

ARKANSAS METHODIST

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

VOL. XLVI.

LITTLE ROCK, ARK., THURSDAY, JANUARY 20, 1927.

No. 3

PUNGENT PARAGRAPHS

It is better to think twice before speaking than to speak once before thinking.

Roots rightly rooted reproduce themselves in fruit; so the life that is rooted in spiritual things brings forth spiritual fruit.

A college education is a dead weight to the graduate who assumes that he has learned all that is worth knowing; but it is a spring-board to the man who is willing to learn after graduation.

"You cannot make a silk purse out of a sow's ear," but you can, by extravagance, convert the contents of a silk purse into things that will make a sow's ear look like a diamond in comparison.

Once a year, at least, in business, the losses and gains are estimated, and plans are made to decrease the losses and increase the gains. In life a similar process should be followed; hence, at the opening of a new year, let us review the past and utilize its experience in the improvement of life's business.

WHAT IS THE MATTER WITH THE WORLD?

Once, when the question of the evils of the world was under discussion, Ralph Waldo Emerson, after brushing aside certain explanations, said: "Let me give you some real mischiefs—living for show, losing the whole in the particular, indulgence of vital powers in trivialities."

That is the view of the philosopher. Jesus had said: "Seek ye first the kingdom of God and his righteousness." When men seek first the kingdom of God, they are not living for show. There is a reality about life to the seeker of the kingdom of God which eliminates all desire for mere show and parade. When men seek first the kingdom of God, they are not losing the whole in the particular. Life is whole and wholesome. Everything is concentrated upon the one thing that is worth while. A subordinate aim, however worthy, is not allowed to become a substitute for the whole aim of life. When men seek first the kingdom of God, they are not indulging their vital powers in trivialities. The mere incidents are not mistaken for the whole. By-products are not accepted in place of the real substance.

Is not the fundamental evil of the world the pursuit of the wrong objectives? God made man to seek the interests of his kingdom and the richest and finest life can be secured only as one seeks the kingdom. Jesus does not object to our looking well, but he would not have us waste our efforts in mere seeking after show. The Master knows that a whole is made up of particulars; but he is unwilling that we should lose the whole in pursuit of a minor part. Our Lord intended that the big things should be made up of many little things; but he is disappointed if we see nothing beyond the trivial and are satisfied with it.

It is fine to have beautiful hands; but foolish to spend all of one's time in manicuring, when hands are intended to minister and not to be objects of special care. The horny hand of honest toil is far more beautiful in the sight of God than the soft hand of idleness. Relieving weariness and strain with a joke is not evil, but spending days in reading or perpetrating jokes makes a joke of life. The pleasure that comes from eating a well cooked and bountiful meal is not sinful, but devoting hours to eating for the sake of the physical satisfaction is gluttony and sin.

Carnally minded people have always been living for show and among the trivialities. Today there are many who think of themselves as Christians, who, instead of seeking first the kingdom of God and his righteousness, are seeking the pleasure that comes from mere display of raiment, of equipment, of house, of car. There are many who, losing sight of the kingdom of God, are zealous for a minor part, their Sunday School, their Missionary Society, even their denomination, in such a manner as to minimize the work of the kingdom as a whole. Many are seeking mere recreation when

**HE THAT IS GREEDY OF GAIN
TROUBLETH HIS OWN HOUSE;
HE THAT HATETH GIFTS SHALL
LIVE. THE HEART OF THE RIGHT-
EOUS STUDIETH TO ANSWER;
BUT THE MOUTH OF THE WICKED
POURETH OUT EVIL THINGS.—
Prov. 15:27-28.**

they should spend themselves in service, or are giving their property to clubs and fraternities when it is needed for the extension of the kingdom.

It would not be slander if we were to charge that a vast multitude of church members who are not conscious of thwarting God's will may be mere cumberers of the ground because their activities are not of any value to the kingdom and thus prevent the positive and constructive activities for which God made them. The so-called harmless Christian may be a very hurtful church-member because he is wasting his opportunities and weighting the Gospel train with useless and burdensome junk. These are living, not lowly lives, but on a low plain. They are living, not in conscious sin, but in unconscious banalities.

Do not misunderstand. Nothing can take the place of a living faith in a crucified and risen Christ, but even that kind of faith may evaporate in aimlessness and littleness. The faith that feeds on Christ's words will ultimate in Christly deeds. Every church-member should evaluate his life in terms of the kingdom and square his deeds with Christ's standards.

OUR EDUCATIONAL SITUATION

Education is a good thing, a necessary thing, in a democracy, just as liberty is necessary for the proper development of the citizen; but as many crimes have been committed in the name of liberty so colossal blunders, if not crimes, have been committed in the name of education. To devote all efforts toward development of the head or the limbs or the vital organs would result in a human monstrosity. To spend all funds on a university and make no provision for elementary schools or to lavish money on the latter and neglect the former would alike be folly for a state. Then as there is a training between the elementary school and the university, failure to provide the bridge between the two would be almost equal folly.

To be complete and adequate a state educational system should be thoroughly correlated from bottom to top and avoid omission, on the one hand, so that no element of youth is left without opportunity, and surplussage, on the other, so that public funds may not be wasted on needless institutions.

In Arkansas there is an enthusiasm for higher education which threatens the very existence of the absolutely necessary institutions and tends to be a criminal perversion of public funds for the benefit of a few favored towns at the expense of hundreds of neglected communities.

We do not need another university, but state pride, if no higher motive, should cause us to strengthen our State University so that it may compare favorably with universities of states of similar resources and population. It is rapidly becoming a great university, but is sadly lacking in buildings and equipment, and it still has practically no facilities for graduate work, consequently two or three hundred of our choicest youth are forced to go to other states to secure their advanced degrees. Many of these never return, and we are thus deprived of choice spirits that would help to build the State.

We need no more teachers' colleges, that is, institutions requiring a four-year college course for graduation; but we should so enlarge and equip our one real teachers' college that it may, with the department at the University, prepare all of the degree-holding teachers required.

We have four admirably located colleges which are seeking to train practical farmers and engineers, not to do research work (the University is sufficient for that), but to go back to farm and shop and become leaders and examples. These institutions should be gradually enlarged so that they may meet the increasing demands; but they should be kept strictly to their original purpose, and not attempt to cover all phases of liberal education, which is highly expensive and demanded by relatively few.

With the raising of the local tax limit to eighteen mills it is now possible for all of our cities and larger towns to provide for adequate elementary and high school education. This leaves only the sparsely settled and poorer rural sections without the means to provide for elementary and high school facilities for all the children. The real educational leaders, the men and women who know the whole state and are interested in the last underprivileged child, are seeking intelligently and impartially to solve this problem, and, if the Legislature, will adopt their plans, we shall in a few years have a well rounded and adequate system.

Taking advantage of the educational enthusiasm and the plea for schooling for children in the sparsely settled sections, there is now a movement to establish four new agricultural colleges of the same type and rank as the four we already have. While we sympathize with the ambition of the four towns to have colleges, because colleges give prestige, increase population, and bring much money to be spent, it has never been the policy of the state to locate institutions of extra-local character simply to benefit a special community. This question should be settled with reference to the needs of the state as a whole and the ability of the whole state to support an adequate system. Let us consider the several elements that should determine action.

1. Do we need more colleges? We mean colleges that meet standard requirements and entitle their graduates to proper recognition. Today any college that admits students unprepared for Freshman class is not recognized as a college and its graduates are admitted to other institutions under embarrassing conditions. In Arkansas there are six state institutions and thirteen denominational or private institutions which have college students, and several of them still have subcollege students. Only high school graduates can enter these as college students, and only about 3,000 graduate each year from high school. As some go no higher and some go out of the state, it is not difficult to see that our present colleges can easily take care of all really prepared students, and with moderate enlargement from year to year, can accommodate all collegiate students for many years. It is evident then that we do not need more colleges to take care of our real college students.

2. It is probable that if these four colleges were established they would have 300 students in each, but practically all who were fully prepared for college would simply be drawn from other colleges, and would weaken the existing colleges which have been struggling for years to assemble enough students to qualify as colleges. A large number would be purely local, who without the new institution would be well provided for in the local high school. A few others of sub-college rank would be drawn in. Thus the new institutions would weaken all of the present colleges and benefit a favored few at the expense of the whole state. Is this fair?

3. It is argued that these schools are needed to take care of youth who are too far away from existing schools and too poor to attend. This argument has no weight, because there is not a spot in Arkansas 100 miles from a college, and that distance is no deterrent to a youth who really wants education. He can "take his foot in his hand,"

(Continued on Page 3, Col. 2)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor & Business Mgr.
ANNIE WINBURNE Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.
Little Rock Conference. N. Arkansas Conference.
James Thomas F. S. H. Johnston
C. M. Reeves J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

SUBSCRIPTION RATES:
One Year, invariably cash in advance.....\$2.00
One Hundred per cent Lists..... 1.00
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As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Office. If mistakes occur, they will be cheerfully corrected.

Office of Publication, 221 East 5th Street, Little Rock, Arkansas.

Make money orders and checks payable to the ARKANSAS METHODIST.

All matter intended for publication should be addressed to the Editor, at 221 East 5th Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be enclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

ADVERTISING DEPARTMENTS.
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Address correspondence to the Home Office of Jacobs & Company, Clinton, S. C.

PERSONAL AND OTHER ITEMS.

One thing worse than a quitter is a fellow who is afraid to begin.—Topics.

The noblest work of God is a Christian mother, and the greatest shrine on earth is a mother's knee.—Augustus O. Thomas.

The Educational Commission of our two Conferences, which organized on Jan. 10, will meet again at the Hotel Marion on Friday, Feb. 4.

Rev. A. W. Waddill of Malvern writes that he was warmly welcomed on his return for the third year, his congregations are large, and everything starts auspiciously.

It is a curious fact that people will pay a high price for luxuries, while they hold tight to every cent when they are buying necessities.—H. N. Casson in Forbes Magazine.

School children of Pittsburgh, Pa., have \$1,500,000 on deposit in the banks. This is more than the children of any other city have on deposit regardless of the size of the city.

Rev T. O. Owen, returned to Lake Village for the third year, writes that he was graciously received and the year starts well with an old-fashioned pounding and other acceptable tokens.

Insurance companies refuse to issue accident policies to any young man who drinks intoxicants even moderately. This is not from prohibition sentiment; it is cold, calculating business.

Centenary College at Shreveport, La., starts the new year with an enrollment of more than 700, the largest in its history. Dr. Geo. S. Sexton, one of our best friends, is its capable and progressive president.

Beginning in February, Miss Beryl Knickerbocker, daughter of Dr. H. D. Knickerbocker of First Church, will teach English in our city High School. She has been working for an A. M. Degree in the University of Texas.

The presiding elders of North Arkansas Conference have arranged their District Conferences so that Bishop Boaz can be present one day at each. The schedule will be published a little later. The dates include May 16-27.

A MESSAGE FROM OUR BISHOP

The month of March has been fixed as the time for increasing the circulation of the Arkansas Methodist, but, since 8,000 subscriptions expire during January and February, it is desired that our pastors look after these renewals at the date of expiration. The work ought to begin now and be finished with an intensive campaign during March.

The Arkansas Methodist is absolutely essential to the success of the work of our great Church in this State. For more than forty years it has been the leading factor in the ongoing of the Kingdom throughout Arkansas. It is older than any of our colleges, and has always stood for the best interests of civilization. It made a valiant fight in behalf of prohibition and is now standing firmly for the enforcement of all our laws. It stands for everything that the Church stands for, and promotes all the interests of the Kingdom of God in this great Commonwealth.

It has been the means of publicity for all our Church programs and has in a most inspirational way led the forces in the cause of righteousness. It deserves the hearty support of all our pastors and people. Its circulation ought to be doubled, if possible, during the next two months. The people who read the Arkansas Methodist are the people who promote the interests of the Kingdom of God. Through this splendid paper they keep in touch with the great line of march. They are interested in the great work of the Church because they know of the great program put on by the Church to extend the Kingdom of God.

The pastor who helps to increase the circulation of the Arkansas Methodist is helping to promote the work of his local congregation. He is therefore helping himself, as well as his Church. This paper ought to be put into every Methodist home in Arkansas and if we, as presiding elders and pastors, do our duty we shall not fall far short of this goal.

The best way possible to increase the circulation of the Arkansas Methodist is for every pastor to take a personal interest in this campaign and to see that, as far as possible, the paper is placed in the home of every member of his Church. If the pastor has no time for this work, an efficient committee ought to be appointed to do it.

For more than twenty years Dr. A. C. Millar has been connected with the Arkansas Methodist, and he is now regarded as one of the ablest editors of our Church. He is doing a great work and richly deserves our heartiest cooperation.

I shall expect each pastor, in making his report at the District Conference, to tell what has been done in his charge to increase the circulation of our Church paper. I am hoping to hear good reports from every pastor in Arkansas.—H. A. Boaz.

Married, Dec. 25, at Holly Springs, Ark., by Rev. C. R. Andrews, Mr. H. N. Stone of Princeton, Ark., and Miss Quinnie Young of Holly Springs, and on the same day, Mr. Norman Seals and Quinnie House of Holly Springs.

