriously considering the building of a modern church, and it is believed that the enterprise will begin this year. It is greatly needed, and advance is almost impossible without it. Bentonville is one of our best communities and in the best section of the state; hence great things may be expected from our church under Bro. Thompson's leadership.

After a good dinner at the parsonage, I went to Rogers where a District Epworth League Conference was being held. In spite of the bad weather the attendance was large and the program was interesting and well executed. It was an inspiring and helpful occasion. The Leaguers of the Fayetteville District are thoroughly alive and are building a great organization. It was a privilege to be with them and to address them.

At night I preached to a fair congregation. Rev. J. T. Willcoxson, the earnest and affable pastor, is greatly pleased with his church and community and eulogizes them in most affectionate terms. His Easter Sunday services were very interesting and successful. He will himself give an account of them and other items of interest. Rogers is a fast and substantially growing city in the heart of the fruit region, and our church is making advance

with the splendid community. Elaborate preparation was in progress for the Apple Blossom Festival on April 15. I regret that I could not remain for that interesting occasion.

I always enjoy visiting in Northwest Arkansas and appreciate its wonderful resources and opportunities. I share in the expectation of a great forward movement in that region in the near future. The eyes of the nation are now fixed on this favored spot, and undoubtedly there will be a migration in that direction. It is to be hoped that it will be a sane and well regulated movement, that will bring substantial, permanent home-seekers and not mere speculators.—A. C. M.

OUR EPISCOPACY

(Continued from Page 1).

wants its General Conference to adopt a great program, requiring heroic things, and then wants heroes to lead in the consummation.

If the episcopacy will say to the General Conference, we are not sticklers for our rights and prerogatives, but we are your servants, ready to do your bidding and to lead the Church to victory, we can have a quadrennium of marvelous advance. In order that we may get these results, let the General Conference deliberately adopt a policy requiring optimistic and courageous leadership, and then retire all pessimistic and timid leaders, and draft as bishops men of vision and willingness to sacrifice. In this discussion, we are considering the episcopacy as a whole, and are not seeking to criticize any individual. Even our most democratic and self-sacrificing bishops are in the thrall of tradition and custom. If our episcopacy does not get in position to lead the Church aggressively the Church will first cease to honor, then will despise, then abolish the episcopacy. This is frank writing, but in a crisis frank writing and speaking are necessary.

WATCH FOR THE

PORTLAND-PARKDALE SECTION

NEXT WEEK

mation conducted by lay monks of the Roman Church; the third was the Wesleyan movement, which belted the world with the help of lay preachers.

There are not and never will be enough ordained men to win the world for Christ. Millions of souls will never hear the gospel unless laymen help to tell them the story. Moreover, laymen have opportunities that are closed to the ministry. Intimate association with the business world gives them access to many whom they may win for their Lord. It is theirs to represent Christ in the busy marts and markets of the world, in the home and on the street, in the field and in the shop.

If the Church does not increase numerically she will dwindle and die. We are not reaching the world as rapidly as we should by millions of paces. We are not disciplining our own country fast enough to guarantee a Christian nation to future generations. Here is the supreme opportunity for the laymen to come to the rescue.

We could save every person in America in sixteen months if each professing Christian would average one convert for every twelve months. We could reach every person in the world with the gospel in two years if each nominal Christian would carry the message to two others. If the one hundred seventy million Protestant members would win one soul a year, we would bring the whole world to a personal knowledge of Christ in nine years. The greatest chance the Church has to fulfil her mission is to enlist every layman to utilize his priestly opportunities for service. In order to make the most of this opportunity the M. E. Church, South, has dignified the task of developing her lay resources by creating a Board—the Board of Lay Activities—with this one great end in view. In so doing she is facilitating, in a way hitherto unparalleled in any denomination, the work of her laymen and the mobilization of her unused assets.

Conclusion

The universal acceptance in principle and practice of the doctrine of the priesthood of all believers will call out the manhood, talent, and genius of the laity as nothing else will and bring back a lost glory to the earth. Already this doctrine, which embodies as a corollary the equality of all men before God, has wrought untold blessings in political institutions and in industrial and social life. It has been instrumental in emancipating multitudes who were degraded and oppressed, in removing artificial barriers between classes, and in the diffusion of a philanthropy that is untrammelled by party

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or race. From this inspired truth sprang our American ideals of liberty, equality, and fraternity.

The ultimate solution of all our religious problems lies in the full realization of this exalted truth. A genuine priest of God will have the evangelistic passion, and like the Son of Man will seek to save that which is lost. He will toil for the social betterment of humanity, and like salt his life and influence will help save the world from corruption. He will be zealous for missions, seeing that every member of the human family is a potential priest and king. He will be the friend of education that leads to God and trains for higher living and greater usefulness. He will be a Christian steward, paying the prest's tithe to the Great High-priest and shaping the whole of his business consistently with his profession. He will be an ambassador, a witness, a lay speaker telling of the saving grace and power of the gospel in his life.

We cannot alter or improve this cardinal doctrine of the priesthood of the laity. But Christendom will go forward as she fulfils it in her experience and program of activity. In devising a plan to dignify each member of the Church with a definite place of service, the General Conference made Twentieth Century harness for Methodism's first century ideals and experience. The M. E. Church, South, is pioneering the way and leading the world in her program for training lay workers and developing her vast lay resources.

THE GENERAL CONFERENCE

All Southern Methodist eyes are turning toward Memphis. Many who love our Zion are looking to the approaching General Conference with mingled hopes and fears. Some are preparing panaceas for all our ills. Others may be saying, "Well, what's the use?"

Whether it shall be a constructive, worthwhile conference remains to be seen. Our largest needs and our greatest dangers do not come under the purview of legislation. Stewardship—stewardship of life, time and money—cannot be legislated into humanity. A conscious touch with God, divine assurance, the definite witness of the Spirit, fidelity to Jesus Christ and loyalty to His church cannot be produced by legislative acts. Our present standard of liberality will not finance an adequate missionary program for our church, nor will it provide for an educational program that will produce a trained constituency that can be depended upon for great sustained sacrificial service. The great mass of untrained adult members we now have cannot be depended upon for such a program. We cannot legislate liberality, loyalty, steadfastness, loving service, conscious salvation and entire consecration into this untrained constituency. However effective the coming conference may be, it cannot solve our greatest problems nor cure our sorest ills.

Seeking Unity

If the coming conference assembles and forthwith divides into two hostile camps, unificationists and anti-unificationists, and puts this slant and interpretation on everything that comes up, the conference will not be worth what it costs and the church would be better off if it never convened. Let us hope that the two hostile camps will not be established.

Supposing that the conference convenes in the spirit in which Christian men and women should meet, there

are some important things that the conference could do. Another effort will be made to discover or make a constitution. If this inchoate situation can be made "choate," if this chance can be made a cosmos, it will be worth more than the conference costs. The conference will doubtless be cautious about declaring too many matters organic law. Brevity is not only the soul of wit in conversations, but in constitution making it is a sign of wisdom. We shall likely beware of handicapping ourselves with an elaborate constitution.

Board Reorganization

There is a serious effort being made to merge and reorganize some of our general boards. That there is overlapping, duplication and consequently lost motion every pastor knows. To make these readjustments wisely will be one of the most important matters before the conference. Hasty work would likely make bad matters worse. Better leave them as they are than to adopt plans that have not been carefully thought through. It is a dangerous thing to upset the work and policies of boards that have been wrought out through decades of work and worry that the world knows not of. However the matter is under serious consideration and doubtless every delegate will scrutinize with great care all the plans that are proposed for this reorganization. Whatever is done will surely be done with care and deliberation.

Bishops. Shall We Elect More?

Shall we elect any new bishops? That would seem to depend upon two things, i. e., the ability of the present college to remain active and the future policy with reference to our foreign fields. Unless a considerable number of the present panel should have to retire on account of physical infirmity or senility, I see no need of electing any new bishops. Even if some of them should retire from active service I should even then question the advisability of electing any new ones for the reason to be given in the next paragraph.

In some of our mission fields there is a strong demand for autonomy. This is inevitable. In those fields, where this condition has not yet arisen, it will arise in the course of time. When developed to some degree all peoples want self-control, self-expression, self-government. So long as they are passive and we have to be paternal we may know that our work is not effective. When they begin to make demands for self-government we should thank God and take courage. We should at once put our best thought on how to give them self-government with the least possible danger to them. It may be necessary to allow them to organize independent, but affiliated, Methodist churches. We would still be a big brother and do a big brother's part for them financially and otherwise, but they would elect their own bishops and other connectional officers. Had the British Methodists maintained a paternal, or even a patronizing, attitude toward us in the latter part of the eighteenth century we would have resented it. We would have demanded self-government. Some of these fields are about as large and the people about as competent as we were at that time, 1784. Should it transpire that these independent but affiliated Methodist churches should be organized during the next quadrennium we would not need bishops for these foreign fields. Hence, I think that prudence would suggest that we

elect no new bishops this time, even of one or more should retire at the coming conference.

While speaking of bishops it might not be out of place to say that there is evidently a growing demand in our church to elect bishops for a quadrennium as we elect other connectional officers. Life tenure is under question as never before. Preachers and laymen are asking, "Why elect a bishop for life? Why not elect secretaries, editors and other connectional officers for life, too?" Is there any argument for electing a bishop for life that could not be applied to other connectional officers? Is there anything in the New Testament that requires or suggests it? Has it ever been established that Methodism teaches that episcopacy is a third order? If not a third order it is a matter of expediency whether they be elected for a term or for life. There are thousands of our people who believe that life tenure is unwise, inexpedient and hurtful and should be abandoned. Whoever pooh poohs the statement that this sentiment for quadrennial election of bishops is growing in the church has a great surprise in store for himself. Reluctant as I was to come to this conclusion myself, the facts in the case have forced me to such a conclusion. I am ready to vote for quadrennial election of bishops.

Missionary Maintenance

But I am more concerned about more important matters than this. How shall we provide adequate revenue for maintaining a missionary program in our church in keeping with our opportunities and responsibilities is the most important, most perplexing, most baffling, most distressing question that disturbs my heart. The response to the S. O. S. call is most gratifying. If our people could be trained to give steadily as freely as they give spasmodically under the high pressure calls we could maintain our present missionary program. But, alas, they are not so trained. We have not solved the problem by this emergency offering. We have only postponed the disaster unless something quite unusual is done.

A Call to Pray

What shall we do? Depend upon these emergency calls? That would finally lose its power. Who knows what we can do? When we come to the end of our strength what are we forced to do? Baffled, bewildered, distressed as I am, there is but one suggestion I can make. Let us have a day of prayer and fasting. Some one day between now and the opening of the conference when all our people are asked to refrain from their ordinary duties and betake themselves for one day to prayer and fasting for divine guidance in this momentous matter. It was only yesterday seemingly when Woodrow Wilson called the American people to prayer for a day. That was a great day. Many thousands of Americans, yea millions, heeded the call. God heard the prayers. Germany never advanced another inch and gained no more victories. He who heard us for civic blessings will surely hear us for our missionary program. I am not much concerned about the smaller and external things that might seem to loom large, but I'm profoundly concerned that our missionary program be maintained. Why should not our chief pastors call us to prayer for this very thing? Forget the petty, ephemeral matters and betake ourselves to this matter that is worthwhile.—O. E. Goddard in St. Louis Christian Advocate.

SERMONIC DEPARTMENT

PRAYER: THE WONT OF IT.

Rev. J. L. Cannon, D. D., Arkadelphia, Arkansas

"We went out of the city by the river side, where prayer was wont to be made."—Acts XVI:13.

For the first time in the history of the world, messengers, bearing the story of Jesus Christ, have landed at the gates of Europe. They have come a long way. They have come at great cost. They have come in obedience to what they believe to be a divine call. The city of Philippi is their first stop. Philippi will likely be the first city of Europe to get an authenticated account of the life and ministry of Jesus. It is profoundly important.

Philippi was so named by Phillip II of Macedon. It is located nine miles from the coast, and is situated in a beautiful valley at the foot of some lofty ranges of mountains. Far up on a steep declivity of the mountain range stands the oracle of Dionysus, the prophet-god of the Thracians. Magnificent ruins still attest the spot.

With the rest of Macedonia, the city fell under the Roman power in the year, 168 B. C. Philippi is known in history as a city soaked with blood. The stone upon which Alexander the Great fed his horse is still pointed out by the natives. In that valley, Mark Antony and Octavian, met Brutus and Cassius in deadly conflict in 42 B. C. Brutus and Cassius with their armies were cut to pieces. The day of its opportunity has now arrived.

Let us study the First Sunday for the new preachers. It is still an important day for all who go out to preach. The synagogue, if there was such an institution in town, was not running to day. The Oracle of Dionysus was about out of business. On inquiry, the preachers learn that the only place where people are likely to be found indulging "the superstition of religion" very seriously, is a little cove just over the city wall, out of town, on the creek bank. "A lot of women go out there every Sunday to say their prayers," a lazy soldier remarks as the missionaries pass on to the meeting.

II.

This brings us to the real theme—"The Wont of Prayer." Any preacher who does not devote a large part of his time to preaching on the subject of prayer may be running a big mill and making a lot of fuss. But he grinds little corn. The first thing about this prayer meeting I would have you consider is the "wont" of it. This word "wont" is of Anglo Saxon origin, and it means custom, or habit. Those women were at that prayer meeting because they had created the habit of going to prayer meeting.

The prayer meeting is a power that is not being half way used. It is the one place above all others for the development of devotional culture. The deepest lives, devotionally speaking, in any community are those who have the "wont" of prayer. Those who can be depended upon to lead an intelligent prayer anywhere at any time are those who know the "wont" of prayer. Those who can be depended upon to make a sane devotional talk at a religious meeting are those who know the "wont" of prayer. Those whose prayers get hold of sinners and shake them all up with mighty conviction and repentance, are those who know the "wont" of prayer. Those undertaking to lead a soul to Christ with

a ghost of a chance of success, are those who have the "wont" of prayer. For a man who has no appreciation of the value of the prayer meeting, to go out to win souls to Christ presents about as sorry a spectacle as the "seven sons of Sceva" attempting to cast out devils. "Paul I know, and Jesus I know, but who are you?" is the only answer that comes back from a demon that mocks. On the other hand, I have seen men who had the prayermeeting habit go out in the great congregation and approach some young man who was drifting from God, and about all you could see was a few tears on their faces, and about all that was said was a murmur, a half-uttered sob, and big tears started on the face of the other fellow, as he walked out to grasp the hand of the preacher who called him to a better life. Every drifting boy in the country knows such men. The church in any community will die, is dying, is already dead, when there are no more such men, or women, who know the "wont" of prayer. But you can not blot out a church anywhere with people like that in it.

III

What is all this I hear about "dead country churches," and churches that are not country, as good as dead? One cries, "Give us lay speakers;" and another cries, "Give us more preachers;" and others cry something else. Well, likely either one would do good. But what is the real trouble in every such case? Have the people less, or poorer preaching than they had in other days? Not a bit of it. And yet there is no spiritual life in the community. How long since the last prayer meeting? Ah, there is the sore place. I knew a country church in my boyhood days that had preaching once a month when it did not rain, and when the preacher did not have to conduct a funeral. But the men of that community ran a Saturday-night prayer-meeting the year round. No graded streets, or roads. No automobiles, and few wagons. The men walked to the meetings. It was a program of prayer, and deep fellowship one with another, and with God. Seven men went out of that community, first and last, to preach the Gospel of redeeming Love. I am not as familiar with that church now as I was thirty years ago. But if it has lost any of its old time power, it is not because men of less ability preach there. But it lies in the fact that the people have lost the "wont" of prayer.

1.—"Lay Speakers to save the church." Well, may be so. "More preachers or the church is lost. Possibly. But any church can and will be lost with both these commodities, unless you can revive the ancient habit of prayer. If you get this going, whether you have preaching, or lay speakers either, you have a church against which even the gates of hell can never prevail.

2.—Paul's first opportunity to tell the story of his Lord came at a prayer-meeting. Those present were ready for him, and he was ready for them. Neither had ever met before. That was God's business. And the hearts opened to receive his message that day were hearts opened by the "wont" of prayer. Lydia, a seller of purple, a merchant-woman, of Thyatira, a Greek city and country, was present, and found her soul a white glow with the presence and power of the Divine Spirit. That day she not only came into the church herself, but all her house came in also. She could lead them because she had the "wont" of prayer. Then she became chairman of the Board of Stewards,

and appointed herself a committee of one to see to it that the pastor of the new church was properly cared for. From the "wont" of prayer to leadership in service. That is the way to win.

3.—"Give A something to do." What pastor has not heard it. It is appropriate to ask, "What does his devotional and spiritual culture fit him to undertake?" And then the adviser is a little surprised. "Will your man lead in public prayer?" Does he attend prayer meetings? When he speaks in public, does he speak out of a heart cultured in devotion and prayer till like Jacob he can keep an angel at bay all night? If he has none of these qualities, what would you advise as a sort of spiritual discipline for him which might lead him up to a respectable degree of devotional efficiency?" Tell me not of pie-suppers. The hotel was made for that. But our program will have to be prayed out. It is my experience that the man, young or old, who despises the "wont" of the prayer meeting, is unwilling to undertake much more than the job of general manager of the "Annual Pie Supper," or chairman of the committee to see the Bishop to get the preacher moved. He will do either one of these well, and be glad to serve. But when it comes to spiritual-depth of devotion and cul-

ture of the soul in prayer, he prefers a game of rook, or an hour with the radio. What a problem is every such member of any church. Oh that we may find and define for ourselves again the importance of the habit of prayer!

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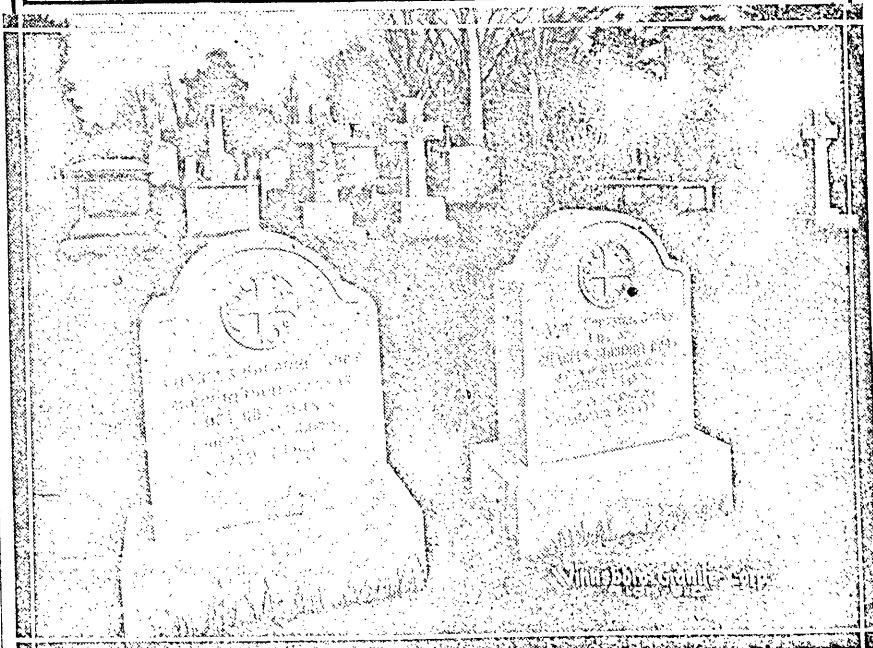
As in life some characters shine more brilliantly and stand as peers among their equals, so in the cemetery

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Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each
sneer,
Wherever you may meet it.

Remember every kindness done
To you, what'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remembering truth,
Remember heaven's above you,
And you will find, through age and
youth,
That many hearts will love you.
—Selected.

THE HANDFUL OF MEAL.

I Kings xvii. 8-16.

What marvellous "coincidences" are prepared by Providential grace! The poor widow is unconsciously ordained to entertain the prophet! The ravens will be guided to the brook Cherith! I have commanded them to feed thee there." Our road is full of surprises. We see the frowning, precipitous hill, and we fear it, but when we arrive at its base we find a refreshing spring! The Lord of the way had gone before the pilgrim. "I go to prepare for you."

But how strange that a widow with only "a handful of meal" should be "commanded" to offer hospitality! It is once again "the impossible" which is set before us. It would have been a dull commonplace to have fed the prophet from the overflowing larder of the rich man's palace. But to work from an almost empty cupboard! That is the surprising way of the Lord. He delights to hang great weights on apparently slender wires, to have great events turn on seeming trifles, and to make poverty the minister of "the indescribable riches of Christ."

The poor widow sacrificed her "handful of meal," and received an unfailing supply. And this, too, is the way of the Lord.

"Whatever, Lord we lend to Thee, Repaid a thousand fold will be."—Selected.

THE BIBLE TELLS US WHY.

It would be a fine thing if we had a book in which was written down by the finger of God, so that there could be no mistake about it, just what we should believe, what we should do under all the circumstances of life and just what we are to look for in the days to come and the world to come.

So it would seem. So men have thought. Moreover, books purporting to do some, if not all, of these things for us have been circulated among men. Books have been regarded sacred because they were supposed to do these things in whole or in part at least.

But doubts concerning books reputed to be of this sort increase with the progress of knowledge, in the expanding experience of life in the world. The books do not stand the test of experience. The meaning put upon them as they are literally in-

terpreted does not yield the truth which we need for the peace and joy and conduct of life. Allegorically interpreted they lead men yet farther astray.

But why have we not such a book? It would certainly seem as though we greatly need it, and it seems reasonable to suppose that God could give us such a book if that were his will. If he has not done so, there must be a good reason for that.

It may be there are those ready to say that God has given us such a book in the Bible—a book which plainly shows us what to believe and do and hope for in the conduct of life in the world.

Without controversy the Bible is of immense, of incalculable, value to us in all these respects. Its value has been put to the test of experience and been abundantly shown in that test.

But, significantly enough, it is the Bible itself which plainly teaches us why we have not a book which would do for us what we have indicated above, which would make it easy for us to know with little, if any, exercise of our own minds what to believe and do and hope for, a book whose literal statements we should be bound or privileged to accept without question and to our credit on high.

The answer which the Bible gives to the question why we have not so desirable a book as men have sought and vainly believed they had found is, in a word, this: The letter kills. It is life that God wants us to have, is seeking to impart to us and for which we yearn. The letter of the law kills. The letter even of prophecy kills. Men are using the letter to deceive and wrong and kill one another, and are themselves committing suicide in their exploitation of the letter of law to their own apparent advantage but actually to their spiritual death.

It is the Spirit that makes alive. It is the Spirit that quickens the minds of men to see the truth; that quickens their consciousness of God; that quickens their faith to receive the grace of God; that quickens their conscience of right and wrong; that quickens their appreciation of human values and their consecration to the brotherhood.

We have not the letter to bind and kill because God wills that we shall have the Spirit to make alive. It was the Lord Christ who said that the Spirit would lead us into all truth. God has left the way open for the Spirit to do just that, because he has not given us the sort of book men have vainly thought it would be fine to have.

It is in Christ that the Spirit completes his guidance into all truth. The Spirit was in the creation, brooding over chaos, and has never been absent from the cosmos. He was in the prophets. But only in Christ will he complete his work.

The Spirit makes large use of the Bible in quickening the faith and reason and conscience of men, the consciousness of God and the supreme worth of the brotherhood. And the Bible readily lends itself to the uses of the Spirit because the Bible is the life-product of the Spirit, and not the mechanical product of blind forces. Nor is the Bible the mechanical product of the Spirit Himself using the Biblical writers as mere amanuenses to put down letters or words as directed. The Bible is of the Spirit of God in the life of humanity.

It was not possible that the Spirit of God should give us the sort of Book that some people take the Bible to be, as the Moslems take the Koran to

be and other peoples have taken other books to be, for the simple reason that he is the Spirit of love and truth who is bent on giving us freedom and life. He could not give us the letter that kills.

The revelation of God and His Son and of redemptive love, which the Spirit helps us to find in the Bible because He put it there—this revelation comes to us not in the letter which kills but in and through life, experience of men with God in the world.

It is in the interest of spirituality, of freedom and life, that the Bible is not the sort of a book many have thought they would like to have and have passionately, though vainly, contended they do have.

Neither historical criticism nor scientific research have been able to take away the book God gave us. They have only helped us to appreciate the Bible more fully.

The letter kills—the Spirit makes alive.—Pittsburgh Christian Advocate.

HEARERS AND DOERS

Ears are connected with hands—through the brain. The ear is the organ of instruction, the hand the organ of action—after instruction. In James 1:22, we are told, "Be ye doers of the word, and not hearers only." To know is insufficient. Doing supplies what is lacking in knowing. The reason James gives is couched in the words, "Deceiving our own selves." Man cannot afford to allow another to deceive him, much less to deceive himself. The deceived man is certain of nothing, and fails in what he undertakes.

James proceeds to tell why action must accompany hearing. If a man hears and then does nothing, he is like a man looking in a mirror and then turning aside without a mental image of his own face. No man knows what he looks like, or what his voice sounds like, or how he walks, or how his clothes fit. We know all this with respect to others—know it well. James says that a man who hears, but who doesn't do, forgets what he has heard just as a man forgets what he saw in the mirror. The man who adds doing to his hearing is like the man who remembers faces. In short, doing helps one to remember. Lack of doing causes one to forget what he

has heard.

James goes on: "This man shall be blessed in his deed." What man? In what deed? It is the man who adds deeds to hearing. It is the deed that the hearing prescribes. Yes, he shall be blessed—blessed of man, blessed of God, blessed of his own better self.

A man hears how to cure diphtheria; he does as he hears, and has physical blessing. A man hears how to pay the mortgage on his home; he does that way, and has financial blessing. A man hears how to go to college; he follows instruction, and has intellectual blessing. A man hears how to obtain office; he proceeds that way, and has political blessing. Shall not the same rule apply in spiritual life? A man hears how to become a Christian; he acts on such knowledge, and is blessed of the Lord. Then, he hears of his duty to bring others into the kingdom; he obeys, and is blessed in this deed. We do not have too much hearing, but perhaps we are in arrears in doing. Let deeds make the hearing permanent and valuable.—Religious Telescope.

Corns

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



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

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

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never

gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's
SYRUP
PEPSIN

Mother! It's
Cruel to "Physic"
Your Child

FOR YOUTH.

THE STUDENT'S BIG QUESTION.

(With Apologies to Hamlet.)

To study, or not to study—

That's the question;

Whether it's nobler for a man to flunk

His chemistry exams for the whole semester,

Or to take arms against his zeros, And by studying end them? To work; to study;

Nothing more; and by a little work we shall end

The heart-ache and discouragements which we all have when

Our low grades appear. To work; to study;

To study; perchance to pass—Ay, there it is;

For in that study, temptations of quitting, may come,

Our friends may want us to go to shows, parties, and what-not,

But no, we can't; why not? Because we must study to reap all A's.

—The Reflector, Indiana Central College.

CHRISTIAN COLLEGES.

Do you think that the following statement made by William Oxley Thompson, when president of Ohio State University, is true?

Are you considering it in deciding what your college will be?

"I am in no way untrue to State institutions when I say that in our day a boy may become a bachelor or master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?—Exchange.