It is easy to deny oneself for love's sake. Study to win a perfect love toward thy Father and to love thy neighbor as thyself and self denials will become not only easy but agreeable to thy own loving heart.—Isaac Edwardson.

School teachers would find it profitable to preserve the chapters from the Forestry Primer, which we are reproducing in our "Youth's Department," and read them to their pupils and get them to take notes and write essays.

The editor was expecting to preach at Pulaski Heights Church last Sunday morning, but had an attack of "Flu", and was ordered to bed by his doctor. He is better, and hopes some day to "make good" to these fine people.

Last week Rev. E. D. Galloway of Grady called and reported conditions good on his charge, Grady and Gould. Mrs. Galloway, who has been teaching near this city, will be released the last of this month and join her husband at Grady.

Faith is the backbone of the social and the foundation of the commercial fabric; remove faith between man and man and society and commerce fall to pieces. There is not a happy home on earth but stands on faith; our heads are pillowed on it; we sleep at night in its arms with greater security for the safety of our lives, peace and prosperity than bolts and bars can give.—Thomas Guthrie.

Rev. Fred Little, superannuate of N. Arkansas Conference, writes that he is now in the W. O. W. Hospital at San Antonio, Texas, for treatment, as he has not been very successful in curing himself. His many Arkansas friends will hope for good results.

Rev. S. M. Yancey, N. Arkansas Conference evangelist, has gone to California for eight weeks. If any pastor wishes to arrange for his services during the year, let him write to Bro. Yancey at Conway and the letter will be forwarded to the proper address.

Rev. C. B. Powell, our pastor for Arkansas-Southern Camps, writes that he is now in Crossett at the bedside of his daughter who is in the hospital recovering finely from an operation for appendicitis. It was a serious case and he requests prayers of his friends.

We are continually receiving promises and are constantly being told about our good editorials. All our people are making speeches about what ought to be done for the Conference Organs. All this is well and good and we appreciate it more than we can tell. But this will not pay rents, and paper bills and printer's wages.—Oklahoma Methodist.

Mr. H. R. Knickerbocker, son of Dr. H. D. Knickerbocker, is the Moscow (Russia) correspondent of the International News Service. He was a student in Southern Methodist University, Dallas, and became the head of its school of journalism. He has studied in the University of Vienna and University of Munich, and has been in Russia for more than a year.

As the conditions for obtaining one of our travel-accident policies seem to exclude those who hold passes, we are happy to say that the conditions apply only when the pass-holder is a railway employee. Preachers are expected to pay the full \$2 and add 90 cents. Our contract requires that; but the policy is a bargain at that price. Many applications are coming in.

Senator Borah: "The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. Where the exigency of modern life demands a clear brain and instant decision in order to save lives and property, we are all dry."

We are this week reproducing an article, "A New Emperor Who Is More than A Sovereign," which appeared recently in The Outlook, because, first, it gives an unusual insight into the present conditions of Japan under the new emperor, and, second, because it is written by Adachi Kinnosuke, who, under the partially Anglicized name of C. K. Adachi, was a student at Hendrix College in 1891-4 and afterwards was in Vanderbilt University, and consequently was well known in Arkansas. He is still living in America and is one of the best known Japanese writers for the American press, being a frequent contributor to leading reviews and magazines. He is the author of a very readable book, "Manchuria: A Survey," which has been reviewed in these columns.

It is interesting to observe how through all the centuries Christians have held to the Cross. Very early Christians felt the impact of Greek culture and the influence of Greek thought. The friends of Christianity themselves did their utmost to turn it into a philosophy congenial with the philosophies of the day. But there were innumerable simple-minded people who found that Christ and his Cross had power to transform their characters and instincts, and they clung to the Cross as the great rock foundation against which the flood beat in vain. Tertullian pointed out that men did not care to die for a compromise between the faith of the Church and the philosophies of the heathen world. I remember that Bishop Phillips Brooks says somewhere that the easy faiths are always the weak faiths. And it has always been true that when Christianity has yielded to the temptation to let itself down to the level of popular thought it has soon lost its power to stir men deeply and to change the lives of sinners.—Bishop E. D. Mouzon in The Missionary Evangel.

CLUBBING PROPOSITIONS!

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

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

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.....192..

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Place of Birth

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Date when application was received192..

Last Sunday Rev. J. C. Glenn, pastor of Pulaski Heights Church and former business manager, represented the paper at the good city of Mena, and on Monday obtained advertising and subscriptions. With the help of the pastor, Rev. S. F. Goddard, he got a 100 per cent list and a page of advertising.

In Missouri at the recent election a legal referendum was taken on the prohibition question; but the two senators, Reed and Hawes, announce that they will still oppose prohibition. In New York where the referendum had no legal effect, Senator Copeland announces that he will be advised by it. Thus it is that, when a referendum suits a "wet" he obeys it, but if it crosses his inclination, he refuses to be bound by it. This is the consistent attitude of the "wets" everywhere; they obey the law and the mandates of the people only when it pleases them so to do, and it never pleases them unless liquor is favored. This is practical anarchy in a country where the will of the majority, as expressed legally is for the time being the law of the land.

GIFT AND GIVER.

It has been well said that our gifts express the quality of our souls. A fine nature intuitively selects and conveys his gifts so as to give himself with the gifts. The gift may have little intrinsic value, but it expresses some purpose or emotion which invests it with worth and through it the giver is known.

God has given us a world which seems old because it was here when we came into it and yet it is new each day. It is rich in variety and in resources. Its Creator must love variety and richness. Why do we think of him as working in only one way when we have never discovered narrowness in nature? He gave us minds capable of "thinking his thoughts after Him." If we ourselves have not discovered ultimate truth, why do we criticize those who dare to seek after truth which we have not yet found?

God has made no two things alike. Why then do we try to make all things after one pattern? God has made no two souls exactly alike. Why do we endeavor to force all souls to become like ourselves? Is it not consummate egotism? Let us through his infinity of gifts know the mind of the giver?

Let us learn to appreciate all the things that God has given us and to love all the people whom God has made.

OUR EDUCATIONAL SITUATION

(Continued from Page 1.)

and walk, as Judge Wood did 50 years ago, when he had to travel 300 miles to the University. As to expense, these new schools would not be able to board students cheaper than existing schools, and today any boy who is willing to work can go through college without a dollar to begin.

4. Schools of the type proposed cost for maintenance alone, to say nothing of buildings and equipment, from \$75,000 to \$100,000 each a year. Is it wise, when funds are lacking to make our other institutions adequate, to take on the additional burden of \$300,000 to \$400,000 for new schools to do work which can be better done elsewhere? If the advocates of these new schools really want to help the underprivileged youth, instead of concentrating the funds of the state in four communities that already have most excellent schools, would it not be better to spend \$5,000 each on 60 or 75 rural high schools that are really out in the midst of our underprivileged youth? Or, if stronger schools are desired, select some ten carefully located communities, each 30 to 50 miles from any first-class high school, and in these train the teachers who will stay in their home neighborhoods and teach rural schools. When you have drawn the mountain youth to a good railroad town, he rarely returns to his mountain home.

5. If we should, for the sake of argument, concede that four new state colleges are needed, the people have a right to object to the fixing of locations by the Legislature and the insignificant local requirements. Never, in the history of the State, has the Legislature located a state school. The State University, the State Teachers' College, and the four agricultural schools were all located as the result of competition, and the successful community in each case paid a handsome price for its valuable prize. It is now gravely proposed to give these prizes to four good towns for a few acres of land, which can be had for \$10,000 to \$15,000. Any town can well afford to give 500 acres and \$50,000 to \$100,000 in cash to secure the incalculable benefits of a college that will get its

equipment and \$75,000 a year from the state and \$100,000 from the students. Why require Fayetteville, Conway, Russellville, Jonesboro, Monticello, and Magnolia to pay what at present purchasing power would be \$100,000 to \$200,000 each, and let present locations sell for \$10,000 or \$15,000?

6. Then in locating new schools, the State should consider not simply the relation to other state schools, but of all schools. By raising millions of dollars by private donation for higher education, the denominations relieve the state of almost one-half the burden of higher education; consequently their institutions deserve consideration when state institutions are located. As it is well known, that college patronage comes largely from territory within 100 miles of institutions, is it fair for the state to locate its institutions so near others as to affect seriously their patronage? According to the present plan two of the proposed colleges would be located in the midst of eight already established colleges. Does that look as if they were intended to take care of youth who are not already provided for? Our denominations have not always been wise in this respect. Should the state not learn something by observation and experience? If the state is to establish new colleges, let them be in communities that are as far as possible from present college communities, and not in a circle of 65 miles radius in which already are ten colleges.

We argue, in behalf of the people of the whole state, that no new institutions of college grade are needed, that they would draw many of their students from colleges that now need them and can take care of them, that the same amount of money can be better spent on a different type of school, that the locations should be settled by competition, that the towns securing them should pay what such schools have cost other towns, and that the rights of existing schools should be considered. We believe when our people understand what is involved they will in most cases instruct their representatives to vote against the proposed measure. No matter what benefits may accrue to one's community, he can not afford to seek it at the expense of the whole state. Let us have an educational policy which will adequately provide for all without partiality to some or injustice to any.

CONTRIBUTIONS

WANTED—A SPIRITUAL CHURCH

By Rev. O. E. Goddard, D. D.
(Devotional Address Delivered at
Missionary Council.)

The Church is a spiritual institution. Its capital stock is spirituality. A church spiritually bankrupt can win no victories. Such victories as we have won were won by reason of our spiritual resources. The failures we have made grew out of inadequate spiritual power. A genuinely spiritual church is the desideratum of the hour. All our chief pastors, all our editors, all our presiding elders, all our pastors, all our college presidents, all our connectional officers, all our leading laymen and our good women, not a few, would agree that our paramount need is genuine spirituality. With this we can conquer—without it we fail. With it we are invincible—without it we are impotent.

But there might not be such unanimity of opinion as to what genuine spirituality is. Some things pass for spiritual manifestations that are not of the Spirit. It is important that these pseudo-spiritual manifestations be cognizable. Emotionality is sometimes mistaken for spirituality. In former years, the emotional church members were supposed to be the spiritual members. It seemed to be supposed that activity of the lachrymal glands indicated the presence of the Spirit. But we have learned that spirituality cannot be measured by the amount of briny fluid that the lachrymal glands secrete. The Spirit has much more useful and dignified functions than making people cry. A spiritual man may or may not exhibit emotions. An emotional man may or may not be a spiritual man. Orthodoxy is sometimes mistaken for spirituality. Orthodoxy is commendable, desirable. But a man may be orthodox, may be loud in his affirmations of his orthodoxy, yet in no sense spiritual. Sometimes Church loyalty is mistaken for spirituality. Church loyalty is most commendable. But a man may be an ardent Methodist, a most loyal Baptist, yet not the least bit spiritual. Much less can you judge a man by his claims to great spiritual experience. Some of the most unethical people I have ever known claim marvelous spiritual experiences.

Jesus said, "By their fruits ye shall know them." This is an infallible test. He who has the fruits of the Spirit, is a spiritual man. He who has not the fruits of the Spirit is not a spiritual man. What are the fruits of the Spirit?—"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

If we desire to know that a man is spiritual we should not ask, "Is he emotional, orthodox, loyal or loud in his professions of spiritual experiences," but, "Has he the fruits of the Spirit? Does he love God and his fellowmen and act accordingly? Does he have the joy of the Lord? Is he a peaceable man? Does he suffer long and yet is kind? Is he meek? Is he good? Is he temperate? Has he faith? If these be in him and abound, he is neither barren nor unfruitful. If he have these fruits, he is a spiritual man, even if some self-appointed heresy-hunter calls him a heretic."

No man can by obedience to any set of rules or outward performances produce the fruits of the Spirit. They come from the Spirit dwelling within. He who would be spiritual must have the Spirit in regenerating power; know Him in assuring power—"The Spirit himself beareth witness with

our spirits that we are the children of God." We must know Him in His guiding power.—"Howbeit when He, the Spirit of truth, is come, He shall guide you into all truth." We must know Him in His Pentecostal power. "But ye shall receive power after that the Holy Ghost has come upon you." We must know Him as our intercessor.—"The Spirit himself maketh intercession for us with groanings that cannot be uttered." He who knows the Holy Spirit in all these functions will bear in his life spiritual fruits. Some people are skeptical about the conscious touches of the Holy Spirit because they have never experienced them. They have not experienced them because they have not maintained a courteous attitude toward the Holy Spirit. Some people resist the Holy Spirit. Some repel Him. Some vex Him. Some quench Him. No man who assumes any of these antagonistic attitudes will ever know the secret of His power nor be able to bear spiritual fruit. But if we yield ourselves to Him, and allow Him to have His way in our lives, we may have the fruits of the Spirit. A Church with these fruits is a genuinely spiritual Church.

A PLAIN STATEMENT ABOUT THE ASSESSMENT

(Dr. E. H. Rawlings, Educational and Promotional Secretary, Gen. Board of Missions in The Methodist Layman.)