THE DREAMER'S GIFT TO THE WORLD.

Celotex, the new building material so recently put on the market, is, indeed, a wonder-product. Synthetic lumber, that is what celotex is,—and, wonder of wonders, it is made from bagasse or the old sugar-cane stalks from which the juice has been pressed. Four years ago bagasse was considered useless, or even worse than

useless, but now it is made into celotex, and celotex is used for sheathing in place of lumber; as insulating material—refrigerator cars are using it in place of cork; and as a corrective of improper acoustics in auditoriums, or to absorb sound and deaden the racket in offices, homes, factories.

There is an abundance of bagasse in the country, enough, indeed, to make 10,000,000,000 feet of celotex a year and every year. Then, of course, other countries have limitless supplies of bagasse waiting to be converted into useful building material.

Bror Dahlberg is the man who created celotex and even before its creation organized the company that made its manufacture possible. This organization spent much money on machinery that had to be designed especially for the process and as it was still in an experimental stage the costs were enormous and the undertaking narrowly escaped failure.

The present daily output of celotex is one million feet of board a day and the demand for this product exceeds the supply. After repeated attempts the machinery is now so skillfully worked out that the bagasse is dumped into the machines at one end of the plant and in three and one half hours it comes from the other end as completely finished celotex, a board seven-sixteenths of an inch in thickness, suited for nearly any purpose for which wood is ordinarily used, and able to do some things that wood can not do.

And what of the man who has made all this possible? He was ever a great dreamer with a vision of large accomplishments; nor were his visions idle dreams for he had pluck and energy to build towards the realization of his dreams. And because Bror Dahlberg, even as a little boy, dared to dream and plan and build towards the realization of his dreams the world today has celotex to help supply the shortage of lumber that is increasing as the days go by.

Bror Dahlberg was born in Sweden in 1881. His father was a well-to-do artist and the early days of Bror's childhood were days of ease and comfort. But when he was eight years old his father lost his fortune, and decided to move with his family to the United States. Conditions were so different for him here that he did not prosper, and soon died, leaving a wife and five children to make their way in a foreign land.

Bror was the oldest of the children and undertook manfully the task of helping his mother make the living. But, in spite of their combined efforts, they often tasted the bitterness of extreme poverty and want.

They moved from Omaha to Minneapolis, where, at the age of fourteen, Bror got himself a job as elevator boy in the offices of the Northern Pacific Railroad at \$15 a month, and as he worked he dreamed—you might say, foolish dreams—of shortly becoming president of that great road. But the dreaming made him fit himself for the job next higher, and so on and on until at the age of eighteen he was ready for a foreman's job, but was considered too young for the position. When he was not allowed to advance as rapidly as he prepared himself, he sought some wider field and dreamed and built toward the accomplishment of his dreams, and celotex is the result of this dreaming. Celotex, an epoch-making material, is his gift to the world and still his dreams expand and promise for the future limitless possibilities.—Susie McKinnon Millar.

FOR CHILDREN.

VESPERS.

Little boy kneels at the foot of the bed,

Droops on the little hands little gold head.

Hush! Hush! Whisper who dares; Christopher Robin is saying his prayers.

"God bless mummy." I know that's right.

Wasn't it fun in the bath tonight? The cold's so cold and the hot's so hot.

O "God bless daddy!" I quite forgot.

If I open my fingers a little bit more. I can see Nanny's dressing gown on the door.

It's a beautiful blue, but it hasn't a hood.

O "God bless Nanny and make her good!"

Mine has a hood, and I lie in bed

And pull the hood right over my head, And I shut my eyes, and I curl up small,

And nobody knows that I'm there at all.

O "thank you, God, for a lovely day"! And what was the other I had to say?

I said "bless daddy," so what can it be?

O, now I remember it! "God bless me."

Little boy kneels at the foot of the bed,

Droops on the little hands little gold head.

Hush! Hush! Whisper who dares; Christopher Robin is saying his prayers.—The Christian Guardian

JEK'S BOOT LININGS.

It was the time of gathering in the harvest of boot linings. Boot linings? Yes, warm, soft linings that let in neither wet nor cold.

In a weather-stained hut hidden up behind Uyak, which is in that part of Alaska that looks across to the great volcanoes, lives Jek, a small member of a big Eskimo family. Gathering boot linings is this family's principal occupation, the boots being of sealskin and the linings of eider.

As it is along the cliffs below Jek's father's hut where the king eiders nest, it is, of course, out in those dangerous places that the harvest is reaped. Out beyond the flats, where the beach rye grows thick and softly luxuriant, the rocks sheer away into the sea, and there grow mussels by the millions and millions. And if you know that mussels form the eider's chief article of diet, when he can get them, then you also know that these birds rather risk being caught by Jek's father than move farther inland away from the mussel beds.

Jek is still a boy. He always knew that as soon as he grew big enough he must learn to go over the cliffs in the knotted ropes, and help his father bring in the boot linings.

One day, unexpectedly, his father said to him: "Jek, my little son, I don't feel just well enough to go down for the birds, and yet the baskets must be filled. So what do you say about making a start at the business?"

"Of course, father. Just try me!" exclaimed Jek, eager to have his skill and bravery tested.

"Good! But first, you know, to do this work, you must have strong hands, steady hands. That is for clinging to the roots of the bushes and the very faces of the cliffs sometimes. Then you must have good

sense in your feet, for they must find a place to stand on, even when it is not more than an inch."

"Yes, father," laughed Jek. "I have the right hands and feet. See! I climb up and down the little hills every day."

"But one thing is still more important, Jek. You must have a cool head and know what to do when you can neither get up nor down nor stay in one spot. You must know how to make a way to save yourself. Otherwise it is good-by, Jek, for us all."

"I know that father. Still, I can only wait and see what will happen. Maybe I can think of the right thing to do."

"Maybe you can. Well, come along. I shall be at the top ledge all the time, and you can call out to me if there is danger."

Jek went over the first great projection and into the first hollow. He slipped along so quietly that birds were caught by dozens before the others began to fly about in fighting array. He was dropping them down to a lower ledge of rock, and when he thought there were enough to take up to his father, he began to slide after them. It was a thrilling descent, for the side of the cliff bulged out, and once he got started he went swiftly. It was like sliding from the ridgepole of a slanting roof and expecting to stop where the shingles ended. This is what Jek did. There were roots of bushes to cling to, and the steady ropes. Still, it was a ride that made Jek's heart stand still while it lasted. He got back his breath, picked up the birds, and placed them in the baskets, and then gave the signal to his father that he was coming up.

The root of an old bush reached out and entangled him. That was the way he thought it happened. Anyway, he was jerked free from the ropes and held in the air for a moment. The rope was far above his head, but he began a frantic scramble to reach it. His foot slipped. The whole face of the cliff came away

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

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with him, and he found himself again at the ledge.

"Father will have to come down and get me," said the boy, ruefully, shamed to have his first day's work spoiled. He began to shout. He shouted louder and louder. Silence, except for the angry birds above him and the angry waters beneath him, answered his call.

"I must have a cool head and know what to do when I can neither get up nor down nor stay in one spot," he repeated.

Looking below, he shuddered. The leap was too far. Up, then, he must get somehow. He found footholds, grasped at bits of rocks, small roots, and ascended slowly, wearily, to the first bulge. There he was stopped. He realized that no one could go up or down that shining rock without ropes, and there still dangled out beyond his reach the means of saving himself. A foot beyond, and yet that foot seemed a mile!

"I must know how to make a way to save myself," he was saying over and over again.

Jek was holding with stiff fingers to a small crack. Birds were coming into their nests again, seeing him so powerless, to do them harm. He reached out suddenly, grasped a mother bird, and held her at arm's length out to the rope. Her beak closed upon it. He swung her deftly back, grasped the rope, and came presently up over the cliff side to where his father was waiting.

"How long you were, Jek! It should not take half the time to gather these, the man said, looking into the basket. "What were you doing?"

Jek laughed before he answered: "I was doing the best I knew how with my hands, feet, and head, father."

"And why have you brought the mother bird up here, alive, like that?"

"I wish to make a pet of her," said Jek! "You see, she pulled the rope in for me, when I couldn't reach it, and there was no way to get up to you nor down to the beach."

"Well, that's all right, my brave Jek. You were brave, I know, when you faced danger else you could not be laughing now."

"I was laughing at the name I will call my pet bird, father," said Jek. "My 'Boot Linings!' Isn't that a good name?"

"A fine one," agreed Jek's father, and laughed, too.—Yetta Kay Stoddard, in the Congregationalist.

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Woman's Missionary Department

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Communications should reach us Friday for publication next week.

Happy the man that finds the grace
The blessing of God's chosen race,
The wisdom coming from above
The faith that sweetly works by
love.—Charles Wesley.

L. R. CONF. W. M. S. ANNUAL MEETING IN HOT SPRINGS

With fine hospitality, a splendid delegation and many visitors, the Annual Meeting in Central church, Hot Springs, last week was most enjoyable and very profitable. Each session was marked by interesting features and we hope soon to have a full report from one who was privileged to be in attendance.

The cordial invitations for the 1927 meeting from Winfield Church, Little Rock and First Church, Pine Bluff caused a spirited contest and Winfield won by a very small margin.

The absence of Mrs. H. L. Rimmel, Cor. Sec. was the more deeply regretted because of illness, and united prayer was offered for her speedy recovery.

Mrs. Jas. Rice, Supt. of Children's Work, was detained at home by the new baby—another son to make the blessed trio in her home.

A telegram of loving remembrance was sent her, also to the editor of this Dept. who was unable to attend the meeting but was with the dear co-workers in spirit and in faith.

The election of officers was practically unanimous though it became necessary to release several Supts. who had served well in the Departments.

The official roster is:

President, Mrs. E. R. Steel, Little Rock.

V. P., Mrs. J. M. Workman, Arkadelphia.

Cor. Sec., Mrs. H. L. Rimmel, Little Rock.

Treas., Mrs. S. W. C. Smith, Hot Springs.

Rec. Sec., Mrs. J. M. Stinson, Camden.

Supt. Y. People, Mrs. J. G. Moore, DeQueen.

Supt. Children, Mrs. J. W. Rogers, Monticello.

Supt. Publicity, Mrs. W. F. Anderson, Wilmar.

Supt. Supplies, Mrs. W. B. East, Arkadelphia.

Supt. Social Service, Mrs. W. P. McDermott, Little Rock.

Supt. Mission Study, Mrs. H. K. Wade, Hot Springs.

District Secretaries

Arkadelphia, Mrs. Geo. Hughes, Benton.

Camden, Mrs. L. K. McKinney El-Dorado.

Little Rock, Mrs. J. S. Utley, Little Rock.

Monticello, Mrs. E. L. Harley, Warren.

Pine Bluff, Mrs. V. D. Webb, Pine Bluff.

Prescott, Mrs. R. M. Briant, Hope.

Texarkana, Mrs. Seth Reynolds, Ashdown.—V. C. Pemberton.

SOME OF THE THINGS DONE AT LITTLE ROCK ANNUAL MEETING.

The whole tone of the Little Rock

Annual meeting was for an aggressive forward move. Mrs. J. M. Workman presented the Belle Bennett Memorial and an opportunity was given for any auxiliary who wanted this year to make their gifts equal to \$5 per capita for their membership in 1923 and thus get the name of their auxiliary on the Bennett Book of Remembrance which is to be kept in Memorial Hall at the school. Central Church, Hot Springs, and First Church, Pine Bluff, had already attained that goal. Many others went home to make pledges later.

The increase of \$1,000 on undirected pledge taken by our delegates to Council was gladly accepted and the Finance Committee recommended that each auxiliary raise their pledge thirty cents per member this year.

A strong determination to complete the Elza Memorial this year was expressed.

The Committee on Extension of work recommended to proceed at once to secure a social worker for the oil fields in Camden District. The money for this to be raised locally and in co-operation with the other Boards benefited by this.

The hospitality of Hot Springs was unbounded, every thing was done that could be thought of. The music furnished by local talent, the flowers, beautiful calla and Easter lilies added much to the enjoyment of the guests.

The conference was saddened by the absence of Mrs. H. L. Rimmel, Mrs. James Rice, Mrs. W. H. Pemberton and Mrs. L. K. McKinney all of whom were detained by illness. Telegrams were sent to these.

One of the rare treats of the conference was the presence and the messages of Miss Ella Leverett, a missionary from China. Her unbounded faith and her inspirational messages will linger many years with those who heard her.—Mrs. E. R. Steel.

MAMMOTH SPRINGS AUXILIARY.

In the death of Mrs. Maude T. Daniel the church of Mammoth Spring is bereaved for she was deeply interested in every branch of religious work. Mrs. Daniel was a charter member of the W. M. S., greatly beloved for her good works and her faith. Appropriate resolutions presented by the Committee, Mesdames Sutherland, Harlin and Price were adopted by the auxiliary and spread upon its records.

PARAGOULD, FIRST CHURCH.

Our pastor, Rev. J. B. Evans has just closed a series of Missionary lectures on the books, New day In Latin America, Healing Ourselves, and Over the Border, which were very interesting and instructive.

The total attendance for the six lectures was 485. On the closing night a picnic supper was served, cafeteria style, in the basement of the church to the members. After this enjoyable affair we adjourned to the auditorium where the pageant "Carmelita" was presented under the direction of the Pastor's Aid, the young matrons of the Missionary Society.

Our delegates Mrs. A. C. Cloyes and the president Mrs. Herschel Neely will attend the Missionary Conference in North Little Rock. We are sure they will get an inspiration from this gathering that will be of great benefit to us.—Mrs. J. E. Wilbourn, Supt. Publicity.

TEXARKANA FIRST CHURCH.