No study of our financial system in the business of missions would fail to take into account what we call the assessment for missions. In the matter of the assessment there is a way of looking at it that we should not forget; and while it is a bald and rather plain way of stating it, the statement should sometimes be made to the people that they might see and understand. These "claims" amount to seven or eight in all, and we work away at them through the year, or perhaps one should say "worry over them," until on the last day before the preacher goes to the Conference the worry becomes so apoplectic that we have come to speak of it is the "annual tug," and now behold the little mouse that makes the big mountain of struggle for our Church leaders on the day of the annual tug! In the midst of these claims and the largest of them stands the assessment for foreign missions. Do you know how much that is? Well, up to the present year, before the consolidation, it was twenty-three cents a member, not for an hour or a month, but for a whole year. One year we worked it out and seemed to find that twenty-four cents was too much money for each member of our Church to give for the evangelization of fifty million people outside of the United States, and we cut it to sixteen cents, the per capita amount we gave. The next year we thought it all over again and said sixteen cents was too much and made it fourteen cents. Does anybody think it is too strong to say, or too blunt, that if fourteen cents a member a year is enough to save our part of the world of fifty million people, then our share is not worth saving? The parallel might be given for connectional home missions. Well, when the bishop or secretary or pastor asks the congregation to do better than last year on the assessment he is simply asking the people to raise their payment for foreign missions from fifteen cents to sixteen cents; and when he asks that everybody pay up in full, he is simply asking that every member of the Methodist Church pay twenty-four cents for the whole

twelve months to carry the gospel of salvation to fifty million people living out in all the countries of the world. Is that an unfair way of putting it; and if it is not, should it be impossible for us to bring our assessment up in full?

Is It Honest?

There is undoubtedly a serious moral aspect in this matter of the assessment and our heavy deficit of thirty-two cents on the dollar. We not only had this low percentage on the foreign missions claim, of course, but on all the other claims of the Church; and then at the end of the year we bodily cut off and canceled the thirty-two per cent deficit. It has continued now for a number of years, and our people do not seem to be greatly concerned. There are faithful men, however, who are waking up and realizing what it means. In a great laymen's meeting in one of the cities of our Church men gathered on Sunday afternoon at the central theater to discuss the work of the laymen of the Church. A well-known business man connected with one of the banks was on the program to discuss the "paying of claims in full." He began by saying that it was rather a curious thing that several hundred Methodist people had gathered in the central theater on Sunday afternoon to ask a Christian business man to stand up and seriously discuss whether the Church ought to meet its financial obligations or not. "Let's see what this means," he said. "I am connected with a bank. Suppose all the bankers should get together in one of the buildings on Monday afternoon and seriously discuss whether these banks should meet their obligations fully and promptly or not. They might close the doors and lock them; but, like murder, the truth of their unethical business dealings would get to the public, and they would never open their doors again."

Loyal Men Thinking

This was rather a bold way of stating a truth that he had realized and that he was seeking to get the laymen of his community to realize with him, and it is that the Church of Jesus Christ is as much an ethical institution as is a bank, and that if Jesus Christ, its great Head, stood foursquare to all the winds that blew and was absolutely faithful to all the human relationships that bound Him, then the first and last that He requires of every Church organization of which He is the living head is that it shall be honorable in its business transactions, paying all just and reasonable claims upon it. The action of the General Conference in this regard is perhaps more significant than is commonly understood. The Commission on Budget met before the General Conference and considered the insistent requests for increase. It met again during the Conference and finally decided to place the assessment at practically the same level as last quadrennium. Of course, in the meantime, in four years the membership had increased three hundred thousand and the per capita assessment is thereby reduced. The purchasing power of the dollar has gone on diminishing, and on the instant any man with vision would say that the Commission lacked courage and had done a most inadequate and unchristian thing when by laying the assessment so low they seemed to suggest to the people that this poor pittance was what they ought to do. But thoughtful people came to feel that this policy of the Commission was probably justifiable, but justifiable only on one possible ground. It was

felt that this assessment for a number of years, when considered in connection with the special appeals of the Church, had gone on increasing until whether intrinsically or not, at least psychologically, people in their moral sense had been borne down below the level of the assessment, and if the assessment were left at the same level there would be greater leverage in the next appeal, a strong vantage point from which a strong appeal for full collection could be made. In the midst of special extraordinary movements this is fundamental, fundamental for the Board of Missions as well as for other boards and organizations of the Church. It has to do with the support of many precious projects, but more than that it has to do with the Church's moral sense. The assessment is the bread-and-meat basis in the budget. If we cannot get along with it, we can at least get along better with it than we can without it, and the friends of missions should everywhere feel their responsibility and aid in every way in bringing up the percentage of payment on the regular claims of the Church to one hundred cents on the dollar.

A NEW EMPEROR WHO IS MORE THAN A SOVEREIGN

A new Emperor is upon the ancient throne of Yamato.

But there is nothing so startling or strange about that. For more than 2,580 years that sort of thing has been happening over there off and on. Hirohito, our new Emperor, is the 124th sovereign of the oldest dynasty on the face of the globe today. His ascent to the throne is really nothing more astounding than a new President stepping into the White House at Washington. But when a Lincoln or a Roosevelt makes himself at home in the historic mansion, it makes all the difference in the world, naturally.

If Back Hurts
Flush Kidneys

Drink Plenty of Water and Take
Glass of Salts Before Breakfast
fast Occasionally.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which helps to remove the body's urinous waste and stimulate them to their normal activity.

The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of good water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts. Take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate clogged kidneys; also to neutralize the acids in the system so they are no longer a source of irritation, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to help keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

The young Prince of not quite twenty-six years of age (for Hirohito was born on April 29, 1901) is not a mere Emperor; for he has come and filled the immemorial throne of the Mikado as prophet of a brand-new epoch.

Let us consider him framed—not in purple—but in the actual life facts of his own. The young Prince is the world's champion smasher of imperial precedents.

He is the first, absolutely the very first, among all our sovereigns to adventure forth far beyond the Eastern seas. The first and the only one who ever sat upon the throne of the Mikado with first-hand knowledge of the life and achievements of Europe. The first with a mental horizon reaching out beyond the Asian continent. Early in March, 1921, the Prince left his Kasumigaseki Palace on the memorable journey. The battleship Katori, with the Prince aboard, touched at all the great ports between Yokohama and London and opened before the widening eyes of the young Prince the great book of world life and land. The Prince touched Egypt, loitered through England, France, Belgium, Holland, and Italy, and returned home in September of that year.

The historians of this princely Odyssey write and speak as if the greatest thing it achieved was the widening of the mental horizon of the Prince by three continents and three oceans. They are wrong. There was another thing far more vital, in that it was infinitely more intimate to the people of Nippon and their destiny, than that which the journey accomplished. It brought the Imperial house and the people in a warm, personal touch new to the story of Nippon. It broke down once for all the icy fence of ceremony between them. In welcoming Prince Hirohito home from his European trip our people forgot themselves completely and hailed him with thunderous "Banzai!" everywhere. No sovereigns or crown princes of Nippon before him had ever been hailed with shouts of "Ban-

zai!" they had always been greeted with bowed heads in awed silence. For centuries it had been supposed that noise was entirely too rude for the Imperial ear. The Prince Imperial changed all that with an open smile which told the people how well he liked it. In all the countries of Europe he had visited he heard people expressing their emotions in terms of noise. He saw nothing that was rude or wrong in the thunder of welcome that met him at the Yokohama pier. And the precedent of countless centuries went down in a fraction of a second.

By all odds, the one outstanding event of the young Emperor's life is his marriage with Princess Nagako of the house of Kuni. It was the first love match in the twenty-five-century annals of the Imperial house of Japan. As naturally as an apple somehow gravitates to the open mouth of the nearest boy, the young Prince fell in love with Princess Nagako. And quite as naturally he wished to make her the future Empress of Japan.

Right there the ancient adage about the path of true love showed itself no respecter of princes. No less a power—in the Court and in the councils of the Empire—than the leader of the Elder Statesmen, Prince Yamagata, opposed the match. The wily Elder Statesman was then the acknowledged leader of the old Choshu elements in the Empire. The Choshu clique had only one rival for the command of the political power and the favors of the Imperial Court at the time—the Satsuma clique. And the mother of Princess Nagako was a daughter of the great house of Shimazu, the hereditary lord of the old Satsuma clan. From all these plain facts, the people of the country jumped to the easy conclusion that Prince Yamagata was opposed to the marriage of the Prince Imperial with Princess Nagako for purely political reasons.

It was in the opening days of 1921, when the young Prince was not quite twenty years of age. The picture of this young Prince entering the arena against the old gray wolf of a thousand battles, so that his beloved might share with him the throne and its responsibilities in the future, drove the emotions of his people into a frenzy. Almost overnight the National Prayer Offering Association, composed of thousands of patriots, was organized. And early in February, 1921, the city of Tokyo saw the dramatic parade of 15,000 men of the Association up the avenue to the great Meiji Shrine in which the deified spirit of the Meiji Emperor, the grandfather of Prince Hirohito, was enshrined. And these men visited the shrine for no other end whatsoever than to offer their united prayer begging the spirit of the great Emperor to deign to fight for the happy consummation of the love of the young Prince Imperial. The public opinion of the land was thoroughly and profoundly stirred over this incident. And it stood solidly back of the Prince. Even the prestige and power of the Elder Statesman and the big political machine at his command was utterly powerless before it. It was the first powerful gesture of the people announcing the birth of a healthy public opinion that must be reckoned with thenceforth.

The twenty-year-old Prince won. It resulted in the immediate resignation of the Minister of the Imperial Household, who was a Choshu man. The people almost went wild over this triumph. It was a great victory for the Prince Imperial which spelled the winning of the dearest prize in all the world. It was also a tremendous triumph for the public opinion of the

country. More than that, it tolled the knell of parting day for the hoary institution of Elder Statesmen—a monstrous anachronism in any constitutional state. Millions of love romances are dreamed, written, and lived in and outside of palaces. But I know of no other love romance one-tenth as important as this one, judged from its power in affecting the future destiny of a great nation of 60,000,000 souls.

This romance of Prince Hirohito revolutionized our idea of that basic relation between man and woman called marriage. Love, in the sense America understands the term, did not play any conspicuous role in a Japanese marriage. With us marriage meant the union of two families rather than of two young individuals. And the emotions and inclinations of the two leading characters in the drama received no particular emphasis on the part of our society. The outstanding example of the Prince Imperial changed all that. For in Japan what the "above" does the "below" follows. This love match of the Prince Imperial was therefore as important socially as it was politically. Here, then, is the one love romance—and coming to flower too, in the frigid home of ceremony, the palace—which was as important and epochal as the signing of the Bill of Rights or the declaration of Independence to the life of Nippon.

Another thing:

Our new Emperor is the first really democratic sovereign on the time-hallowed throne. At Paris the great department stores interested him immensely. He went into one of them and actually bought things himself. Now this simple statement of a very simple act does not strike an American reader as anything dramatic or in any way significant. In Nippon it is the sort of stuff that would make the front-page feature story. Over there in the Elder Nippon for centuries out of mind even self-respecting Samurai of more or less social standing—let alone a prince of the blood—never thought of degrading himself by handling money. In the good old days merchants and other handlers of money were classed at the very bottom of her social ladder, just above the eta class—the outcasts. A Prince Imperial of Japan buying things himself and handling money! Utterly, preposterously unthinkable to the old-fashioned Nippon. Of course, our idea of money and trade has radically changed of late, and today thousands of men of high social standing go into business and handle money every day. Still, for the Prince Imperial of Japan—But that was precisely what the Prince did do right along at Paris. And on one occasion, they say, he had quite an experience. He was visiting the famous Eiffel Tower. A bright salesgirl stepped up to him and asked him to buy a souvenir trinket of some sort. "Certainly," said the Prince, who speaks French fluently, "with pleasure, mademoiselle." He took the trinket and dug into his pocket for the price. His pocket was empty. "I'm sorry," the Prince told the salesgirl, "I cannot buy; I have no money." There he was, the heir apparent of perhaps the richest reigning house on earth today, stone broke!

In London one day—so goes another story—Prince Hirohito in one of his free rambles, incognito, tried to board a subway train. He had bought the ticket and had it with him, but forgot to present it. The subway guard, without the least suspicion of who the stranger was, handled the Prince without gloves. The Japanese

officials who were accompanying him were petrified with horror. They were dumb and motionless under the shock. But the Prince saved the situation easily by apologizing to the guard in such a gentle, polite manner that even the soul of the underground railway conductor melted. And the incident passed into history.

His love for all sorts of outdoor sports is a matter of wide knowledge. And in them his taste is both catholic and democratic. He is fond of mountain climbing. He holds the record of being the only Emperor who has mastered the highest crest of Mount Fuji, the Peerless—at least, in the memory of many centuries past. The Prince riding about on his favorite mount all over the country roads near Towyo, practically unguarded, is a sight common to the people of the capital city. He plays tennis and golf—no other Emperor of Nippon has ever done that. He is one of the expert swimmers of the country. While yet a student at the Gakushu-In he was very fond of sumo, the Japanese style of wrestling. And because in those days wrestling was the national sport of the Empire—the baseball of Japan—the people were delighted to see that the Prince was so devoted to the humble sport of the common people.