Our Missionary Society entertained March 29th with a Tea in the parlors of the new Sunday School building at Sixth and Laurel Streets.

On the fifth Monday there is no regular meeting but for the benefit of those women in the church who are not members of the Society, and, perhaps, have not seen the beautifully furnished parlors, or heard the new grand piano, the president, Mrs. W. H. Arnold, entertained with a musical-tea.

A program was given under the direction of the organist, and choir director, Mrs. Pratt Bacon. After the program, Mrs. Albert Little, (chairman of the refreshment committee) served refreshments, having as her assistants, Mrs. Ben Cook, Mrs. Ben Carter, Mrs. Marvin Brown, and Mrs. Paul McDonald.

The guests were received by the President, Mrs. W. H. Arnold, Mrs. Q. O. Turner, Mrs. F. M. Freeman, Mrs. J. F. Huddleston, Mrs. H. M. Harper, Mrs. J. S. Ragland, and Mrs. A. S. Lamar. There were ninety guests present.—Mrs. Frank Mullin, Supt. of Publicity.

COTTON PLANT AUXILIARY.

In the death of Mrs. R. R. James this society was sorely bereaved. A beautiful memorial service was held at the April meeting in the home of Mrs. W. G. Frey with a large attendance, sacred music and a lovely tribute from Mrs. M. E. Read to Mrs. James who "responded to every needy call was always cheerful and carried sunshine in her heart. This was followed by loving tributes from other co-workers and by appropriate resolutions which were spread upon the records.

In the program for the day Mrs. Jones read a paper "What our Council is doing in Japan." Mrs. Cain told about the Belle Bennett Memorial College in Nashville, Tenn. A short lesson was given from Missionary Voice, and the business session was led by the Pres. Mrs. H. C. Argo. The Treas. Mrs. R. T. Gephart, reported dues and pledges in good condition, also \$50 from Mrs. Mary Overhelt in memory of her Mother, Mrs. Andrews.

Mrs. Leighton reported \$14.60 the amount derived from a recent sale of food. The meeting adjourned with prayer by Rev. B. L. Wilford.

Delicious ice cream and cake were served by the hostesses.—Mary A. Dillon, Supt. Pub.

SPRING HILL AUXILIARY.

This society was organized in 1923 with four members and has grown gradually until it numbers twelve earnest women of whom eight are active workers. The meetings are held on Saturday as several of our members are engaged in teaching school. Invitations are sent to the women of the Church to meet with us and to join us.

This is the record of the "Lizzie Higgs society," and with the prayers of the W. M. co-workers, and with the co-operation of our good pastor and his wife, Bro. and Sister Stinson, we will prosper and press on in the vineyard of the Master.—Mrs. Mamie Smith, Pres., Mrs. H. H. Foster, Treas.

CIRCLE NO. 1 OF SPRINGDALE AUXILIARY ENTERTAINS.

Mrs. Vernon Brooks opened her home on Spring street Tuesday afternoon for a joint meeting of the two circles of the Missionary Society of the Methodist Church, South, Mrs. V. Price and Mrs. H. C. Hankins chairmen with about thirty-eight present. The devotional service was conducted by Mrs. Dorsey Gillett, president, after which the mission study of the book, "The Revolution of China," was conducted by Mrs. E. E. Guinnup. The first four chapters were discussed by Mrs. E. E. Guinnup and Mrs. Ira A. Brumley with a short intermission when punch was served in the dining room. The remaining four chapters were discussed by Mesdames Hankins, Fraser, Cochran and Gillette, after which Mesdames Henry Russell, and Harvey Joyce, in Chinese costumes, served a dainty plate lunch, featuring heavenly rice and tea, to further carry out the lesson thought. All felt they were profited and had also enjoyed the afternoon in every way.—Mrs. E. E. Guinnup, Pub. Supt.

ANNUAL MEETING N. ARK. CONF. W. M. S. FROM REPORT OF BIBLE AND MISSION STUDY

By Mrs. Jno. W. Bell, Conf. Supt.

Another judgement day has come in which we must give an account of the work done. I render to you my reports with joy, that God has used our feeble efforts to carry forward His work. We have had steady growth along all lines in the study department. Because the year 1925 has some outstanding features. At the close of 1924 I had received 409 reports during the year. 374 reports were received during 1925, a shortage do you think? Yes, a shortage in numbers but these reports showed the study of two books instead of one and this more than made up for the shortage. There was no shortage in the number of classes, rather

an increase. Also, our superintendents have done something more which adds credit and that is they have mailed the enrollment cards to Mrs. Lipscomb. I call that point, "Step forward number one."

I am glad to report an increase in the number of Bible and Mission classes. A larger number of books have been studied, and I note with pleasure, the current books lead even in first quarter. It surely makes our hearts rejoice that you have responded and we have had more Bible and Mission study classes. I call this "Step forward number two."

Then, the gain in membership is very noticeable, a larger number of women in the classes. Many socials reported. Every member of the society in the study class. Now that is what we most desire, not only study classes, but every member in the study class. I appreciate this and call it "Step forward number three."

But, friends, really the most gratifying of all is the "Spirit of Interest" of our women in Bible and mission study. Renewed interest is manifested all over the Conference. No society now feels they are moving forward without their study. So, the spirit of interest means much in this department and this is our "Step forward number four."

Viewing the year's work as a whole, I have not a discouraging note to sound. It's true, there may be a few societies that failed to do any study, yet we can see and hear of interest among some of their members. As Mrs. Lipscomb says, We go merrily on pressing forward to our goal which is "Bible and mission study classes in every society, with every member in the study classes."

Nearly one hundred societies will receive their Diplomas or Seals for the study of three books during the year 1925. About an equal number of societies have studied one or two books. A remaining few have so far failed to report.

Following is the record in full for the year just passed, as it has been reported to me:

Number of reports received 274.
Adult Bible classes 166, with 3,249 members.
Adult mission classes 256, with 4,266 members.
Young People's Bible classes 9, with 127 members.
Young People's mission classes 35, with 581 members.
Junior Bible classes 19, with 333 members.
Junior Mission classes 91, with 1,577 members.
Reading circles 4.

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.

NEW S. S. ADOPTING DUAL MISSION SPECIAL

Little Rock Conference
Since our last report the following Sunday Schools in the Little Rock Conference have adopted the Dual Mission Special, and have sent in an offering. For the amount of offering see the report of fourth Sunday Missionary offerings in this issue of the Methodist.

Camden District.—Wesson, W. T. McKinnon; New Hope, Emmet Whaley.

Little Rock District.—Highland, T. L. Adkins.

Pine Bluff District.—Faith, S. H. Wilson; Stuttgart, Mrs. A. Voss.

Prescott District.—Hopewell, Mrs. Owen Atkins; Glenwood, W. C. McKeowen.

Texarkana District.—Green's Chapel, J. J. Watson.

We are pleased to have these eight schools join the large band of schools that have already adopted the Dual Mission Special.—C. E. Hayes, Chairman.

CARTHAGE COKEBURY SCHOOL

The Approved Cokesbury School held at Carthage last week was a very fine school.

Rev. O. C. Birdwell, the pastor, was dean, and took an active interest in the school. He did some fine organizing, getting things in shape for the school.

Rev. M. K. Rogers taught the course in "How We Got Our Bible," and the writer taught the course in "The Small Sunday School."

The interest was good throughout. The type of work done was very fine, and at the close we issued 20 credits, with some to take the examination by correspondence.

Rev. Murray Smith of Princeton and Mrs. Smith secured their credits.—Brother Smith had two Churches represented in the school.—S. T. Baugh.

PRESCOTT DISTRICT GROUP MEETINGS THIS WEEK.

Brother Baugh, Miss McRae and I are joining Brother Dedman and his District officers in a series of group meetings covering the Prescott District this week. We conclude with a District-wide Institute at Glenwood next Monday and Monday night at which time Dr. C. M. Reves will be the chief speaker.—Clem Baker.

PRE-EASTER REVIVAL AT CROSSETT

Having "swapped" work with Bro. Fawcett and secured his services for some Training School work I paid him back by assisting in his Pre-Easter revival at Crossett concluding on Easter Sunday. Brother Fawcett had made extensive preparations for the meeting and had his personal workers organized prior to my arrival. I have worked with no man whose heart is more in his work. And I have been in no meeting where we received more whole-hearted cooperation from the Baptists—both people and preacher. The Crossett Church has lost many of its old-time leaders, who helped to make this church known throughout the state.

But it still has fine groups of loyal workers who are carrying on in the same old spirit. There were 21 received into the membership of the church on the concluding Sunday.—Clem Baker.

THE PORTLAND JUNIOR TRAINING SCHOOL.

Last week Brother J. C. Glenn and I were in a Junior Training School at Portland. This was Brother Glenn's first school, but he proved beyond any doubt his ability as a teacher. He taught "The Missionary Message of the Bible" while I gave the course on "The Principles of Religious Teaching." The School was held in the beautiful new church at Portland. Rev. J. R. Dickerson was the Director. Other charges co-operating were Montrose and Wilmot with representatives including the pastor from each of these charges. It was a delightful week with 28 taking the work for credit.—Clem Baker.

208 LITTLE ROCK CONF. SCHOOLS ORDER S. S. DAY PROGRAMS TEXARKANA DISTRICT IN THE LEAD.

To date our office has received orders and sent programs to 208 Sunday Schools in the Little Rock Conference. All the Districts have made good showing but the Texarkana District is in the lead. The Prescott District follows close while other Districts are close on the heels of these leaders. The race is on. Watch the Methodist each week. Charley is not sleeping. Order programs now and have them ready.—Clem Baker.

JOHNNY GIECK REPORTS MUCH INTEREST SINCE HIS COKEBURY SCHOOL.

Two weeks ago Brother Baugh assisted Brother Gieck in a Standard Cokesbury School at Buckner. Today we have a letter from Brother Gieck in which he asks for survey cards for his charge and also states that three good Workers' Councils have been organized. Johnny says that "Things are looking a lot better in the Sunday School work on his charge." Brother Baugh is doing a work that is telling and all who have part on Fourth Sunday Offerings are supporting it.—Clem Baker.

CAMDEN DISTRICT GROUP MEETINGS FOR SUNDAY SCHOOL WORKERS.

The following program will be carried out at each one of the group meetings in the Camden District.
Group No. 1 at McMahan's Chapel, April 20.
Group No. 2 at Thornton, April 21.
Group No. 4 at Parker's Chapel, April 22.
Group No. 3 at Magnolia, April 23.
9:30 Devotional.
1.—Rev. O. L. Cole, April 20.
2.—Rev. Rex B. Wilkes, April 21.
3.—Rev. J. G. Geick, April 23.
4.—Rev. J. D. Hammons, April 22.
Rev. J. W. Harrell, Presiding E. Special.
9:50 District Goals.
10:00 The Program of Work—Rev. Clem Baker, Conf. Supt.

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Brief Intermission.
 10:45 Elementary Work—Mrs. Rex B. Wilkes, Ele. Supt.
 11:00 The Cokesbury Training School—Rev. L. T. Rogers, Supt. Cokesbury Schools.
 11:25 Sunday School Day and Missions—Mr. J. J. Tibbits, Executive Secretary.
 Noon—Dinner served at Church.
 1:30 Reports from Sunday Schools.
 1:50 Organized Class Work—Rev. A. C. Rogers, Supt. Wesley Classes.
 2:15 Group Meetings.
 (a) Elementary—All Elementary workers to meet with Mrs. Rex B. Wilkes, Dist. Supt. Elementary work.
 (b) Teacher Training—Pastors and Superintendents to meet with Rev. Paul W. Quilliam, Dist. Supt. Teacher Training.
 3:15 Closing Remarks—Rev. Clem Baker.

PINE BLUFF DIST. S. S. INSTITUTE TO BE HELD AT CARR MEMORIAL, FRI. APR. 30.

Rev. J. A. Henderson, P. E., Presiding
 9:00 a. m. Devotional led by Leland Clegg.
 9:20 a. m.—Organization and Appointment of Committees.
 9:30 a. m.—Leadership Training—Rev. W. C. House.
 10:00 a. m.—Cokesbury Schools—Rev. M. K. Rogers.
 10:20 a. m.—Our Elementary Standards—Mrs. R. P. James.
 10:40 a. m.—The Organized Wesley Class—Rev. R. P. James.
 11:00 a. m.—Sermon on Religious Education—Central Office Representative.
 12 noon—Noon Recess—Luncheon at Church.
 1:30 p. m.—Roll Call and Report of Delegates.
 2:30 p. m.—The Program of Work and the Annual Check Up—Rev. Clem Baker.
 3:00 p. m.—Sunday School Day—Hon. A. R. Cooper.
 3:30 p. m.—Address—Central Office Representative.
 4:00 p. m.—Goals for Pine Bluff District—Rev. Clem Baker.
 4:50 p. m.—Our Dual Mission Special—Rev. S. T. Baugh.
 5:10 p. m.—The Pine Bluff District Putting it Over—J. A. Henderson.
 We will expect all the Sunday School Superintendents in the District with their teachers on that day.
 6:00 p. m.—Luncheon at the Church. Are You Giving the Church a Square Deal?