There is just one thing which makes our people build dream castles upon our new Emperor, so high, noble, and with so much confidence. They seem to sense somehow, as instinctively as a dog takes up a fresh scent, that this our new emperor is a favored child of destiny. They sense this today in the same mystic manner as our forefathers felt about their young Emperor Meiji when he ascended the throne of the Mikado at the age of sixteen. Our people feel that the New Emperor is destined for even a greater work than that of Emperor Meiji, his grandfather; that he will lead them into a new realm of achievement and world-wide service undreamed of before.

And that, with him, we shall walk into the great Pacific era with the center of the world life gravitating to the basin of the mightiest ocean on the earth.—Adachi Kinnosuke in The Outlook.

OFFICIAL REPORT OF THE FALL MEETING OF THE COLLEGE OF BISHOPS

By Bishop Collins Denny, Secretary.

After spending nearly two days in the sessions of the Missionary Council in Louisville, Ky., the College of Bishops held its first meeting on the afternoon of December 16 and continued till dark on the following day.

Bishops Present

All the active bishops were present, except Bishop Ainsworth, who has not returned from Asia, and Bishop Dobbs, who because of a heavy cold was called away during the meeting of the Council.

Reports from the Field

As is customary, each bishop reported his work since the adjournment of

TERRIBLE PAIN

Alabama Lady Tells How She Obtained Relief by Taking Cardui. Feels Fine and Enjoys Life Now, She Says.

Talladega, Ala.—Mrs. Mary Hardy, 406 Henderson Avenue, this city, says that seven years ago she "got down sick" and was unable to attend to her housework.

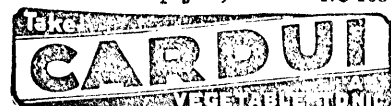
"I have never been so weak before or since," she says. "I had a terrible pain in my side—so sore in my side and the lower part of my body.

"Across my back ached, and I was so nervous I couldn't stand up. I had just about given up when some one who came to see me began talking about Cardui. This caused me to get it. I took about two bottles before I saw much improvement.

"After this, though, I picked up right away. I slept better at night. I was hungry, enjoyed my food, which I hadn't done for some time.

"The pain and soreness gradually left my side. I regained my strength. I took about six bottles and left off for awhile, then took two or three more. . . I feel just fine, enjoy life and can work now, too."

Cardui is purely vegetable, and contains no harmful drugs. It has helped thousands of suffering women and should help you, too. NC-168



Colds Broken in a day

Hill's act quickly—stop colds in 24 hours. Fever and headache disappear. Grippe is conquered in 3 days. Every winter it saves millions danger and discomfort. Don't take chances, don't delay an hour. Get the best help science knows.

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

the General Conference last May. These reports showed that the condition of the Church grows more encouraging in many parts of our Church.

Federal Council of the Churches of Christ

The following resolution was adopted: "In view of the fact that the General Conference appoints members of our Church to the Federal Council of the Churches of Christ in America and makes an assessment on our Church for the work of said Council, and in view of the further fact that our denomination actively engages in the general and local work of the Council, we believe that it is in accord with the spirit of the Discipline for the bishops of our Church to make appointments of traveling preachers to official positions in the Federal Council and its auxiliary organizations."

Communications

A number of communications were received from different organizations and persons, all of which were referred to a special committee of three to consider and report to the full meeting.

Interpretations of Law by the Committee of Appeals

Some difference of opinion having occurred in the Committee of Appeals touching decisions by that committee on points of law, after discussion the following resolution was adopted confirming action taken on the same point years ago: "The College of Bishops agrees that any interpretation of law by the Committee of Appeals has the force of law only in respect to the case then under consideration."

Careful attention and much time was given to the courses of study. Finally the following courses were approved for the English-speaking Conferences:

Courses of Study Adopted December, 1926

For License to Preach

1. The Discipline of 1926.
2. The Bible generally.
3. The Bible; Its Origin and Meaning, Harrell.
4. What We Believe, Parker.

The ordinary branches of an English education.

Courses of Study for Traveling Preachers

For Admission on Trial

1. The Discipline of 1926.
2. The Tongue of Fire, Arthur.
3. Personal Salvation, Tillett.
4. Studies in the Life of John Wesley, Chappell.
5. Life of Christ and Life of St. Paul, Stalker.
6. The candidate shall give a written account of his conversion, religious training, service in the Church, and his call to the ministry. The candidate's papers shall be graded on their punctuation, grammatical correctness, and rhetorical form, and this shall give his grade in English.

First Year

1. The four Gospels and Acts, with The Making and Meaning of the New Testament, Snowden.
2. Wesley's Sermons, 1-26.
3. Wesley and His Century, Fitchett.
4. Letters on Baptism, Fairfield.
5. The Ministry to the Congregation, Kern.
6. Christian Doctrine, Dale.
7. The Discipline, Chapters I-VIII.
8. Written sermon on Repentance.

Required to Read

1. The Prophet of the Long Road, Tipple.
2. Organization and Administration of the Sunday School, Cunningham

and North.

3. The Meaning of Methodism, Rowe.

Second Year

1. Romans to Revelation, with the Messages of the Books, Farrar.
2. Wesley's Sermons, 27-52.
3. The Christian Faith, Curtis.
4. History of Methodism, McTyre.
5. Preparation and Delivery of Sermons, Broadus.
6. Logic, William Minto.
7. The Discipline, Chapters IX-XX-IV, XXVI.
8. Written sermon on Justification by Faith.

Required to Be Read

1. Brain and Personality, Thompson.
2. General View of the History of the English Bible, Wescott.
3. Life of Thomas Coke, Candler.

Third Year

1. Genesis to Esther, with An Outline for the Study of the Old Testament History, Frank Seay. (Examination on the text of the Scripture itself.)
2. The Virgin Birth, Orr.
3. The Reformation in Germany, Lindsay.

4. Elements of Ethics, Davis.
5. Life of William Tyndale, Demaus.
6. Evidence of Christian Experience, Stearns.
7. Written sermon on Regeneration.

Required to Be Read

1. Life of Hugh Latimer, Demaus.
2. Life of William McKendree, Paine.

Fourth Year

1. Job to Malachi, with An Outline for the Study of Old Testament Prophecy, Wisdom, and Worship, Frank Seay. (Examination on the text of the Scripture itself.)
2. Grounds of Theistic and Christian Belief, Fisher.
3. The Reformation in Lands Beyond Germany, Lindsay.

4. Christianity as Organized, Kern.
5. Personality and Psychology, Buckham.
6. The Resurrection of Our Lord, Milligan.
7. Manual of the Discipline (last edition.)

8. Written sermon on the Witness of the Spirit.

Required to Be Read

1. Life of Joshua Soule, Du Bose.
2. The Organization of the Methodist Episcopal Church, South.

Course of Study for Local Preachers. For Local Deacon's Orders.

1. The New Testament, with the Story of the New Testament, Carter.
2. The Tongue of Fire, Arthur.
3. Personal Salvation, Tillett.
4. History of Methodism, McTyre.
5. Life of Christ, James Stalker.
6. Winning the World for Christ, Lambuth.
7. How We Got Our Bible, Smythe.

For Local Elder's Orders

1. Old Testament, with the Outline for the Study of Old Testament History, Seay.
2. Manual of Christian Doctrine, Banks.
3. History of the Christian Church, Fisher. (One-volume edition).
4. The Apostolic Age, Purves.
5. Ministry to the Congregation, Kern.
6. Manual of the Discipline. (Last edition.)

(As most of our readers are not interested in the Courses for the Korean and Indian Mission Conferences, they are omitted.—Editor.)

The courses for our preachers in Spanish-speaking countries, for those in Brazil, for those in Belgium, and

CHRISTIAN LIFE.

THE LIVING SERMON

I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.
The best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run,
The lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do.
I may not understand the high advice you give;
But there's no misunderstanding how you act and how you live.—Anon.

THE BIBLE, GOD'S MESSAGE TO MAN

God may speak a various language to those gifted with the ability to interpret his meaning. But his most definite, direct message to mankind is the Bible. The chief purpose of the Bible is to make known the mind of God to the mind of man. It is not intended to teach history, except where that fits into the divine revelation. It is not a treatise on geography or science, its relation to these subjects being incidental and not vital. While it contains a literary value equal to or exceeding that of any of the world's literary classics, its aim is not primarily that of a literary production. It is the message of a divine Father to his human children, setting forth the Father's will, revealing his love, and making known the way of salvation which he has provided; and whatever else it contains of value is to be counted among the by-products of this, the greatest book ever written.

It is peculiarly a divine message. Pagan faiths have their sacred books, but, instead of revealing a complete system of truth, they represent merely the gropings of the mind, the yearning of the heart for something satisfying, something that these faiths fail to supply. Though they contain some truth, it is mixed with error. Should one have the patience to wade through the Classics of Confucius, the Vedas of the Hindus, the Zend Avesta of the Parsees, the Koran of the Mohammedans, and extract from among the rubbish the truth to be found in all of them and combine it into a single book, he would not yet have a volume equal in size to our Four Gospels, or that would contain the saving merit of any one of them. The Bible sweeps the entire realm of truth. We would seek the literature of the world in vain to find a single principle of righteousness that it does not contain.

It is a living message. The vast majority of human production last on

for those in Czecho-Slovakia needed further consideration, and each of those courses was referred to a special committee to revise.

Law Questions

The consideration of some law questions was postponed till the May meeting.

Spring Meeting of the College

It was agreed to begin the spring meeting on the morning of May 2, 1927, and to continue till all the business shall have been completed.

ly for a season. They then give way to the next season's offerings. It is estimated that not one book in a thousand lives five years. Not one in twenty thousand lives a century. But the Bible began its existence thirty-five centuries ago, taking sixteen centuries to get its growth. It comes down to this day of enlightenment, not as a relic of antiquity, but as a living book with the dew of youth upon it, revealing to the reverent seeker new treasures of truth and new elements of beauty day by day.

Voltaire, the noted atheist, predicted that in one hundred years the Bible would be "an obsolete book, relegated to the dusty shelves of the antiquarian." The hundred years have passed; the writings of Voltaire are all but forgotten, but the Bible lives! The prophecy stands as a moss-grown monument to human error, the efforts of unsanctified genius to substitute human speculation for divine revelation. "Truth is mighty and will prevail." The Bible is extending its sphere of influence constantly. It comes from the printing press in a perennial and ever-swelling stream, each year setting a new record in Bible distribution. It now is read in almost eight hundred languages and dialects, and even the Voltaires have ceased to prophesy its extinction.

It is a universal message. Its chief peculiarity is in the fact that it is not peculiar to any age, race, nationality, or social class. That cannot be said of any other book in the world's history. Even the immortal classics are limited to an exclusive circle of readers. Who reads Shakespeares, or Homer, or Dante, or Plato? Not the boy behind the plow, the carpenter at the bench, the busy merchant, or the housewife burdened with the cares of home-making. It is the man with the wrinkled brow, whose reading is largely a profession, because he belongs to the learned class. But men of meager attainments, who are too-busy to concern themselves with Greek roots and Latin derivatives, find comfort and enrichment from the inexhaustible storehouse of truth in the Book of books.

Yet, while it is food for the unlearned, it appeals to scholarship with equal force. Statesmen like Gladstone, and Lincoln, and Roosevelt, and

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

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

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

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

Wilson have paid tribute to it. Literary masters, like Shakespeare, Sir Walter Scott, and others whose names are household words, have drawn their chief inspiration from its pages, so much so that one cannot read a standard volume intelligently without some knowledge of the Bible. True scholarship always has honored the inspired Book.

As a message, it appeals to the highest and best in man. The demagogue directs his appeal to whatever sentiment will bring the desired response. Even the preacher makes the mistake sometimes of appealing to human weakness in his zeal to get results. But this never is justified by the message of the Book. What heroes the Bible reveals! Its central figure is the hero of heroes. The Master of men never catered to human weaknesses in seeking recruits for his cause. "The Son of man hath not where to lay his head," was his forbidding but challenging response to a would-be follower. Again he said, "Can ye drink the cup that I drink and be baptized with the baptism that I am baptized with?" He offered no easy way. His life and message fit in with the entire scheme of God's dealing with men. The Bible is a message of tenderness, and also a message of iron into the blood of those who will live by it. It fills in what is lacking in the life, making men more manly and women more womanly. Only the coward will refuse to submit to the test it imposes.

It is a message that exalts men. It connects them with God in an enterprise of service, showing that they are indispensable to him, just as he is indispensable to them. An ancient philosopher said that, if he had a place to stand, he could move the world. God must have a place to stand if he is to lift the world to high-

er moral and spiritual levels, and his vantage ground is the human heart. If he is denied entrance there, he can do nothing, and the world is hopelessly lost. What an appeal he makes in his written message for men to connect their lives with him in the great enterprises of saving a lost world! Thus the Bible reveals man, not as a "brother to the ox," as Edward Markham saw him in Millet's great painting, but as a partner with God—if man so wills.—Religious Telescope.