MARCH REPORT FOR EXTENSION AND FIELD SECRETARY LITTLE ROCK CONFERENCE

Following is report of my work for March. It has been a busy month, but a very pleasant one.
 Have labored in the following Districts: Arkadelphia, Camden, Little Rock, and Pine Bluff.
 Have visited the following charges: Asbury, 28th Street, Little Rock, Pulaski Heights, DeWitt, Altheimer, Lakeside Pine Bluff, Star City, First Ch., Little Rock, Buckner, Carthage, Taylor Circuit, and Bullock's Temple C. M. E. Church Little Rock.
 Was in four Sunday School Institutes in the Pine Bluff District the

Holy Land Christian Cruise to Palestine, Egypt, Greece, Turkey, Roumania and Syria. \$675 up. June 14th to September 8th.
 Also European Extension.
The WICKER TOURS,
 Richmond, Va.

first week in March.
 Organized a Cokesbury S. for Buckner, and one for Carthage.
 Preached three times, and delivered five addresses.
 Articles written for publication 7
 Letters written 174, and 160 form letters mailed.
 Books read 2; Magazines read 15.
 Days in office 9.
 Traveled 1,461 miles.
 Travel expenses \$20.80.
 Taught a course in Training School for C. M. E. people.
 Attended the Little Rock Training School and earned one credit.
 Printed literature for promoting E. L. Anniversary Day observance.
 Printed literature for S. S. Day Observance.
 Printed form letter to superintendents.—S. T. Baugh, Secretary.

S. S. ORDERING SUNDAY SCHOOL DAY PROGRAMS FROM SAT. APRIL 3 TO 10.

Arkadelphia District:
 Sparkman, Oaklawn.
Camden District:
 Buckner, Wesson, Fostina, Fredonia, Huttig.
Little Rock District:
 Hamilton, Carlisle, 28th Street, Keo, Tomberlin, Hundley's Chapel.
Monticello District:
 Fountain Hill, Hermitage, Selma, Hamburg, Dermitt.
Pine Bluff District:
 Camp Shed, New Hope.
Prescott District:
 Center, Hopewell, Columbus, Spring Hill, Findley, Delight, Saline, Holly Grove.
Texarkana District:
 Gardner, Gillham, Mineral, Highland, Cherry Hill, Chapel Hill, Wilton, Gravelly Point.—Clem Baker.

4TH SUNDAY MISSIONARY OFFERINGS FOR THE LITTLE ROCK CONF. FOR MARCH 1926

Following is a list of the fourth Sunday Missionary offerings for March sent in by Sunday Schools in the Little Rock Conference:

Fredonia	2.50
Macedonia	2.00
Third Street, H. Spgs.	10.00
First Church, Texa.	28.14
Ogden	5.75
Gillett	2.79
Walnut Hill	1.20
England	12.50
Good Faith	6.00
Cherry Hill	2.55
McCaskill	6.00
Antoine	2.52
Oaklawn	3.03
Swan Lake	5.16
28th Street	5.00
Monticello	7.05
Lake Village	5.00
First Church, L. R.	36.46
Lonsdale	.65
Sardis (Bryant Ct.)	2.00
Hollywood	1.00
Sherrill	2.00
Rhodes' Chapel	1.65
Thornton	11.53
New Hope	.66
Wilmar	1.63
Faith	1.85
Trinity	2.32
Mt. Zion	1.11
Holly Springs	1.00
Asbury	15.00
Umpire	.50
Smyrna	.75
Warren	13.25
Taylor	2.22
Central Ave. H. S.	27.39
Fordyce	10.00
Zion (Carlisle Ct)	1.14
Few Memorial	1.20
Washington	3.14
Friendship	1.74
Glenwood	3.90
Doyle	.80
Mt. Zion	1.19
McGehee	5.00
Norphlet	2.30
Lockesburg	4.00
Green's Chapel	1.35
Traskwood	1.76
Reydel	1.06
Leola	1.77
St. Charles	2.23
Gillett	2.10
Winchester	2.10
Stuttgart (5 months)	50.09
Amity	1.20
Bauxite	5.00
Magnolia	30.00
Lakeside	5.00
Bethlehem	2.00
Fairview	13.06
Park Ave.	8.41
Murfreesboro	3.00
Sunshine	2.42
Halstead	1.00
Wilton	1.86
Gould	2.61
Highland	25.00
Camden	15.00
Wesson	6.21
New Hope (Taylor Ct.)	1.00
Dallas	1.45
Walnut Springs	.65
Blevins	6.35
Forest Park	5.00
Tulip	1.00
Newton's Chapel	1.50

Altheimer	3.89
Hamburg	5.90
Bryant	1.50
Pike City	1.00
Carthage	2.36
New Hope (Sheridan)	2.07
Hopewell (Hope Ct.)	3.60
Gardner	.65
Dalark	3.00
Hunter Memorial	7.22
Pulaski Heights	4.55
Asbury	15.00
Total	\$515.18

—C. E. Hayes, Chairman.

MISSIONARY OFFERING FOR N. ARKANSAS CONF. FOR MARCH

Batesville District:	
Balance brought forward	\$ 249.65
Batesville, First Church	16.66
Charlotte	1.50
Cotter	1.80
Mt. Home	3.29
Mt. View	2.17
Oak Grove	1.92
Pleasant Plains	1.72
Swifton	3.54
Tuckerman	8.40
Yellville	3.00
Total	\$ 293.65

Booneville District:

Brought forward	227.66
Adona	1.02
Washburn	2.23
Booneville, First Church	5.50
Branch	1.59
Caulksville	1.90
Danville	4.86
Dardanelle	5.75
Centerville	.89
Oak Grove	1.02
Huntington	4.12
Mansfield	7.74
Ola	1.75
Paris	8.36
Total	\$ 274.44

Conway District:

Brought forward	156.38
Atkins	15.50
Conway First Church	73.00
Oakland	1.41
Salem	2.42
Greenbrier	1.52
Lamar	3.45
Cato	1.20
Pottsville	3.66
Mt. Pleasant	1.25
Total	\$ 259.82

Fayetteville District:

Brought forward	213.81
Council Grove	3.70
Berryville	2.35
Eureka Springs	10.50
Parksdale	.84
Pea Ridge	2.00
Prairie rove	21.31
Rogers	20.25
Springtown	4.53
Rhea	3.65
Total	\$ 296.31

Ft. Smith District:	
Brought forward	154.29
Alma	3.00
East Van Buren	1.72
Midland Heights	3.25
Hackett	2.60
Bethel	.55
Hartman	2.29
Van Buren First Church	4.40
Total	\$ 172.19

Helena District:

Brought forward	398.37
Elaine	8.44
McElroy	2.55
Caldwell	8.13
Crawfordsville	4.08
Mellwood	5.00
Forrest City	10.88
Bay Village	3.00
Haynes	6.00
Lexa	4.08
Lexa	5.25
Hughes	4.03
Widener	8.17
Wynne	11.00
Total	\$ 484.10

Jonesboro District:

Brought forward	275.73
Blytheville First Church	20.00
Yarbro	3.20
Brookland	17.69
Jonesboro, First Church	121.08
Rosa	.50
Clear Lake	1.00
Luxora	4.87
Monette	4.28
Bay	.00
Osceola	11.20
Tyrone	5.27
Total	\$ 466.82

Paragould District:

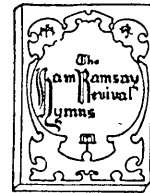
Brought forward	116.17
Success	3.10
Black Rock	2.31
Biggers	1.26
Corning	20.86
Rector	3.94
Hardy	.60
Hoxie	6.62
Mammoth Spring	4.15
Maynard	2.13
Paragould First Church	75.00
Paragould, East Side	4.50
Ravenden Springs	2.59
Portia	2.31
Lynn	.77
Total	\$ 245.90

Secoy District:

Brought forward	101.64
Cotton Plant	3.35
Morris Grove	1.55
Gregory	3.10
Valley Springs	3.22
Total	\$ 112.96

Total amt sent up to date. \$2,606.09

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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.

PAID IN FULL!

The Intermediate League of North Little Rock, First Church, has paid their Mission Special pledge in full! They are the first Intermediate League in the Conway District to pay in full. Their pledge of \$25 was paid by March 15. There are 35 members on roll and they have an average attendance of 31 each Sunday. The paying of their pledge in full is a challenge to Senior Leagues as well as to Intermediate Leagues. I wonder who will accept the challenge and be the next to pay their pledge in full.—Marie Howard, District Secretary.

HOLY WEEK PRAYER SERVICES

During the week before Easter all the Young People's organizations of North Little Rock held sunrise prayer services at the First Methodist Church. Every organization of young people of each Protestant Church was represented. The services each morning were led by a member of these organizations. This plan of union prayer services has been followed for the past four or five years. The services were well attended.—Reporter.

4TH REPORT OF ANNIVERSARY DAY PROGRAMS FURNISHED LITTLE ROCK CONF.

Programs for Anniversary Day observance have been furnished the following Churches the past week:

- Lewisville in Texarkana District.
 - Hope in Prescott District.
 - DeWitt in Pine Bluff District.
 - Wilmot and Lake Village in Monticello District.
- The standing by Districts now is as follows:
- | | |
|-------------|----|
| Prescott | 20 |
| Little Rock | 18 |
| Camden | 12 |
| Texarkana | 12 |
| Pine Bluff | 11 |
| Arkadelphia | 6 |
| Monticello | 5 |

Total churches 84
Send your Anniversary Day offering to Miss Effie Bannon, Treas., 2012 Wright Avenue, Little Rock, Ark.—S. T. Baugh, Chairman.

DR. REVES FOR ASSEMBLY

The Assembly committee has been fortunate in securing Dr. C. M. Reves as the leading platform man for our summer Assembly to be held at Arkadelphia June 7-11, 1926.

Dr. Reves is a fine leader of young people, and we will all enjoy his presence as well as his messages.

Watch for further notice of features of the Assembly.—S. T. Baugh Field Secretary.

TWO GOOD DEEDS

The Chapter that pays its pledge in full does two good deeds. It helps maintain our fine work, and counts for your District secretary on her trip to Mt. Sequoyah.

The Conference officers are paid no salary for their splendid work. They are given a small expense fund. In a cabinet meeting early last year it was decided to give a trip to Mt.

Sequoyah this summer to the District secretary whose District pays all its pledges in full.

Pay up your pledge in full and help the general work, and help your secretary to attend the General Assembly at Mt. Sequoyah this summer.—S. T. Baugh, Field Secretary.

LEAGUES!

Every day draws us nearer and nearer the end of our League year. A letter comes to us from Central office saying the books close April 30, which means if your pledge is not in by that time it will not be credited to this year's pledge at all, but will go on next year's books.

As yet, only \$900.00 remains unpaid. If part of this is due from your Chapter, do your part to see that it reaches Miss Bannon before April 30.—Conference Editor.

PAID ON MISSION PLEDGE. (Senior Chapter unless otherwise stated)

Chapter	Paid during Jan. Feb. Mar.
Arkadelphia District:	
Oaklawn, Hot Springs, Sr.	\$ 6.00
Oaklawn, Hot Springs Int.	10.00
Park Ave. Hot Springs	20.00
Third St. Hot Springs	7.00
Chapters that have not paid anything this year listed below:	
Arkadelphia, Benton, Buckville, Holy Springs, Central Ave. Hot Springs, Leola, Magnet Cove, Keith Memorial, Mt. Olivet, New Salem, Poyen, Sardis, Sparkman, Tull, Dalark, Princeton, Carthage.	
Camden District:	
Bearden	20.00
Strong	10.00
Chapters that have not paid anything this year listed below:	
Camden, Fordyce, Hampton, Kingsland, Magnolia, Smackover, Thornton, Bolding.	
Little Rock District:	
Asbury	53.00
Bryant	10.00
Bauxite Int. & Jr.	4.00
Capitol View Sr.	6.00
England	2.00
Henderson Int.	6.00
Hunter	31.40
Mt. Tabor Sr.	5.00
28th St. Jr.	2.50
28th St. Sr.	15.00
Winfield Sr.	45.00
Winfield Int.	.46
Chapters that have not paid anything this year listed below:	
Bauxite, Sr., Carlisle, Capitol View, Jr., First Church, L. R., Hazen, Henderson, Sr., Highland, Lonoke, Mt. Tabor, Int.	
Pine Bluff District:	
Rison Jr.	1.25
Leagues listed below have not paid anything this year:	
Carr Memorial, Dewitt, Faith, First Church, P. B., Good Faith, Gould, Gillett, Hawley Memorial, Lakeside, Rison, Sr. Sherrill, Sulphur Springs, Star City, Stuttgart, St. Charles, Sheridan, Wabbaseka, Roe, Oak Grove, Bayou Meto.	
Monticello District:	
Ark. So. Camp, Ingalls	7.60
Crossett Int.	5.50
Hamburg	30.00
Chapters that have not paid anything this year listed below:	
Arkansas City, Crossett, Sr., Dermott, Dumas, Fountain Hill, Lake Village, McGehee, Watson, Millers Chapel, Monticello, Montrose, Rock Springs, Wilmot, Winchester, Warren, Wilmar.	
Prescott District:	
Antoine	3.35
Hope, Sr.	10.00
Hope Jr.	3.00
Murfreesboro	9.00
Chapters that have not paid anything this year listed below:	
Amity, Blevins, Sr., Caddo Gap, Center Point, Delight, Sr., Doyle, Friendship, Glenwood, Gurdon, Columbus, Jr., Mineral Springs, Midway, Nashville, Ozan, Orchard View, Washington, Norman, McCaskill, Rosboro, Pike City, Oden.	
Texarkana District:	
Ashdown, Int.	5.00
Fairview Sr.	5.00
First Church, Texarkana	15.00
Mena Sr.	5.00
Stamps	25.00
Chapters that have not paid anything this year listed below:	

College Hill, Texarkana, Dallas, De-Queen, Doddridge, Fairview Int., Foreman, Foulke, Ogdan, Gillham, Hatfield, Lewisville, Lockesburg, Mena, Jr., Paraloma, Richmond, Winthrop.

AMOUNTS PAID ON MT. SEQUOYAH BUILDING FUND—Since building started.

Chapter	Treas. or Pres.	Amt.	Pd.
Arkadelphia Dist.:			
Arkadelphia, E. Workman		\$ 9.50	
Benton, Ione Bridges		8.25	
Holly Spgs., Owen Key		10.00	
Central Ave., Edith Eggerman		26.75	
Oaklawn, Sarah Clifton		11.50	
Third St. Sue Furr		15.00	
Leola, Ida Waggamon		3.30	
Mt. Olivet, G. L. Walsh		4.50	
New Salem, Elmer Godwin		1.00	
Poyen, Lena Cunningham		3.25	
Sardis, Geo. Taylor		6.50	
Sparkman, Mabel Hayes		22.00	
Carthage, Corine Key		8.50	
Park Ave., Emmett Jackson			
Malvern, H. O. Giles			
Keith Memorial, Earl Keith			
Traskwood, Mrs. Aileen Thomas			
Tull, Bernice Phillips			
Dalark, Miss Pet Atchley			
Princeton, Elsie Abbott			
Camden Dist.:			
Bearden, Dorothy Gatling			
Camden, Maude Robinson		10.00	
El Dorado, Sarah Yarbrough		15.00	
Huttig, Augustus Haley		17.00	
Junction City, Grady Fullerton		5.00	
Waldo, Mr. Faye Jarngin		7.50	
Fredonia, Mrs. W. D. Sewell			
Fordyce, Helen Russell			
Hampton, Mrs. E. Hamilton			
Kingsland, Horace Bell			
Magnolia, Caleb Wilkinson			
Smackover, Mary Nelle Dodson			
Strong, Mary Ella Bingham			
Thornton, Dorothy Rogers			
Parker's Chapel, Lucile Lawrence			
Little Rock Dist.:			
Asbury, C. B. Nelson		39.00	
Bryant, Lucile Griffin		9.00	
Bauxite, Aubrey McCall		2.55	
Carlisle, Mrs. H. L. Perkins		10.00	

Capitol View, Lydia Garrett	20.00
England, Anne Mae Benson	2.00
Henderson, Myrtle Wallen	5.00
Hunter, Edward Ware	28.60
Highland, B. G. Rook	29.50
Mt. Tabor, Ray Clifton	1.75
Mt. Tabor, Ray Clifton (Int.)	.50
Pulaski Heights, G. Smith	17.50
28th St., C. H. Heuston	5.00
Winfield, Flora Hamilton	58.20
Forrest Park, Andrew Cook	4.00
Hazen, Mildred Jessup	
First Church, Arthur Lee	
Lonoke, Ernest Hicks	

Monticello Dist.:	
Ark. City, Jr., Marg. Matthews	1.00
Crossett, Chas. Tremor	7.50
Hamburg, Macon Dunn	4.50
Lake Village, C. M. Peel	17.17
Monticello, Victor Borchardt	15.90
Warren, W. C. Childs	9.00
Ark. S. Camp, Kathryn Bates	
Ark. City Sr., Marg. Matthews	
Dermott, J. P. McNeeley	
Dumas, Geo. Meyer	
Eudora, Mrs. F. T. Flowers	
Fountain Hill, Roy Moore	
Hermitage, Jennette Dunlap	
McGehee, Ruby Davis	
Montrose	
Rock Springs, Tommie Coker	
Wilmot, Mildred Dove	
Winchester	
Watson, Ethel Yancy	
Wilmot, Catherine Johnson	

Pine Bluff Dist.:	
Carr Memorial, Sarah Pope	10.50
DeWitt, J. G. Gerard	7.00

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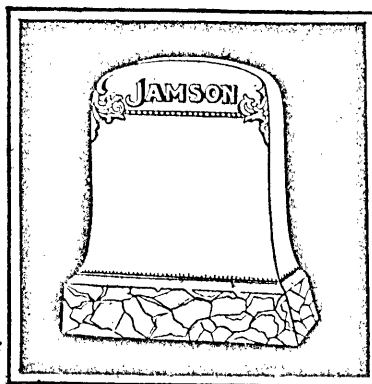
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First Ch., Mrs. A. R. Cooper	10.00
Humphrey, Fred Wilson	27.50
Lakeside, Mack Laws, Jr.	2.00
Sulphur Springs, Jeff Cullpepper	10.00
Faith, C. C. Gady	.....
Good Faith, Vadine Briley	.....
Gould	.....
Tucker, Mary Watson	.....
Gillett, Bernice Odenbargh	.....
Hawley Mem., Winnie Hogan	.....
Rison, Inez Hawkins	.....
Sherrill, Cora Bell Brown	.....
Star City, Permelita Adrian	.....
Stuttgart, Vivian Coleman	.....
St. Charles, Mr. Odell	.....
Sheridan, Alma Morton	.....
Wabbaseka	.....
Roe, Mrs. Jim Glenn	.....
Bayou Meto, Susie Lumston	.....

Prescott Dist.:

Blevins, Verna Stephens	8.50
Delight, Mabel Morris	2.00
Hope, Gomett Martin	3.00
Murfreesboro, Ruby Branch	5.00
Prescott, Alphalee Morrison	2.35
Amity, Mrs. Tuth Thomas	.....
Antoine, E. S. Walker	.....
Caddo Gap	.....
Center Point	.....
Doyle, Mrs. Mark Jackson	.....
Emmet, Mrs. J. M. Garland	.....
Glenwood, Clint Ligon	.....
Gurdon, Roy Abbott	.....
Columbus, Mrs. J. H. Johnson	.....
Mineral Springs	.....
Midway, Andrew Avery	.....
Nashville, Mrs. E. E. Hughes	.....
Ozan, Mrs. J. W. Gist	.....
Washington, Rev. S. C. Dean	.....
Norman, Jewell Clenenger	.....
McCaskill	.....
Kosboro, Rev. W. C. Yancey	.....
Pike City	.....
Oden, Mattie Plemmons	.....

Texarkana Dist.:

Lewisville, Carrie McKay	5.00
Lockesburg, Eleanor Park	2.30
Mena, Elvina Shouse	5.00
Richmond, Mrs. H. A. Sykes	12.00
Stamps, Geo. Holmes Jr.	25.00
Winthrop	.....
Ogden, Miss Smithson	.....
Paraloma	.....
Acorn, Mrs. T. C. Johnson	.....
Ashdown	.....
College Hill	.....
Dallas, Lola Heath	.....
DeQueen, W. F. Fruen	.....
Doddridge, Mrs. Bryant	.....
Dierks, Ruby Keener	.....
Fairview, Mrs. C. I. Parsons	.....
First Church, Leona Phipps	.....
Foreman, Willie Blakely	.....
Fouke	.....
Gillham, Thelma Ross	.....
Hatfield, Mrs. F. Frazer	.....
Horatio, Harriet Wilson	.....

ALL-STATE CHURCH NEWS.

HUGHES.

At the last conference we were read out to Hughes and here we landed that week. We find some very fine and loyal people.

Various and sundry eats found their way to the parsonage. Some new furniture has been bought, the parsonage papered and painted inside and a garage built. We have sent in our quota on the Missionary Special. We feel that our lines have fallen in pleasant places and we are hoping and praying for a great year in things spiritual.—W. N. Johnston, P. C.

MARVELL REVIVAL.

Our meeting at Marvell closed the first Sunday in March. Bro. Neal, general evangelist, of Amarillo, Texas, did the preaching. There were 136 in the altar during the meeting. Sinners were converted and backsliders reclaimed. The Church was stirred and quickened in her spiritual life, and the preaching of Evangelist Neal was such that Marvell said that they had not seen it in such fashion before. The fact was that Brother Neal insisted on the old-fashioned mourner's bench, and one had to come that way to find salvation. The evangelist emphasized the Christian way of life, telling the large congregations of sin and its awful effects upon every soul that compromised in any measure. He said the Christian life was not one of form, but of every day living and heart-felt experiences.—R. T. Cribb, P. C.

FAYETTEVILLE DISTRICT CONFERENCE.

The Fayetteville District Conference was held March 24 and 25 in Eureka Springs, a city famous for its healing powers.

The chief emphasis was placed on the devotional side of the Conference. A beautiful devotional spirit prevailed through the entire session due to the devotional leadership of our presiding elder, Rev. J. A. Womack, and the good sermons. We had four services in which the following brethren preached: Rev. W. T. Thompson, Rev. J. D. Roberts, Rev. E. L. Boyles, and Rev. Chas. Sherman.

Rev. H. L. Wade of Fayetteville, chairman of the Conference Board of Finance, gave the Conference an able address on the Superannuate Endowment Campaign.

The following visitors were present, representing the educational interests of the North Arkansas Conference: Rev. G. G. Davidson, representing the Conference Sunday School work; Rev. J. M. Workman, representing Henderson-Brown College; Rev. H. H. Griffin, representing Galloway College; and Prof. M. J. Russell representing Valley Springs Training School.

Durwood Winton Briscoe, recommended by the Fayetteville Church, was licensed to preach.

The reports of the pastors were encouraging. They indicated that this is to be a great year.

The following were elected delegates to the Annual Conference: J. M. Hamilton of Fayetteville, A. A. Backus of Springdale, Dr. G. W. Droke of Fayetteville, W. H. Martin of Pea Ridge, A. C. Witbram of Bentonville, J. H. Gregory of Viney Grove, C. E. Hawks of Fayetteville, and S. A. Diehl of Eureka Springs.

P. M. Furry of Bentonville was elected District lay leader with Judge Lee Seamster of Fayetteville and A. L. Smith of Siloam Springs

as associate lay leader.

The afternoon of the second day was devoted to a layman's program under the readership of the Conference lay leader, J. L. Bond. The program was of great value to layman and pastors.

Everyone present will remember the occasion with pleasure because of the splendid entertainment furnished by the pastor, Rev. R. S. Hayden and his good people. We all found Eureka Springs a fine place for a District Conference.

The conference will meet at Springdale next year.—Ira A. Brumley, Sec.

LAYING OF CORNER STONE.

A large gathering assembled on the church building site Sunday afternoon to witness the impressive ceremony of the corner-stone laying of the First Methodist Church. Rev. Guy Jenkins offered prayer and Rev. Mr. Sizemore gave the scripture reading from the ritual, the regular form used on such occasions.

The hymns sung were very appropriate to the occasion, Mrs. J. N. Smith accompanying on organ.

A splendid address was made by the pastor, Rev. W. T. Wilkinson. Prof. O. C. Lander gave a financial statement, showing that the material and labor on the building was paid for up to date, with several hundred dollars to their credit in the bank.

Rev. J. A. Parker, presiding elder of the Monticello District, made an excellent address and attended to the laying of the stone. Among the articles placed in the stone were a copy of the Arkansas Methodist, Christian Advocate, Arkansas Gazette and of each of the local papers.

The amount of the collection at the laying of the corner-stone was \$552.00. Immediately after the closing of the ceremony, two individuals pledged \$200. each and four others \$100.00 each, together with pocket contributions, making the splendid total of \$1,552.00—McGehee Paper.

GALLOWAY COLLEGE

A feast for music lovers was offered frequently in the month of March. On the 8th there was a student recital in which pupils of various teachers acquitted themselves pleasingly, each girl evidencing that she had made progress through the year in stage presence, technique, and power of interpretation.

On the 15th Miss Norma Maumann of Newport appeared in graduate recital in piano. Her program embraced a wide range of selections, but her talent was equal to the demands of each. She played with great ease and delicacy which delighted her audience. She was assisted by two violin students, Misses Jannie Baugh of Searcy and Ruth White of Little Rock, who rendered most attractive numbers. The entire recital brought great credit not only to the participants but to the conservatory as a whole.

On the 29th Mrs. Inez Mitchell Oliver of Searcy gave her graduate recital in piano. Her brilliant and beautiful work called forth almost an ovation. She was assisted by Miss Marie Thompson, a vocal student from Marked Tree, whose lovely soprano voice was in finest order and under fine control.

For Palm Sunday and Easter Sunday Mrs. Brackett arranged services of worship mostly in music. A procession of trained singers opened each service and musicians with the piano, organ, and violins carried out the theme of the day. On Palm Sun-

day Dean King made a brief address and at the following service Dr. Williams brought an Easter message.

The Glee Club started on its spring tour on April 7 to fill engagements at Newport, Tuckerman, Jonesboro, Paragould, and Blytheville.

On April 1 the Freshmen celebrated their special day. Their great table in the dining room was in the shape of an F. The decorations, of course, were in tender green and white; but the Freshmen showed a maturity of judgment and a thoughtfulness which were greatly appreciated by the faculty members and the Seniors. The latter had fortified themselves by a dinner at the hotel the night before for a day of starvation and persecution, but were reduced almost to sentimental tears by the gentleness of "freshman barbarities," which were nothing worse than merry songs and jokes on their pet vanities and weaknesses.

The Irving Society gave the School a most pleasant evening on April 5, when their talented members presented three one-act plays.

Every one on the campus is thinking of the Annual Home Coming (V. Y. Cook Day) on May 4. The College roof will spread its widest for the occasion when hundreds of "girls" and friends come in.

As a preliminary feature the Alumnae Association and the Searcy Galloway Club are preparing for an Alumnae Business Meeting and a Reunion Banquet for Alumnae and Other Friends at the Hotel Mayfair on the evening of May 3.—Eleanor Neill.

A PREACHER'S ORGANIZATION

Several of the preachers of the southern end of the Searcy District met and organized for some definite work and a get-together meeting once a month. As we get so hungry for fellowship, we have decided to do this for our own good as well as for what we can plan for the good of others.

The following officers were elected: Rev. F. E. Dodson, president; Rev. B. L. Wilford, vice president; Rev. Chas L. Franks, secretary and treasurer.

Rev. H. H. Blevins was invested with power to locate the next meeting place and to notify all the preachers. The date is May 10.