THE CREED OF JESUS

He believed in God so naturally that he never tried to prove his existence, but took it for granted like the air he breathed or the food he ate. He believed in his own mission, which was to give men life abundantly.

He believed in the fact of sin, and man's redemption from it by repentance and faith.

He believed in heaven and hell, and taught that men make their choice between right and wrong.

He believed in the possibility of human brotherhood, based on the oneness of human need and dependence.

He believed in the fact of immortality and took it for granted, as he did the existence of God, never arguing about it.

He believed in the seriousness of life, without being gloomy or ascetic, and he taught that life should be measured, not by pleasure, but by its joy in service.

He believed that prayer is a necessity for a fullgrown life and taught the need of it without arguing its meaning.

He believed in his own teaching so much that he commanded it to be taught to every nation, and laid it upon the church as a last and binding commission.

What do you think of the creed of Jesus? Can you find a better one for yourself?—China Christian Advocate.

WHY I LOVE THE BIBLE

Because it glows with the light and love of Christ; because it shows me Him who walked the earth and hung upon the cross, that He might save such men as I; because it brings me what He revealed of the living God and Father, whom to know is life eternal.

Because it shames me, inspires me, and calls me upward. It is the book of faith and hope and love, of comfort, holiness, and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and have within light and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.—William Newton Clarke.

LIFE'S HELPMATE

Prov. 31:10-21.

God's greatest gift to man is woman. In the simple Genesis story she was taken out of man's side that she might always be at his side, inspiring, helping, strengthening; his companion in all his problems and difficulties and joys; teaching him what love is by being love itself to him, and so drawing out the best of love and all his powers. But God's hand must be strong in the life if His wondrous plan is to be real.—S. D. Gordon.

FOR YOUTH.

OPPORTUNITY AND THE WOLF

Opportunity and the Wolf
Met at the door
Of a humble cottage.
The one knocked,
And the other knocked.
Behind the door
Lived an optimist,
Full of hope.
He was expecting Opportunity,
And heard the knock,
But not the howl.
And then the two,
The Wolf and Opportunity,
Went to another door.
The one howled,
And the other knocked.
Behind the door
Lived the pessimist,
Full of despair.
He was expecting the Wolf.
And heard the howl,
But not the knock.

—Lippincott's Magazine.

A DEFINITION OF SUCCESS

"He has achieved success who has lived long, laughed often and loved much. Who has gained the trust of pure women, the respect of intelligent men, and the love of little children. Who has filled his niche and accomplished his task. Who has left the world better than he found it. Who has always looked for the best in others, and always given the best he had. Whose life was an inspiration; whose memory a benediction."—Anon.

THE FORESTRY PRIMER

(Preserve for reference.)

LESSON I

Our Original and Our Present Forests

Paper and pencils, houses and hoops, desks and doors, soap and shoes, airplanes and automobiles, baseball bats and boats,—all these things and hundreds more, depend partly or entirely upon the forests. Without the trees we could not have them. They are all a part of our lives, our happiness and our comfort. We could not do without them. But if we must have these things of everyday life we must have the forests to supply them. We must feed the goose that lays the golden egg of forest products.

When the Indian roamed this country there were some eight hundred and twenty-two million acres of forested land. Much of this has been cut for farm and pasture, for cities and suburbs, as our population has grown. It is estimated that we now have one hundred and thirty-eight million acres of untouched forest, and two hundred and fifty million acres of what is called second growth timber of commercial value. About eighty-one million acres of land fit for nothing but growing trees are now idle. These acres must be put to work so that we may have a continued timber crop every year.

We would be greatly alarmed if we were told that there was no wheat crop this year, and that there would be no bread after a certain date. No one can picture such a situation. Bread is the "staff of life," it is said. The products of the forest are equally a "staff" to industry and to us. We need a timber crop every year, just as we need a wheat or corn crop.

We find that our forests are going about four times as fast as they are being replenished. This is due to cutting for our needs and to destruction by forest fires, insect pests and diseases. Owing to our constant increase in population we have growing demands, for what the forest

yields us. Some of our leading thinkers predict a population in our country of three hundred millions within a comparatively short time. That is almost three times what it is now. With the population going up hill and the forests going down hill, simple arithmetic shows a result that may well mean economic disaster for this country.

Today our greatest forest resources are long distances from the points of greatest need. Our centers of largest manufacture and densest population, and, therefore, of most intense use, are in the eastern half of the country.

Tremendous tracts of forest land in this section have been cleared in the past to provide food-producing areas for this ever-increasing population. As a result there are no extensive forest areas near at hand. The manufacturing centers must procure wood from the timbered areas of the great northwest and south. This means that to the cost of the product itself there must be added the expense of long-distance transportation. Because we use forest products in countless ways there is no article used in everyday life that does not feel this added expense.

There is another consideration of vital importance to thousands of workers. Mill wheels will turn just as long as it is profitable to turn them. When the profit goes, the manufacturer must close his mill or go with varying rapidity into bankruptcy. Employment goes with it.

Picture a mill making woodenware of various kinds. It is situated in a small community. Most of the inhabitants work in the mill, which has been getting its raw material from nearby forests. Gradually these forests are used up. No provision is made for keeping them continually growing by wise annual cutting. The manufacturer finds that he must get his lumber from a great distance, paying higher for it on account of freight costs. He discovers that he cannot make his products and put them on the market at a profit. He has two choices; stop work and shut down his mill or move to another site nearer the timber supply. Either choice means the end of the community.

There are many towns in our country that are mere ghosts of their former selves because the forests have gone and industry has gone with them. Just as the mining town has been left to rot when the vein "payed out," so have these communities decayed when the forests "payed out."

Timber should, if possible, be grown near where it is to be used.

IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded.



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MUTUAL
CHURCH
INSURANCE
COMPANY OF
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Does Ill Health De- tract From Your Good Looks?



Mrs. Frank Bryant

Sapulpa, Okla.—"I was suffering with pain in my side and with headache, in fact, I just hurt all over. At times I felt very bad. About six months ago I decided to try one more remedy—Dr. Pierce's Favorite Prescription, and by the time I had taken one bottle I was greatly improved. I cannot praise it too much for the benefit I received. Everybody I know who has taken the 'Prescription' tells me they were greatly benefited by it. I think it must be the best medicine there is."—Mrs. Frank Bryant, 723 So. Elm St.

Obtain this famous "Prescription" now, in tablets or liquid, from your druggist. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., if you desire free medical advice.

FOR CHILDREN

A LITTLE PRAYER

Sometimes, good Lord, we are worried
And everything seems to go wrong.
We don't think of reading the Bible;
We don't think of singing some song.

Good Lord, sometimes I'm discouraged
And I forgot thy saving grace.
Give me a strong determination,
To fight the fight and run the race.

Give me the courage that I may do
The deeds that are pure and white,
So when the time comes that I have
to die
I can say, I have fought for the
right.

God help me to be a good worker,
To hold as my model thy Son.
Help me not to be a shirker;
Thy will not mine be done.

—Scott Davis, in Ex.

LITTLE BO-PEEP

When Farmer Lane came in from the pasture one cold and rainy morning in spring, he brought with him a little shivering lamb for Majorie to feed. Majorie took the little creature, fed him some warm milk, and then wrapped him in a piece of old blanket.

"Now put him in a basket and set the basket behind the stove," said Majorie's mother. "And he will soon be as snug as a bug in a rug," laughed Majorie's brother Ned.

Majorie was ten years old and thought herself quite too grown up to have people always quoting Mother Goose to her; but Ned did like to tease, so he would do it anyway. Majorie had learned that it was no use getting angry; so she only laughed and said: "The idea if you thinking a lamb is a bug. I thought you knew more than that."

Ned laughed again and called Majorie "Polly Pepper Pot;" but Majorie was determined not to earn that sort of a name, so she laughed with him instead of getting angry. She had found out that if she laughed with Ned it always stopped his teasing; so she had been having to laugh a good deal lately.

Majorie took such good care of the little motherless lamb that he soon began to grow strong and take an interest in all that was going on in the farm kitchen. When he would get hungry he would lift his head over the edge of the basket and bleat and cry till Majorie could warm his milk and bring it to him, and it was not long after that until little Lambkin could turn the basket over and step out of it on his own four wobbly legs.

Then Mother Lane said he must be banished to the woodshed because he wanted to follow Majorie everywhere she went and get into everything she tried to work with.

As soon as he began following Majorie about then Ned had another way to tease. As soon as he would see Majorie coming he would begin. If the lamb was following her, he

would say, "Here comes Mary and her lamb," or "And everywhere that Mary went the lamb was sure to go." If the lamb did not happen to be in sight, he would shout: "Mary, where is your lamb? He isn't doing like the book says; he isn't following you everywhere you go."

But Marjorie was determined not to get angry. She had found out that Ned's teasing only grew worse when she got angry; so she was too clever to encourage him that way. She did not say a word about it, but she really was afraid all of the time that the little lamb would get out and try to follow her to school. She knew if he did that Ned and the others would have a great time laughing at her and she didn't want them to do it; but that was not the worst part of her fears. She was really very much afraid that if the little lamb got out and tried to follow her he would get lost instead and maybe wander off into the woods and never come back.

Of course with a playmate like the little lamb Marjorie should have given him a name, but she had got in the habit of calling him just Lambie when he was too tiny to run about, and she kept on calling him that.

Every day when she came from school she would run to the back yard and begin to call "Lambie, Lambie," and here he would come running to eat from her hand or to rub his friendly nose against her arm.

Then one day she called and called, and he didn't come. Through the yard and garden and all through the house she ran and called, but no friendly little lamb came to answer her call.

"I expect he got into the pasture with the other sheep," said Mother Lane, "and liked them so well that he won't come back any more."

When night came and still there was no sign to be found of Lambie, Marjorie decided that her mother must be right and that her little pet had gone with the other sheep. She felt very bad over it, and when Ned began to sing to her, "Little Bo-Peep has lost her sheep and doesn't know where to find them," she felt far more like crying than she did like smiling; but she didn't want Ned to see her crying, so she only smiled and went on looking for "Lambie." She wanted to go into the pasture and hunt for him, but her mother thought best not to do that and promised instead that as soon as Jose, the Mexican helper, came in he should take a good search through the pasture.

He did not come to the house that afternoon, though, and at last tired and sad and disappointed Marjorie decided to go to bed without finding her pet. She undressed and ran barefooted to her bed on the sleeping porch, and then she gave a frightened scream.

Ned was the first to come running with a light, and then how he laughed!

"I stepped on something alive," said Marjorie.

"I'll say you did," laughed Ned as Lambie got up and blinked his eyes in the light, "and you ought to have known, Bo-Peep, that you couldn't lose that sheep of yours."

"He must have slipped in when I left the kitchen screen open," said Mrs. Lane, "and then he crawled under your bed and went to sleep and didn't know a thing about it all the time you were looking for him."

Every one was laughing except Marjorie and Lambie. Marjorie had both arms around Lambie's woolly neck and was telling him how glad she was to see him.—Frances McKinnon Morton in Texas Christian Adv.

Woman's Missionary Department

Edited by

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

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

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

Communications should reach us Friday for publication next week.

Soldiers of Christ, arise!
And put your armor on
Strong in the strength which God
supplies

Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

—Charles Wesley.

LITTLE ROCK CONF. W. M. S.

Auxiliaries will please sit up and take notice!—And then be sure to send the required Quarterly and Annual Reports to these newly elected officers:

V. Pres.—Mrs. King Wade, 737 Quapaw, Hot Springs.

Cor. Sec.—Mrs. W. P. McDermott, Little Rock.

Asst. Supt. Social Service.—Mrs. W. T. Darraugh, Little Rock.

Mrs. Wade will serve through the year as Supt. Mission Study.

The W. M. S. is to be congratulated on the election of these fine new officers already well known and beloved by us all.—V. C. P.

EXECUTIVE BOARD MEETING IN LITTLE ROCK

We are indebted to Mrs. H. B. Allis for this interesting account of this Executive Board Meeting in Little Rock.

An Executive meeting of L. R. Conf. W. M. S. was held at the Marion Hotel, Thursday, January 13, with nine members of the Board present. For the devotional, Mrs. Steel spoke in a beautiful way of new leadership and read for her Scripture lesson the stories of Moses' leadership falling to Joshua and Elijah's falling to Elisha.

Brief reports of officers followed with a general discussion of the work of each department. Mrs. Jas. Rogers gave an interesting account of a meeting of Junior workers held with Miss Althea Jones in Hugo, Oklahoma early in December. She explained in detail the Junior correlation. Mrs. McDermott spoke of bills pending in the Legislature and told how the Social Service department may throw influence toward passing these bills, some of which will benefit women's industry. Plans for the Young People's Summer Conference were discussed and it was decided to hold it at a camp, time and place to be announced later. Mrs. Wade spoke of the School of Missions and urged that each Auxiliary do everything possible to make the campaign for Missions a success in all our Churches. Mrs. Anderson spoke on publicity, after which Mrs. Smith made the report on finances.

Two very pleasing letters were read from our scholarship girls who are in training at Scarritt School in Nashville, Tenn., Misses Elizabeth Workman and Georgia K. Bates. Both are very happy in this wonderful environment.