This body votes to have Brother Whaley, our much beloved presiding elder, prepare a paper on "What the Greatest Need of our District Is."

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will grow out of this organization.

We met in Brother Dodson's Church at Augusta, and learned of the good work of this faithful pastor. There were 50 in the Men's Bible class there and a banner day in the Sunday School.—Chas. L. Franks, Sec.

MANSFIELD.

We closed our meeting Sunday night. In many respects it was unique—at least so far as my experience goes. In a sense, it was an experiment. It was an effort on my part to help the laymen and laywomen to see how wonderfully the Lord could use them.

First I will give you a brief summary of the results. The laymen and laywomen made and reported over 700 visits during the two weeks. 98 prayer meetings were held. These prayer meetings were attended by over 1,500 people. There were 12 conversions, and it is impossible to estimate the number of reclamations—they were so numerous; and 18 joined the Church. This makes for the quarter a total of 24 conversions and 28 additions.

Of the 98 prayer meetings held, I attended only one. In fact, except for preaching at the church at the evening service, I kept in the background as much as possible. Many of our members for the first time in their lives have come into the joy of the "more abundant life." One good little woman said Sunday, "I have lived more in the past two weeks than I have in my whole life before." And God wonderfully blessed her efforts. She was made leader of one of the prayer meeting groups; and she felt that she could not do the work. Her prayer meetings were the most largely attended, and the ones that received the greatest spiritual blessings.

There have been conversions in the prayer meetings, and there have been reclamations there; and God has most wonderfully blessed the preaching of his Word. Hardened sinners have been convicted of sin as the Word was preached, and they have literally climbed over people to get to the altar and accept Jesus. There have been conversions and reclamations in the homes. Every where and in every way God has demonstrated His power to save souls.

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I feel that we might have had a very large ingathering, if we could have carried on for another week or two. We were just getting well started when it was time to close out. I am not sure but that we may have another meeting before the year ends. There is so much yet to be done; and the people get such a blessing out of doing the work.—A. D. Stewart, P. C.

FIRST CHURCH, EL DORADO

Easter in First Church was a day of unusual blessings. Sunrise prayer meeting by the League was well attended and proved an inspiration to everyone.

We went "over the top" in Bible School with thirty-one new members; total enrollment of 1026 and 1016 present. The Francis Asbury Men's Bible Class held a special session at the Masonic Temple. A talk by Dr. Pinson illustrated by lantern slides, portraying the last days of our Lord, held the attention of the 169 men present, and sent them away with a clear conception of the meaning of Easter, and a deep conviction of the blessedness of the Resurrection.

At the morning hour our large auditorium was crowded to capacity. Dr. Hammons preached a masterful sermon on "Evidences of Immortality Outside the Bible." A large class was received into the church, and many infants baptized.

At three o'clock our choir presented an Easter Cantata, "The Triumph of the Cross." This was one of the outstanding services in El Dorado, and proved a period of reverent worship in music.

At 7:45 Dr. Hammons preached another splendid sermon on "The Influence of the Hope of Immortality," using as a basis of his sermon answer to a letter which had been previously written to some of our leading business men. This service was deeply interesting and profitable. Many presented themselves for membership.

The congregation feels very grateful for the speedy recovery of our pastor, from an attack of influenza.—A Member.

EASTER SUNDAY AT CAMDEN

Starting with the sunrise prayer meeting at the First Methodist church at 6:30 when the people of all denominations gathered for a season of prayer in commemoration of the greatest festival in Christianity—the celebration of the resurrection—until the final evening services, Camden went to church, some attending as many as six services during the day. More than 300 were present at the sunrise service which was led by Miss Alice Lide. Miss Ernestine Wilson sang "The Old Rugged Cross," while Rev. Mr. Blaylock made a inspiring address of the facts surrounding the resurrection.

Easter was one of the most glorious days in the history of the First Methodist Church. The Sunday School broke all previous records, with an attendance of 482. The men's class had 100 present and the Wesley Bible class had an attendance of 55. At the eleven o'clock service 118 persons were received into the fellowship of the church, 96 of them being adults. This is believed to be a record for towns the size of Camden. Classes of 100 or more have been received into the church on Easter in some of the larger cities, but for 118 to be taken in at one time in a city of 7,000 has not been equalled, except following a big revival. Some six weeks ago the "Comrades of the Come and See" were organized with the purpose of secur-

ing a class of 50. At the first meeting this goal was passed and the sights were set at 75. When it was found that this number would be exceeded the bars were let down and the "Comrades" went out into the highways and byways and gathered them into the fold. The church at the morning service was crowded to its capacity and scores were turned away for lack of room, while almost as large a congregation enjoyed the delightful musical program given under the direction of Mrs. H. B. Lide at the evening service.—Camden Paper.

EASTER MORNING IN A TUBERCULOSIS HOSPITAL.

A week ago I was called here to be at the bedside of my sister, Mrs. Maude Carruth Johnson, whose days are not long on the earth.

She knows her condition and is perfectly resigned, and often when I hear her whisper I bend over and hear her asking God to take her home to be with Jesus. She says that when she gets to heaven she wants to find our dear old father and tell him it was his Christian life and example that led her to Christ.

Yesterday her husband and two grown sons were here and it was touching to hear her urge them to live close to the Savior.

The doctor assures me there are not many days left to her and when the end comes I will say, "Thank God, it is all over. She has paid the price." Her room is full of lovely flowers, gifts of friends, and today she sent her pots of Easter lilies to the chapel service for the altar.

There are 150 in this hospital many able to be up, but a great number only awaiting the final call. I pray that they are all as well prepared to go as I think Maude is.—Mrs. A. M. Ribertson, Mt. St. Rose Hospital, St. Louis, Mo.

LETTER FROM REV. G. F. FAIR.

I know of only two who were members of the Arkansas Conference when I was received in Oct. 1868. They are Dr. John H. Dye and Rev. S. S. Key. If either of them should see this I would be glad to receive a few lines from them. Of the class of seventeen who were received at Jacksonport Conference I know of only one living. That is my brother, N. E. Fair. If any of them are living and should read this, I would be delighted to receive a few lines from them. Of the hundreds I preached to on my first circuit (Danville) I know of only a few now living. If any of them should read this, I would appreciate a few lines from them. I will be 83 years old the ninth of May next. I would be glad to receive a shower of letters about that time. I have been a shut-in all this winter (with la grippe) but as Spring is coming, I hope to become normal soon. I enjoy reading the Methodist, the Nashville and Texas Advocate, and my precious Bible, and other good books more this winter than ever before. I hope our General Conference will not make many changes in our laws and economy. I am praying that the next quadrennium may be the most successful our church has ever had. So may it be. My address is 3911 Watt Street, Dallas, Tex.—Geo. F. Fair.

MELBOURNE.

We have been here four months. We came immediately after conference and the people received us with glad hearts and the next day the pounding began. It went on every day for three or four weeks and then

the big pounding came off when 40 or 50 came with all kinds of good things to eat. We thought it would stop there, but it is still going on. My wife is sick all the time and the good people have done all that could be done for our comfort, and we have not the language to express our gratitude for their kindness. Today is her birthday and they have been bringing her presents all day. One good sister came into the parsonage at noon with a nice dinner all prepared and that looked good to the preacher, as he has the cooking to do, but that is not the first time that has happened to him.

We find this a loyal people ready to do anything to advance God's kingdom. We have good congregations at every service and they seem to be deeply interested. I think we have made some progress in a spiritual way although we have not done what we might have done if it had not been for sickness. But we are trusting and praying that things will get better along that line.

A preacher that would not be satisfied to serve the people will not be satisfied when he gets to the glory world. We are planning for a great revival. God being our helper, we know when we come to our good Lord in the right way he will bring things to pass. So we believe this people will meet the conditions that will be required of them.—D. F. Craddock, P. C.

EASTER SUNDAY AT WALNUT RIDGE.

It was a great day. Rev. S. G. Watson, the popular pastor, received 22 members on profession of faith, and by certificate nearly all grown people and baptized one dear little boy. Last week Bro. Watson held a pre-Easter series of meetings, preaching some good, strong gospel sermons on the birth, life, death and resurrection of Jesus. On Sunday at 11:00 there was a fine congregation, and at night a capacity crowd almost as to the auditorium. He does not preach any sermonettes, but gives a full-grown sermon and "feeds the flock of Christ over which the Holy Ghost hath made him overseer." The Sunday School, under the leadership of our Bob Warner and a good company of teachers, is getting up near the 200 mark. And church interests are on the up grade and a great revival is in the near future. May God be pleased with our oblations, and pour upon us a great blessing that will lift us all higher and make us more useful.—Reporter.

FINE LIST FROM HACKETT AND R. E. WILSON.

We thank Brother R. E. Wilson, the loyal pastor at Hackett, for a good list with check to cover. He is having a good year on his work.

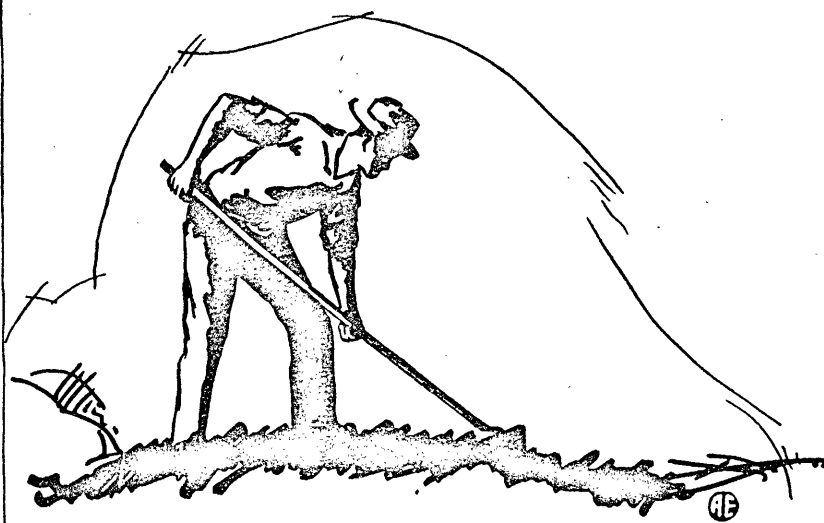
F. M. SWEET SENDS GOOD LIST.

Rev. F. M. Sweet, our pastor at Manila, has sent in a fine list accompanied by a check for the entire list. Brother Sweet has our sincere thanks for this fine work.

WANTED—Gospel tent to use two or three weeks in May. Anyone having a tent please write G. W. Robertson, Richmond, Ark., giving size of tent and stating amount of rent per day.

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Will not some of the wealthy laymen of the Little Rock Conference open their hearts to our own Superannuates and do something in a great way for them.

Write J. H. Glass, Commissioner for Superannuates, 407 Exchange Bank Building, Little Rock, Ark.

SUNDAY SCHOOL.

Lesson for April 18

THE BEGINNING OF SIN

LESSON TEXT—Genesis 3:1-24.
GOLDEN TEXT—For as in Adam all die, even so in Christ shall all be made alive.—I Cor. 15:22.

PRIMARY TOPIC—Adam and Eve Disobey God.

JUNIOR TOPIC—The Result of Disobedience.

INTERMEDIATE AND SENIOR TOPIC—Playing With Temptation.

YOUNG PEOPLE AND ADULT TOPIC—The Temptation and the Fall.

A look out upon the world proves that man is not what he should be. It is not reasonable to suppose that man is now what he was when he came from the hands of the Creator, much less an improvement. The only way of accounting for this is by the historic fall of man as given in the Bible. The introduction of sin is the only answer.

I. Man's Probation (vv. 1-5).

1. The place.

It was the beautiful garden of Eden. Man's environment was suited to his nature. The testing of the second Adam was quite in contrast. Instead of in the garden of Eden with a companion suited unto him, it was in the wilderness with the wild beasts.

2. The necessity.

Adam was created with the possibility of character, but not with character. This he could get only through testing. Alternative choice makes character possible. Free will is what made Adam a real man. Character is the resultant of choice.

3. The means.

It was most simple—just one prohibition. The tree of the knowledge of good and evil was forbidden.

4. The method.

Satan, a personal malicious being, appeared in the guise of a serpent. He did not appeal directly to the man. He chose to appeal to the woman through the serpent and through the woman to the man.

a. He found the woman while alone.

b. He insinuated doubt into Eve's mind as to God's Word and love. Satan's method is the same today. He tries to get people to doubt God's Word and then to doubt His love.

c. He appealed to innocent appetite. He argued that there would be no harm in eating, but a great advantage.

d. Eve gazed upon that which God had forbidden and lusted after that which God had prohibited.

II. Man's Fall (vv. 6-8).

The steps in the fall seem to have been rapid. From doubting God's love Eve went to doubting His word. From gazing upon and lusting after that which God had prohibited there was but a short step to indulgence.

III. The Consequence of the Fall (vv. 9-24).

God's holy nature is such that when men sin, He at once manifests Himself on the scene.

1. A disturbed relationship with God (v. 8).

The introduction of sin marred man's familiar intercourse with the Almighty. Adam and Eve not only hid from God's presence, but when summoned by Him they began to make excuse, and Adam even laid the blame on God.

2. The degradation of the serpent henceforth becoming the type of sin and Satan (v. 14; cf. Num. 21:9. John 3:14 and Rev. 12:9).

Satan's doom was pronounced without trial. In the case of the man it was not so, showing that this was not Satan's first offense.

3. The undying enmity between the seed of woman and the seed of the serpent (v. 15).

This bitter enmity has continued from that day to this.

4. The ultimate victory of the woman's seed (v. 15).

Satan harassed the woman's seed, but on the cross the final stroke was made which crushed his head (John 12:31, Heb. 2:14, 1 John 3:8). This is the first gleam of the glorious gospel of Christ.

5. The judgment upon the woman (v. 16).

This relates primarily to her as a wife and mother.

6. Man's new relationship to the earth (vv. 17-19).

The earth was cursed on his account. Man must make an increased effort to exist. With his sinful nature, man would be in a bad state without the necessity of toil.

7. Death (v. 19).

This includes spiritual and physical death. Sin brought all.

8. Expulsion from the garden (v. 24).

Then man's nature was changed, out from the beautiful garden he went.

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Mrs. Mattie Adams, who lives in Downing Street, Brewton, Ala., writes as follows: "A friend recommended Lydia E. Pinkham's Vegetable Compound and since taking it I feel like a different woman."

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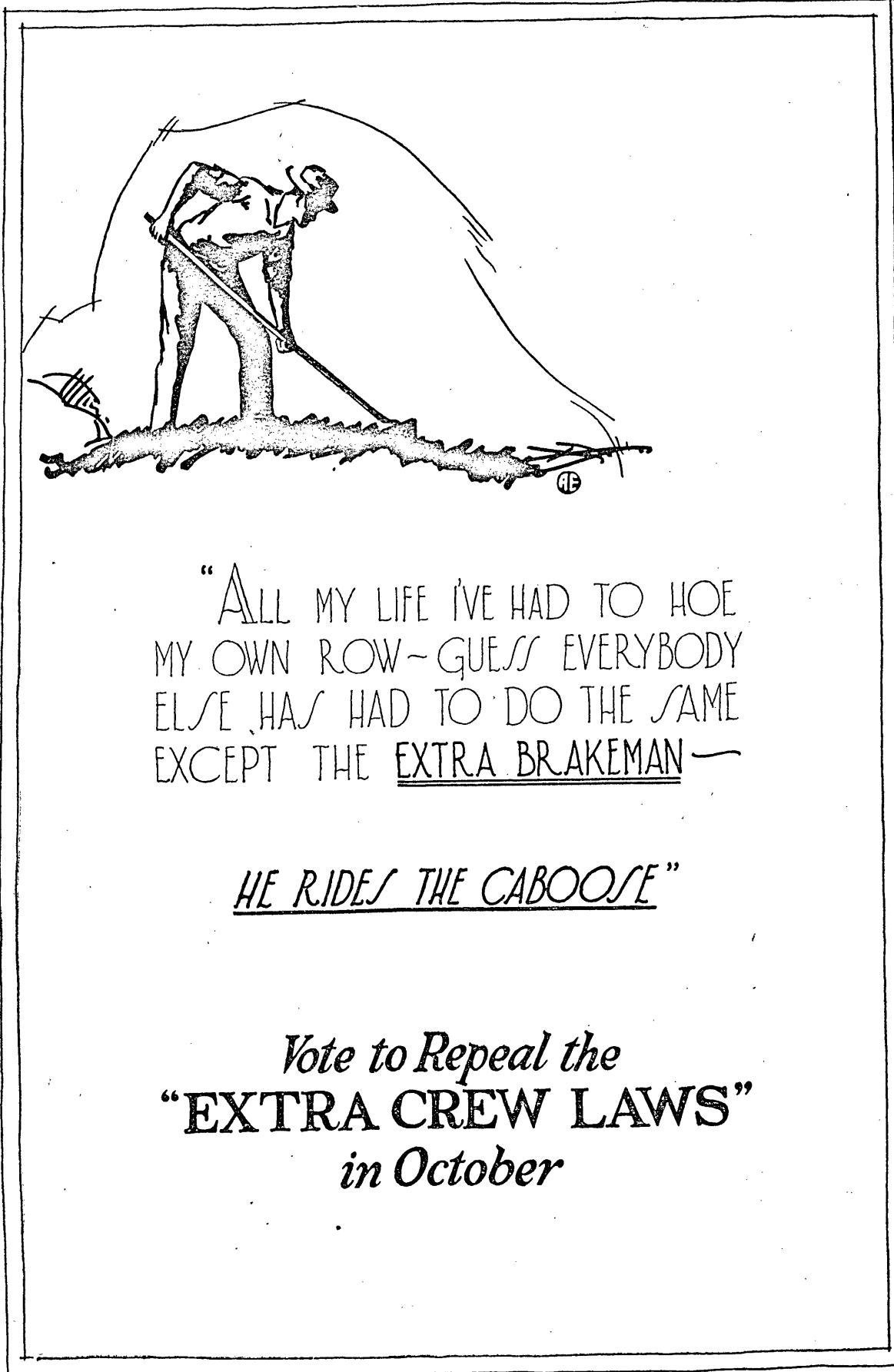
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Adam was created with the possibility of character, but not with character. This he could get only through testing. Alternative choice makes character possible. Free will is what made Adam a real man. Character is the resultant of choice.

3. The means.

It was most simple—just one prohibition. The tree of the knowledge of good and evil was forbidden.

4. The method.

Satan, a personal malicious being, appeared in the guise of a serpent. He did not appeal directly to the man. He chose to appeal to the woman through the serpent and through the woman to the man.

a. He found the woman while alone.

b. He insinuated doubt into Eve's mind as to God's Word and love. Satan's method is the same today. He tries to get people to doubt God's Word and then to doubt His love.

c. He appealed to innocent appetite.

He argued that there would be no harm in eating, but a great advantage. d. Eve gazed upon that which God had forbidden and lusted after that which God had prohibited.

II. Man's Fall (vv. 6-8).

The steps in the fall seem to have been rapid. From doubting God's love Eve went to doubting His word. From gazing upon and lusting after that which God had prohibited there was but a short step to indulgence.

III. The Consequence of the Fall (vv. 9-24).

God's holy nature is such that when men sin, He at once manifests Himself on the scene.

1. A disturbed relationship with God (v. 8).

The introduction of sin marred man's familiar intercourse with the Almighty. Adam and Eve not only hid from God's presence, but when summoned by Him they began to make excuse, and Adam even laid the blame on God.

2. The degradation of the serpent henceforth becoming the type of sin and Satan (v. 14; cf. Num. 21:9. John 3:14 and Rev. 12:9).

Satan's doom was pronounced without trial. In the case of the man it was not so, showing that this was not Satan's first offense.

3. The undying enmity between the seed of woman and the seed of the serpent (v. 15).

This bitter enmity has continued from that day to this.

4. The ultimate victory of the woman's seed (v. 15).

Satan harassed the woman's seed, but on the cross the final stroke was made which crushed his head (John 12:31, Heb. 2:14, 1 John 3:8). This is the first gleam of the glorious gospel of Christ.

5. The judgment upon the woman (v. 16).

This relates primarily to her as a wife and mother.

6. Man's new relationship to the earth (vv. 17-19).

The earth was cursed on his account. Man must make an increased effort to exist. With his sinful nature, man would be in a bad state without the necessity of toil.

7. Death (v. 19).

This includes spiritual and physical death. Sin brought all.

8. Expulsion from the garden (v. 24).

Then man's nature was changed, out from the beautiful garden he went.

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Mrs. Annie Kwinski of 526 1st Avenue, Milwaukee, Wis., writes that she



became so weak and run-down that she was not able to do her housework. She saw the name Lydia E. Pinkham's Vegetable Compound in the paper and said to her husband, "I will try that medicine and see if it will help me." She says she took six bottles and is feeling much better.

Mrs. Mattie Adams, who lives in Downing Street, Brewton, Ala., writes as follows: "A friend recommended Lydia E. Pinkham's Vegetable Compound and since taking it I feel like a different woman."

With her children grown up, the middle-aged woman finds time to do the things she never had time to do before—read the new books, see the new plays, enjoy her grand-children, take an active part in church and civic affairs. Far from being pushed aside by the younger set, she finds a full, rich life of her own. That is, if her health is good.

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We Know It to Be a Life and Death Business

Yet the Railroad Companies CALL it "Monkey Business"

Can it be that the SAVING of LIVES in this State DAILY is of so little concern to the railroad companies that it means only "monkey business" to them? Or, is it possible that the citizens of Arkansas appear to be in the "first period of evolution?"

The most public-spirited citizens of this great State believe, yes, know, that when the life-saving Full Crew laws were written on the Statute Books of Arkansas, a most important step in progress and human protection was made.

The nine railroad companies operating in this State have combined in a campaign to repeal these great SAFETY laws; they OBJECT to paying for the necessary protection these Full Crew Laws provide, in fact, they would have you believe it is just "monkey business," and are coming to you with a Repeal Measure at the general election in October.

Your friends and neighbors, the railroad boys of Arkansas, and other citizens who have watched the operation of these life-saving Full Crew Laws, are asking you to consider first of all, the great value of these laws in the protection of LIFE and LIMB, and the many other facts in favor of their continued operation, which cannot help but convince you that it is your DUTY as a citizen, to go to the polls on October 5, and use your VOTE and INFLUENCE AGAINST the repeal of these laws.

Life-Saving Value of Full Crew Laws

The Full Crew Laws of Arkansas provide a flagman on passenger trains, a third man on long freight trains, and a third switchman on switch engines, who in the performance of their duties render an invaluable service to the traveling public. These men SAVE LIVES DAILY, and many of them keep records of the HUNDREDS OF ACCIDENTS prevented, and if space permitted, we should like to print page after page of them, but can cite you here ONLY A FEW of the more recent INSTANCES:

At Conway, a little girl, going home from school on roller skates, slipped and fell on the track, and it was the third brakeman who quickly rescued her from the fast-approaching train.

Last month, at Spadra, Ark., a little girl passing between two cars, was caught between the two couplers, and had the cars moved a few inches more, she would have been crushed to death, but the train was MANNED BY A FULL CREW, and it was the third brakeman who saved this little one's life; when he released her from the couplers, she was so frightened, she fell helpless into the brakeman's arms.

A few weeks ago, a switchman at Wynne fairly jerked a lady and her seven-year-old daughter off the track, as they did not see the fast-approaching cars.

At Malvern, when a train had the crossing blocked, a crowd of school children were waiting to cross, and one little boy about seven years old, started, but was pulled from under the train by the third brakeman.

A freight train at Newport had a crossing blocked while taking water; several school children were at the Vine street intersection waiting to go across, when a LITTLE GIRL ABOUT SIX YEARS OLD STARTED UNDER THE TRAIN, just as the train started moving. The third brakeman pulled her quickly from under the cars and SAVED HER LIFE.

FELLOW-CITIZENS, FATHER, MOTHER, do the above FACTS strike you as being "monkey business?"

Freight Rates Would Not Be Reduced

What do the railroad companies PROMISE you if the Full Crew Laws are repealed? They have tried to "cloud the issue" by telling you that "Jones pays the freight." But what does this statement mean to you, when only last year, the following question and answer was brought out at a public legislative hearing, when W. E. Brooks, General Superintendent of the Missouri Pacific Railroad Company, was questioned:

QUESTION: "Mr. Brooks, IF THESE FULL CREW LAWS WERE

REPEALED, WOULD FREIGHT RATES in Arkansas be REDUCED?"
ANSWER: "NO SIR, THEY WOULD NOT; they are too LOW, NOW."

This is absolute assurance that the public would NOT benefit in reduced freight rates.

Message of the Immortal Woodrow Wilson

Woodrow Wilson, in his annual message to the Legislature of New Jersey, when he was Governor, set out his recommendations on the Full Crew Laws, as follows:

"We have done much toward securing justice and safety for the working men of the State. I recommend, moreover, the passage at an early date, of an Act requiring the railroads operating within this state to provide their trains with adequate crews. Our sister State of Pennsylvania has adopted legislation of this kind, and the railways whose lines cross Pennsylvania into New Jersey actually carry a full crew to the BORDER of this State and then send their trains on through New Jersey with DIMINISHED CREWS, TO THE JEOPARDY, as I believe, of the life and property, requiring MORE OF THE SMALL CREW than it can safely and thoroughly do."

(The New Jersey and Pennsylvania Full Crew Laws are now in effect, regulated by the State Commissions.)

Increased Danger Necessitates Increased Production

Public safety is not endangered by farm operation as it is in train movement, yet, when grass endangers crops, the farmer in his wisdom, increases his farm hands, and if his crop were endangered by grass and the boll weevil the year round, he would keep a full force of helpers for the protection of his farm lands.

As our towns and cities grow in population, necessitating an increased number of firemen and policemen for the protection of life and property, public sentiment demands that the city administration put these extra men on.

Likewise, as train lengths have increased three-fold, necessitating "full crews" to handle them efficiently and to properly safeguard the public, in this day of ever-increasing automobile traffic, not only are these Full Crew Laws a necessity, but additional safety laws will be demanded by the public in the near future.

What will YOUR Verdict be? "The Golden Rule" or "The Rule Of Gold"

WILL ARKANSAS' FATHERS, MOTHERS, BUSINESS MEN, FARMERS and other public-spirited citizens allow the combined railroad companies to come into this State, REPEAL OUR LAWS, LESSEN THE PROTECTION TO LIFE AND LIMB, BREAK UP HUNDREDS OF HOMES, AND TAKE OUT OF THIS STATE A MILLION DOLLARS A YEAR, that these railroad employees, who are our neighbors and friends, NOW SPEND IN ARKANSAS?

YOUR VOTE ON OCTOBER 5, AGAINST the Repeal of these LIFE-SAVING FULL CREW LAWS will permit us to continue to operate railroad trains from a standpoint of HUMANITY ABOVE THE DOLLAR, rather than the DOLLAR ABOVE HUMANITY, and be guided by the GOLDEN RULE, instead of the RULE OF GOLD.

Sincerely and respectfully submitted,

W. D. JACKSON

State Representative,
Brotherhood of Railroad Trainmen.

109 Glover Building,
Little Rock, Arkansas.