The committee voted to place the names of Mrs. C. F. Elza and Mrs. H. L. Rammel in the Bennett Memorial Book of Remembrance. Both these beloved members of our Conference were members of the Board of Trustees of Scarritt.

Mrs. W. H. Pemberton was appointed to prepare a Tribute to Mrs. H. L. Rammel for publication in the Annual Report of the L. R. Conf. W. M. Society.

It was necessary to elect officers to fill the places of our sainted Mrs. Rammel and of Mrs. J. M. Workman who was transferred to the North Arkansas Conference. Mrs. H. K. Wade was elected vice-president to succeed Mrs. Workman and Mrs. W. P. McDermott was elected corresponding secretary to succeed Mrs. Rammel. Mrs. W. T. Dorrough was appointed assistant Superintendent of Social Service. Mrs. Wade will continue to take care of the Mission Study work until Annual meeting.

Mrs. Williams reported a number of the Histories still on hand and asked that the auxiliaries which have not used them as a study do so.

Plans for the annual Meeting to be held at Winfield Church were discussed and it was decided to hold it as soon after Council meeting as possible. Mrs. E. R. Steel appointed for the program committee, Mrs. Wade, Chairman; Mrs. Williams, Mrs. Jas. Thomas, and Mrs. Allis.

The members attending the meeting were: Mrs. E. R. Steel, Mrs. J. S. Rogers, Mrs. W. S. Anderson, Mrs. S. W. C. Smith, Mrs. W. P. McDermott, Mrs. James Thomas, Mrs. F. M. Williams, Mrs. H. K. Wade, and Mrs. H. B. Allis.

PARAGOULD FIRST CHURCH

In December the Woman's Missionary Society presented the Harvest Day program, "Missionary money in many Moods" at the weekly prayer-meeting hour.

After the program a reception was held for our new pastor Rev. R. E. L. Bearden and wife and Rev. & Mrs. Wm. Sherman who was returned to us for their third year. We are very fortunate in having these good ministers and their wives to lead us in our church work.

Refreshments were served during the noon hour and a full corps of officers for the year were elected with Mrs. Herchel Neely president, Mrs. J. M. Lowe, Treas., Mrs. R. E. L. Bearden, Supt. of Young People, Mrs. E. A. Hopkins, Supt. Juniors, and Mrs. J. E. Wilbourn Supt. Publicity.

ZONE MEETING AT WALNUT RIDGE

The Zone Meeting No. 2, Paragould District W. M. S. met in its first session for 1927, at 4:30 P. M. with Mrs. Ann Martin, in the chair. Hymn No. 556 was sung. The chairman read from John from which many helpful comments on Christ as the Light of the World were made. The meeting was led in prayer by Dr. L. E. Mann, of Corning.

A communication was then read from the District Secretary Mrs. M. C. Gogue, of Rector, and great sympathy was expressed for her in her illness.

The Program for the evening included topics of Stewardship, Tithing and the Pledge.

Stewardship, was ably discussed by Mrs. S. P. Spikes, of Pocahontas after which Dr. L. E. Mann made an ex-

RHEUMATISM

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WILLIAM H. DIETZ, 20 E. Randolph St., CHICAGO

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cellent and helpful talk.

A duet was beautifully rendered by the ladies of Walnut Ridge auxiliary. Tithing, ably presented by Mrs. Jernigan, of Corning, made all feel deeply the need of full tithing by the membership of our churches. Mrs. Henry also made a helpful contribution to the program.

The convention then went into business session, and Mrs. R. J. Cooper, of Walnut Ridge was elected Secretary, and Mrs. A. B. Barry, of Hoxie, as assistant secretary, who in the absence of the secretary wrote the minutes of the session.

Rev. S. G. Watson, pastor of Walnut Ridge Methodist Church, announced that lunch was ready and the guests repaired to a delicious luncheon and a delightful social hour.

The second session of the day was opened by the President promptly at 7:30 P. M.

Hymn No. 383 was followed by a beautiful Piano Solo, after which Pledges were discussed by Mrs. E. H. Hatley, President of the Hoxie Auxiliary, who made a clear explanation of the pledges of the Society, with a discussion of the duty of officers of the Auxiliary.

The President asked all present to read the book of Luke in January and Acts in February.

The next Zone meeting was voted to go to Hoxie in March, definite date to be announced later.

The Program Committee was then announced, Mrs. Jernigan of Corning, Mrs. E. H. Hatley, Hoxie, Mrs. J. L. Bledso, Pocahontas, and Mrs. J. G. Richardson, Walnut Ridge.

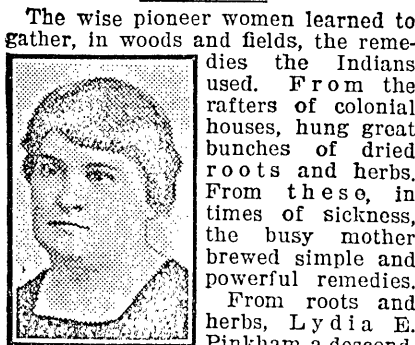
The secretary was requested to send the proceedings of this meeting to the Arkansas Methodist, to the District Secretary, and Walnut Ridge paper.

Mrs. Curry, wife of the pastor of Presbyterian Church, Walnut Ridge, was introduced and gave helpful greetings, urging the enlistment women in the good work.

A rising vote of thanks was given

IN DAYS OF OUR FOREFATHERS

Women Prepared Their Own Medicines



The wise pioneer women learned to gather, in woods and fields, the remedies the Indians used. From the rafters of colonial houses, hung great bunches of dried roots and herbs. From these, in times of sickness, the busy mother brewed simple and powerful remedies.

From roots and herbs, Lydia E. Pinkham, a descendant of these sturdy pioneers, made her Vegetable Compound. The beneficial effects of this dependable medicine are vouched for by hundreds of women.

Mrs. Wm. Kraft of 2838 Vinewood Ave., Detroit, Mich., saw a Pinkham advertisement in the "News" one day and made up her mind that she would give the Compound a trial. At that time she was very weak. "After the first bottle," she writes, "I began to feel better and like a new woman after taking six bottles. I recommend it to others and always keep a bottle in the house."

Mrs. Gust Green of 401 Lincoln Park Boulevard, Rockford, Illinois, found herself in a condition similar to that of Mrs. Kraft. "I was weak and run-down," she writes, "but the Vegetable Compound has helped me and I feel better now. I recommend it to all women who need more strength."

to the ladies of the Walnut Ridge Auxiliary for their hospitality.

The delegates were counted and it was learned that Corning had furnished 5, Pocahontas 5, Hoxie 5, and Walnut Ridge 16.

The meeting adjourned with prayer. Mrs. A. B. Barry, Sec.; Mrs. A. M. Martin, President.

CHILDREN'S WORK AT CONWAY

Mrs. W. W. Widemeyer of Conway re-elected superintendent of children for 1927, writes that the children have had a very successful year. This group of children belong to organized S. S. Classes, the Junior Church, Junior-Intermediate League. Some of them are stewards in the Junior Church, others are in the Junior choir or League orchestra. Some belong to Children's Auxiliary of U. D. C. and school and music clubs etc., but above all they are loyal missionary workers.

Mrs. Weidmeyer has as her assistant for this year Mrs. C. L. Glenn, wife of a missionary from China. Her three little girls were born in China, so they are indeed glad that Children's Special for this year is China.

Mrs. Dyer was the assistant for last year and much of the success of the year is due to her faithful service.

Miss Esther Case writes: "I am sure you know that Miss Nellie Dyer, of Conway, who will graduate from Scarritt next June, has been accepted as a missionary to China. I congratulate North Arkansas Conference in having such a splendid representative to go out to the field."—Mrs. Dowdy.

ATKINS AUXILIARY

On Tuesday, Jan. 11, 1927, the Methodist Missionary ladies enjoyed a social given by Mesdames, J. B. Oats and W. J. Banden, at the home of Mrs. Banden.

Music and games, including a spelling match, were enjoyed by all present.

Hostesses were appointed for the zone meeting which will be held the fourth Tuesday in January.

Judges were appointed for a debate to be sponsored by Russellville and Morrilton societies.

Delicious refreshments were served.—Mrs. W. C. Hogan.

MIDLAND HEIGHTS AUXILIARY, FT. SMITH

The election of officers for the new year was held in December. There were only two changes made.

For the past six years each lady has drawn a name of a member of the society and kept it a secret until in December following when the society has a Christmas tree in some home and it is made known whose name each lady had by presenting to the one whose name she held during the year a gift. Cards and little gifts of flowers are sent to each other during the year. The sender signs as Unknown Friend.

The society finished reading the last missionary study book on December 28.

There was a contest on last year between the three circles to see which could raise the largest amount of money. The losing circle was to entertain the other two. Circle number three was the winner; number two raised the smallest amount. The losing circles entertained the winner at the home of Mrs. Neal Campbell, the president of the society.

Miss Pearl Bittle plans to organize a young people's society as soon as she gets the necessary literature.

The junior missionary society did good work last year. Mrs. James

Welchel is superintendent of children. The society was placed on the honor roll.—Reporter.

THE HURRICANE STRIKES CENTRO CRISTIANO, MATANZAS, CUBA

The bright hopes which Miss Bertha Tucker had for the new Centro at Matanzas, Cuba, are delayed for awhile because of the fearful hurricane which swept the island on October 19, 20. She describes the situation vividly in a letter to Miss Case:

"Tuesday it rained all day; Tuesday night about four o'clock I awoke and heard doors and windows slamming everywhere. For eighteen hours Miss Johnson and I fought with the storm. By noon Wednesday the roof was practically gone from over us, and the rain continued to fall in sheets. The water from above poured in, wetting everything upstairs and streaming through the ceilings and down the walls, standing five inches or more on the floors down stairs. We moved the piano and furniture all day. One by one all doors on the front and most of the others were nailed up; glass windows were all broken, tiles and plaster continued to fall. Trees fell on the servants' house; one corner was crushed in. We were wondering if our house was any longer safe when the servant family came to us because the roof of their house was gone.

"The man who repaired the Centro came yesterday and looked over the house and says it will take \$410 to put the roof on the Centro and the

servants' house. . . . We are still here but O, the tragedy if it all! Seven lives lost in Matanzas and one little child found in the river below us in sight of the Centro. No one knows yet where the child came from."

THINGS WE WANT YOU TO KNOW

"The Family of Nations in the Kingdom of God" is the theme for the program of the annual meeting of the Federation of Women's Boards of Foreign Missions of North America, to be held in Haddon Hall, Atlantic City, January 8-11. Saturday evening will be the hour for missionaries; Sunday evening, addresses; Monday, the president's address; Sunday and Tuesday afternoons will be given to joint sessions with the Foreign Missions Conference.

The idea of a World Day of Prayer has met with complete success on mission fields. One important recommendation is that the Prayer Committee of the Federation of Woman's Boards should be continued for two or three years, so as to enable them to prepare the program early enough to send to foreign countries.—Council Bulletin.

RECIPE FOR GRAY HAIR

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

How Doctors Treat Colds and the Flu

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

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

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

Get a family package, containing full directions, only 35 cents. At any drug store. (adv.)



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 men, women, children, and particularly old folks, 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 headaches, biliousness, indigestion and stomach misery, 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 for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement, but, best of all, it never gripes, sick-

ens, or upsets the 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 or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Constipation! How to Keep Bowels Regular

**Dr. Caldwell's
SYRUP
PEPSIN**

Sunday School Department

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

DISTRICT ORGANIZATION MEETINGS

It was my privilege to meet with the Sunday School officers in the Pine Bluff, Texarkana, Prescott, and Arkadelphia Districts last week and help each group work out its goals and program of work for the new year. Each of these Districts adopted forward looking goals. In each District special emphasis is to be given this year to organizing a Sunday School in every Methodist church, increased enrollment, Sunday School Evangelism, and Missionary education. The officers for these Districts are as follows:

Pine Bluff District:

Chairman, Rev. J. A. Henderson.
 Executive Secretary, Hon. A. R. Cooper.
 Elementary Superintendent, Mrs. R. K. Wilson.
 Training Superintendent, Rev. W. C. House.
 Cokesbury Supt., Rev. O. E. Holmes.
 Wesley Class Supt., Rev. J. C. Yancey.

Group Leaders, Rev. L. E. N. Hundley, Rev. M. O. Barnett, Rev. Leland Clegg and Rev. A. E. Jacobs.

Texarkana District:

Chairman, Rev. F. N. Brewer.
 Executive Secretary, Mr. R. E. Martin.
 Elementary Superintendent, Mrs. F. C. Cannon.
 Training Superintendent, Rev. J. A. Sage.
 Cokesbury Superintendent, Rev. L. C. Gatlin.

Wesley Class Superintendent, Rev. R. H. Cannon.
 Group Leaders, Rev. F. M. Freeman, Rev. J. D. Baker; Rev. F. C. Cannon, and Rev. S. F. Goddard

Prescott District:

Chairman, Rev. J. L. Dedman.
 Executive Secretary, Prof. J. W. Teter.
 Elementary Superintendent, Mrs. W. A. McKeowen.
 Training Superintendent, Rev. L. T. Rogers.
 Wesley Class Superintendent, Rev. J. M. Hamilton.

Group Leaders: Rev. R. P. James, Rev. W. C. Yancey, Rev. H. H. Griffin, and Rev. G. L. Cagle.

Arkadelphia District:

Chairman, Dr. J. J. Stowe.
 Executive Secretary, Mr. C. H. Goodlet.
 Elementary Superintendent, Miss Ruth Smith.
 Training Superintendent, Rev. A. W. Waddill.
 Cokesbury Superintendent, Rev. G. W. Warren.
 Wesley Class Superintendent, Rev. F. P. Doak.
 Group Leaders: Dr. J. L. Cannon, Dr. W. C. Watson, Rev. A. W. Waddill, and Rev. O. C. Birdwell.—Clem Baker.

BROTHER SAGE AND LEWISVILLE

I spent last Tuesday night with Brother Sage at Lewisville. Found both pastor and people mutually happy. Splendid congregations have greeted the new pastor and all lines of Church work are beginning to look up. The Little Rock Conference has never had a truer man than is Bro.

Sage. He has rendered more years of service than any other man now on the active list in our Conference. He has filled our best stations, has been presiding elder on half our Districts, has worked on our poorest circuits, has served on many of our most important boards and commissions, and is as active and ready for a hard job today as he ever was. The people of Lewisville and Bradley know this and are going to show their appreciation by giving him a whole hearted support this year.—Clem Baker.

OFFICERS INSTALLED AT HOPE

It was my delightful privilege to speak at the prayer meeting service at Hope last Wednesday night, and at the close of the service to install the Sunday School officers and teachers. In spite of a counter attraction at the High School there were 90 present at the prayer meeting, including 32 to be installed. I found the people saying that Brother Griffin is the best preacher in the L. R. Conf. and Bro. Griffin seems to think that the Conference gave him the very best church it had to offer. Well, we swapped one of our very best men for Griffin, when we gave up Brother Davidson, and our sister Conference was only fair when they gave us one of its best men in exchange. We are all glad to have Brother Griffin down this way and if things keep going as they have started Hope is going to have one of the best years in her great history.—Clem Baker.

LITTLE ROCK CONFERENCE IN SIGHT OF GOAL FOR ORPHANAGE

Dr. Thomas's report this week will show that the Little Rock Conference has reported to date \$3,870.01 Christmas Offering for the Orphanage. This lacks only \$130 of reaching our goal of \$4,000, and there are many churches to report yet. We are going to get that \$4,000. See if we don't. You can not beat this great Conference when a worthy cause is presented. Every church in the Conference ought to get in on this. Those that have not done so should take an offering yet. The offerings by Districts are as follows:

Arkadelphia District	\$ 203.15
Prescott District	258.42
Pine Bluff District	294.48
Texarkana District	365.53
Monticello District	406.81
Camden District	557.88
Little Rock District	1,549.74
Personal Gifts	234.00
Total	\$3,870.01

—Clem Baker.

THE USE OF THE SUNDAY SCHOOL MAGAZINE

Doubtless the highest class piece of literature gotten out by our General Sunday School Board is the "Sunday School Magazine." It not only carries the very best discussion of the Uniform Lessons, but is the magazine that furnishes the necessary helps for teachers using this literature in all classes above the Juniors (12 years old). No teacher using the "Adult Student," the "Methodist Advanced Quarterly," or the "Methodist Inter-

mediate-Senior Quarterly" is equipped for doing his work unless he also has the "Sunday School Magazine." It also carries the Missionary Programs for each month and many fine articles of a practical, helpful nature to all workers. In fact at least half of the magazine is made up of this kind of material. One of our goals this year is to see that every Sunday School in the Little Rock Conference is adequately supplied with our Methodist literature and no School is supplied without this periodical. It is a monthly and costs 25 cents per quarter in individual subscriptions and 21 cents per quarter in clubs of 5 or more.—Clem Baker.

SEARCY DISTRICT SUNDAY SCHOOL STAFF

On January 6, under the direction of the Rev. W. P. Whaley, presiding elder, the workers of the Searcy District met and organized as follows: Rev. W. P. Whaley, chairman; Rev. J. E. Cooper, District supt.; Rev. Harvey Anglin, supt. Teacher Training; Rev. W. J. LeRoy, supt. organized Classes; Rev. B. L. Wilford, supt. Missionary Training; Mrs. J. J. Decker, elementary supt.; Mrs. W. P. Whaley, adolescent supt. The following are the group leaders of the District: Rev. B. L. Wilford, Rev. F. E. Dodson, Rev. Harvey Anglin, Rev. J. J. Decker, Rev. J. E. Cooper, Rev. E. W. Faulkner, and Rev. A. N. Story.

COKEBURY SCHOOL AT OPPELO

Beginning January 24, an approved Cokesbury School will be held at Opel. Rev. S. O. Patty will be the instructor in "What Every Methodist Should Know" while the Extension Secretary will offer "The Small Sunday School." Rev. Glen Sanford is pastor and reports fine prospects for the school.—A. W. M.

MISSIONARY PROGRAMS FOR JANUARY

Due to delay on the part of the printer in delivering the January Missionary Programs our workers will receive these programs a few days late. We regret very much this delay, but the Conference office was powerless to prevent it. We are sure that it will not happen again.

If the programs do not arrive in time for use in the worship services on the fourth Sunday please use them on the fifth Sunday. Please send missionary offering to the North Arkansas Sunday School Board, Conway, Arkansas. Watch the Arkansas Methodist for your receipt.—A. W. M.

DIRECTORS OF RELIGIOUS EDUCATION

In January 1910 a small group of chairmen of Conference Sunday School Boards met at the call of the Sunday School Editor in Nashville, Tennessee, to consider together the Sunday School work of the Methodist Episcopal Church, South. After two days of discussion the representatives present resolved to effect a permanent organization and to provide for an annual meeting. From this small beginning has developed what is now known as the Sunday School Council of the Methodist Episcopal Church, South. The Council is composed of the Chairman of Conference Sunday School Boards, Conference Superintendents of Religious Education and their assistants, Extension Secretaries, Professors of Religious Education in our Church schools, Directors of Religious Education in local congregations, the members of the General Sunday School Board and the official representatives of the Board in the offices of the Sunday School Editor and the

General Secretary. The body is divided into sections, each section being composed of all workers in a particular field. The Council meeting for 1926 was held in the Publishing House at Nashville, December 13-17 with an attendance of more than two hundred.

One of the sections of the Council which is rapidly increasing in influence and importance is that of Directors of Religious Education. Because of this fact and of the further fact that there is at present a wide-spread interest throughout our connection in this new and significant type of work in our city churches, the Council took action requesting our various Conference Organs to publish the report of the Directors' Section which is as follows:

SECTION I—RELATIONSHIP.—

Whereas, the work of a Director of Religious Education is that of Educational Administration in the local church; and,

Whereas, the Department of School Administration of the General Board is concerned with the total program of Educational Administration in all the local churches throughout our denomination; and,

Whereas, it seems necessary that there be further development in the work of Educational Administration in the local church and that there be some definite connection between the Directors of Religious Education and the Department of School Administration of the General Board;

Therefore, we, the Section of Directors of Religious Education of the General Sunday School Council, recommend, that the General Board consider the advisability of making the Department of School Administration a clearing house for the Directors of Religious Education in our denomination.

Realizing that the enlarged program of Religious Education in the churches of our denomination is now in an experimental stage, we feel that it is necessary that those who are working in the local churches as Directors of Religious Education have an opportunity to think with the General Board in an effort to formulate a clear-cut program of Religious Education in the local Church. In this connection, we recommend that provision be made whereby Directors of Religious Education may meet with the Department of School Administration for consultation on common problems.

SECTION II—UNIFIED EDUCATIONAL PROGRAM.—Whereas, the question of a Unified Educational Program is before our church and the Educational Commission was created by the General Conference for its study, we recommend to other Directors of Religious Education throughout the church that they carefully experiment with a program of this kind if practicable, and report to the Director's section of the General Sunday School Council next year, the results of their work along this line.

SECTION III—DEFINING THE WORK OF A DIRECTOR.—In order that the office and work of a Director of Religious Education in the local

SUNDAY SCHOOL HELPS

You need some of the following helps:

Peloubet's Notes	\$1.90
Tarbell's Teacher's Guide	1.90
Snowden's S. S. Notes	1.25
Arnold's Select Notes .....	.90
Torrey's Gist of the Lesson ....	.35

Sent by mail for above prices, plus actual postage. Order of D. H. Colquette, Agent American Bible Society, 714½ Main St. Little Rock, Ark.

church may be more clearly defined, we recommend that provision be made by the General Board for a Seminar course in 1928 at Lake Junaluska or Mt. Sequoyah or both, if sufficient interest can be aroused, open to professionally trained Directors of Religious Education and pastors of Churches where Directors of Religious Education are now employed and to pastors of churches which are ready to put on programs of religious education under the direction or supervision of a Director of Religious Education.

SECTION IV.—ATTENDANCE UPON THE GENERAL SUNDAY SCHOOL COUNCIL.—Whereas, no provision is made for travel expense for directors to the General Council as is provided for other members by virtue of their being members of boards, staffs or Conferences, we recommend that the officers of this Council confer with pastors of churches where Directors are employed in order to suggest to the pastor that he make provision for the expense of his director to the meeting of the General Sunday School Council as was done in one instance by the president of the Council this year.

SAGE TEA KEEPS YOUR HAIR DARK

When Mixed With Sulphur It
Brings Back Its Beautiful
Lustre At Once

Gray hair, however handsome, denotes advancing age. We all know the advantages of a youthful appearance. Your hair is your charm. It makes or mars the face. When it fades, turns gray and looks streaked, just a few applications of Sage Tea and Sulphur enhances its appearance a hundred-fold. Don't stay gray! Look young! Either prepare the recipe at home or get from any drug store a bottle of "Wyeth's Sage and Sulphur Compound," which is merely the old-time recipe improved by the addition of other ingredients. Thousands of folks recommend this ready-to-use preparation, because it darkens the hair beautifully, besides, no one can possibly tell, as it darkens so naturally and evenly. You moisten a sponge or soft brush with it, drawing this through the hair, taking one small strand at a time. By morning the gray hair disappears; after another application or two, its natural color is restored and it becomes thick, glossy and lustrous, and you appear years younger.

Better Than SPANKING

Spanking does not cure children of Bed-Wetting. Don't blame the child; there is a cause for this and it has to be removed. If your children are afflicted in this way or any member of your family is bothered by weak kidneys you owe it to them to Send Today for a Free Trial of our Bed-Wetting Remedy. It has proved a blessing to thousands of families for 34 years.

FREE TRIAL

Summers Medical Co., Box 284 South Bend, Ind.
Please send, with out obligation to me, FREE TRIAL of your Bed-Wetting Remedy, together with useful information.

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St. or R. F. D.....
City.....State.....

Gray's Ointment

The Old Family "Stand-by"
For Burns, Cuts, Bolls, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 749 Gray Bldg., Nashville, Tenn.

NEWS OF THE CHURCHES

SOLVING THE BIG PROBLEM

The pastor has many problems to solve. The wise pastor seeks all practical suggestions and aids which may help him in handling the problems as they arise. He will therefore be glad to read "Solving the Big Problem," a leaflet recently prepared and sent out at the request of our General Sunday School Council in session last December.

The pastor or superintendent who reads this leaflet will find an answer to two big current questions and invaluable aid in solving a big problem. It will take ten minutes to read it. Reading it will save hours of inquiry and correspondence. Try it.

WHAT IS THE MATTER WITH THE NORTH ARKANSAS CONFERENCE?

I am not disposed to start something, but it seems like something has stopped that ought to be going. We have as fine territory, fine set of P. E.'s, pastors and people as the Little Rock Conference, but that set leads us by nearly \$2,000 on the Orphanage, and also in the lead on the "Superannuate Christmas Gift" movement. If any body is asleep at the switch, I hereby say: "Awake, thou sleeper, the day dawneth and duty calleth for thee."—Jas. F. Jernigan.

A CORRECTION

The report in the Journal shows Hartford short on presiding elder's salary, and also \$250 short on pastor's salary, and \$4 short on District fund. I have never been able to figure out how the change could have been made.

In my report I said P. E. assessed \$168 and paid \$168; P. C. assessed \$950 paid \$950; District work assessed \$10.00 and paid \$10.00.

The first of the year they only had half time and paid for half time, later they had full time, and paid for full time, which on an average made the salary \$950 as I reported. I feel that the Church is due this correction. —John W. Glover, P. C.

FIRST MISSIONARY OFFERING RECEIVED FROM SHERIDAN

The first Missionary money received in this office came from Sheridan Church. This places Brother Boyd and his church in the lead in this offering. The amount is not all that they expect to secure. Brother Boyd said that he told his brethren about the missionary work and it met with such hearty response that his people did not want to wait any longer to show their interest. They placed \$50 in his hands and told him to send it in right away. This is an indication that this aggressive pastor is going to put on the whole cultural program and by the end of the period his charge will have invested in this cause the amount designated for it. —J. F. Simmons.

BRO. TAYLOR FIRST TO SEND FULL AMOUNT OF MISSION- ARY OFFERING

A check for \$32.00 has been received from Brother John F. Taylor, pastor of the Paraloma Charge, for the full amount asked on the Special Missionary Offering from this Charge. He has the honor of being the first preacher to send in the full amount suggested for his charge. This is just like Brother Taylor. We all know that there is not a preacher in Arkansas, or possibly in the whole denomination, with a greater missionary heart than Brother Taylor. But some

will say that he paid all this himself. I do not know about this. At any rate, if you will look up his record you will find that he always secures the full assessment in his charge for all purposes. I think it very appropriate that this missionary pastor stands at the head of the list in this work.

We are not asking that any pastor take this offering before he puts on the cultural program. However, if the pastor feels that the reverse method is the better, he is free to follow his judgment.—J. F. Simmons.

TO METHODISTS IN SEARCY DISTRICT

A Million For Methodist Missions

In February the Methodist Episcopal Church, South, will undertake to raise a \$1,000,000 Special for Foreign Missions. This is to supplement the inadequate amount received from the regular missionary assessment levied in every congregation every year. This million dollar asking has been distributed throughout the Church. The North Arkansas Conference is undertaking to raise \$34,000 of this. The Searcy District is one of the nine Districts of the North Arkansas Conference. The Searcy District is undertaking to raise \$3,800; and that is distributed among the pastoral charges of the District as shown below. Pastors will preach on the subject and distribute literature for several weeks. On February 20 the canvass will begin in every charge to secure the quota for that charge. Let all our people watch this matter and help put over this important interest. This money is absolutely necessary to the maintenance of our missionary work.

Charge	Quota
Augusta	\$ 300
Bald Knob-Bradford	125
Beebe Station	150
Beebe Circuit	75
Bellefonte	50
Cotton Plant	225
Clinton	150
DeView	150
Gregory-McClelland	100
Griffithville	100
Harrison	350
Heber Springs	250
Jelks	50
Judsonia	100
Kensett	100
Leslie	125
Marshall	75
McCrory	250
McRae	125
Pangburn	100
Searcy, 1st Ch.	600
Shirley-Scotland	50
Valley Springs	70
Weldon	180
West Searcy-Higginson	160

\$3,800

—W. P. Whaley, P. E., B. R. Johnson,
Dist. Lay Leader.

CRAWFORDSVILLE

We arrived in Crawfordsville Dec. 3 to assume the duties of our new pastorate. On the date of our arrival Bro. Wiggins and family, who had so faithfully served this charge for the past three years, were leaving for their new charge.

The work of this faithful pastor and his wife during the past three years will abide. We found the church well organized in all departments, church and parsonage property in fine condition, both church and parsonage having been reworked, something like \$1,000 having been spent on the church last year. The parsonage has been remodeled and in every way put in first-class condition, and is indeed a convenient and pleasant home for the preacher and family.

The Sunday School, under the wise leadership of Superintendent C. W. Davis, is doing most excellent work. Teachers in the school are faithful and the outlook for the future is one of hopefulness.

The board of stewards held their first meeting on the evening of Dec. 10. Mr. Dolph Smith was elected chairman, Prof. Alfred Maddox, church lay leader, was elected secretary, Mrs. Eva Knott treasurer. Plans have been outlined for financing all interests of the church.

The Woman's Missionary Society is a real heroic band of workers. Mrs. C. W. Davis is president for the year 1927 and under her wise leadership the Society looks forward to a year of real advancement. The past year has been one of the most successful especially in the line of local work. The Society divided into two circles, in which most all the women of the town have taken an active part. Under the

EVANGELIST'S ANNOUNCEMENT

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

D. L. Coale, General Evangelist.

Wanted elderly couple to engage in dairy and poultry business. A lone man would be considered. References given and required.

H. I. COBB,
Rt. 5, Fayetteville, Ark.

FOR SALE—Eight room modern house. Conway, Arkansas, \$8,000.00. Lot 250 ft. front, 225 ft. deep. Good brick and stucco house surrounded by beautiful shade and shrubbery. On good street near State Teachers' College.

MRS. O. E. GODDARD, 2110 Ashwood Ave., Nashville, Tenn.

NEW 1927 SEED CATALOG

Our new catalog of field and garden seed is now ready to mail. We want all growers to have one. Write today for our new 1927 catalog, mentioning this paper.

We sell THE BEST of all seeds. Established 1908.

Oliver Tucker Seed Co., Inc.
60 South Front St., Tennessee
Memphis,

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CAN BE CURED

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

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"As you like it."

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LITTLE ROCK, ARK.

direction of Circle leaders, has just closed one of the best years in the history of the Society. In the final meeting, held Jan. 12 financial reports showed more than \$1,600 raised during the year. This is indeed a fine showing—one of the best reports we have ever heard from a local auxiliary.

Plans for the new year have been set in motion and all face the future with a will to succeed.

We have received a most hearty welcome from the people of Crawfordville as we come to labor with them in the work of the Kingdom, and we are hoping and praying that many may be saved and brought into the church.—J. R. Nelson, P. C.

QUITMAN

One of my appointments, Enders, has been wiped off of the map by the cyclone. Our church was blown all to pieces. The homes of the members of this little church also were blown away. These people are good people, and love the church and have been loyal to it. Now I am going to make a request of the Methodists of Arkansas that I have never made in all my ministry, and that is that they help us build this little church back. The people there are having a working today to start rebuilding. I think with three or four hundred dollars we can rebuild the church. If you think this is a worthy cause, send your donation to Mr. Ben Clark, cashier of the Bank of Quitman. Bro. Clark is a member of our church at Quitman. If you have any doubts about the condition of things at Enders I call upon you to ask Rev. J. M. Hughey, presiding elder of Conway District.

Our church at Mt. Pleasant was blown off the foundation, but the brethren there have put it in good shape.

We are moving off very well on this charge. We have had 15 conversions and 8 additions to date.

The people on the Quitman Charge have received us kindly, and we are hoping for a good year. The cyclone has hit us very hard.—H. H. Hunt.

WASHINGTON-OZAN

Our reception into this charge, as we feel, is a favorable one. The people at the various places express it in words and they have been verifying it in their donations to our needs, there having been gifts of good things to eat from every point except Liberty, that has just been added to this charge, and a good deal from Washington. At Ozan it has been in the form of a "pounding," the good Baptists entering the race. All of which we very much appreciate. It all meets our needs materially and makes us feel that we are appreciated, and that enables us to go out to serve in our largest way.

It seems that there are very good possibilities in store as results for this year with this good people.

Columbus and Liberty churches are new additions to this charge, but we feel that charge will be proud of them because of their quality.

We are now in our usual act at ev-

Miller's Antiseptic Oil, Known as

SNAKE OIL

Stops Chest Colds and Flu Quick.

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

ery parsonage home to which we have ever gone, the remodeling act, that which we hope to have completed by the expiration of ten days.—J. T. Rogers, P. C.

CAMDEN DISTRICT MISSIONARY INSTITUTE AND LAYMEN'S MEETING

The Missionary Institute of the Camden District met in the Methodist Church in Camden at 10 a. m., January 6, with our great presiding elder,

Rev. J. F. Simmons led in prayer, after which Bro. Harrell read and expounded Romans 12, and gave precise statements regarding the purpose of the meeting.

The following Connectional and Conference representatives were present, and spoke concerning their work: G. W. Pardee, and J. F. Simmons. Dr. E. R. Steel presiding elder of the Monticello District, delivered a very inspiring missionary message to the delight of all present. In fact all of the addresses were up to the standard. We are very fortunate in having Bro. Pardee as our Conference Lay Leader, Bro. Simmons as our Missionary Secretary and Dr. Steel as Chairman of the Board of Missions. Rev. P. W. Quillian, Camden's most popular pastor presented in a very fine way the Sunday School work for the District.

The meeting was well attended. Out of the 23 District stewards there were 20 present. A large number of the Charge Lay Leaders, and a fine delegation of women were in attendance. All of the pastors were present except Bro. H. H. McGuyre of Stephens and Bro. Ames of Louann.

After the presiding elder announced that the District Stewards would meet in regular session at 2 p. m., the morning session adjourned. Dividing and assigning proportionally the Conference Claims and the Special Offering to Missions for the Conference year occupied the afternoon session.

The meeting was interesting from first to last. A very fine spirit and complete harmony prevailed. The meeting throughout was characterized by the marvelously increased readiness on the part of our great presiding elder and workers to receive the things of Christ and to carry on the great program of a truly wonderful Church.—J. D. Rodgers, Secretary.

EMERSON AND McNEILL

We had our first quarterly meeting last Sunday at Emerson, and it was very satisfactory. We had a good turnout by the stewards and others. The collections were beyond our expectation. One of the best things was the public collections that we took just before Bro. Harrell, the presiding elder, preached. The amount was \$14.25. It was for the Orphanage. This gives us a total of \$35.08.

We have been all over the charge regardless of the rainy weather, and have held services at each appointment, and at some we have been there twice. We have six preaching places on the work, but we can count on but five for any pay.

I have never been assigned to a charge where the people were as loyal. They are Methodists through and through, and out and out. We have four Sunday Schools, and good attendance, and we have about 300 members in the church. We have gone over the Church record of all the Churches, except two, and find them in good condition. At five of the appointments our people seem to be willing to take hold of any propositions that are put before them, if its ap-

peals to them that it is for the glory of God, and for the promotion of His kingdom.

We hope to be able to bring up every thing that is required of us before the year is out, notwithstanding the work was greatly hindered last year and we found many of the good members discouraged. Four preachers were sent to this charge during last year. So I found the work in bad condition, and on account of that none of the churches have been assessed yet, but the stewards promised in our quarterly Conference last Sunday that they would all be attended to by the second Quarterly Conference. We have five church buildings, and one is a new church, and a good building. That is at old Marysville, about 12 miles east of Magnolia, and we have there 107 on the church record.

We are praying before this year closes to have the entire work to blossom as a rose and as the cedars of Lebanon.—J. A. Hall, P. C.

SCHOLARSHIP SOCIETY AT HENDRIX COLLEGE

Hendrix College has always put a premium on character and scholarship, and has sought to promote them by various means, such as competitive prizes or medals, quality credit, and diploma honors. Now another incentive to do quality work has been added, a Scholarship Society.

Last year Hendrix College was admitted to membership in the Scholarship Society of the Southwest, an organization originating in Texas and now including about twenty-five colleges and universities in the Southwest. A Hendrix alumnus, Professor W. Paul Davidson of Southwestern University, is a leading figure in founding and promoting this society during the past ten or twelve years.

The object of this honor society is "the stimulation, development and recognition of scholarship and those elements of character which make scholarship effective for good." Membership is limited to the Junior and

Senior classes, and of these only the "top tenth" or those whose grades for their entire course average very high, are eligible.

During the past fall a local chapter of this society was in process of organization. Nine members of the Senior class and six members of the Junior class were found eligible and were elected to membership. They are as follows: Carl Tabb Bahner of Conway; William D. Barksdale of Blytheville; Naomi Mae Brown of Belleville; H. Raymond Gregg of Ft. Smith; Lucy Jane Lucas of Van Buren; Mary Terrell Mayo of Holly Grove; Kirk T. Mosley of Conway; Evelyn Grace Shannon of Stuttgart; Don W. Utley of Little Rock; T. Gwyn Bratton of Conway; Mary Edna Bryant Rowland of Harrison; Aubrey G. Walton of Helena; Beulah Mae Willis of Mulberry; Carl B. Wilson of Beebe.

At the chapel hour, January 8, the induction exercises were held. The speaker of the occasion was Dr. Virgil N. Jones of the University of Arkansas. He delivered a very pleasing and inspiring address on the "Rewards of Scholarship," discussing the hardships and limitations as well as the opportunities and values to be gained. At the conclusion of his address the oath of membership was administered to the candidates by Dr. O. T. Gooden, chairman of the Faculty Committee.

In the evening of the same day the members of the Scholarship Society, with Dr. Jones and Dean Greene as guests of honor, were entertained at an informal dinner at the President's Home by Dr. and Mrs. J. H. Reynolds, assisted by members of the Hendrix Dames Club. Immediately following the dinner a business session of the Honor Society was held, at which the following officers were elected: President, Miss Naomi Brown; Vice-President, Mr. Kirk T. Mosley; Corresponding Secretary, Miss Beulah Mae Willis; Recording Secretary, Mrs.

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Edna Bryant Rowland; Treasurer, Mr. Carl T. Wilson.

Dr. Gooden and Mr. Barksdale were elected as faculty and student representatives to the meeting of the National Council next month. Dr. L. E. Winfrey and Dr. R. L. Campbell were re-elected as faculty members. Meetings of the local chapter will be held monthly and programs of a literary nature prepared.—G. A. Simmons.

PORTLAND-PARKDALE

We are just starting on the second month of our fourth year in this delightful charge. During the past three years our work has been the building of churches, in which we might do real work for the ongoing of the Kingdom of our Lord. Within the next thirty days we expect to complete the church at Parkdale, and when it is completed, it will be ready for dedication, and we expect to dedicate it on the second or the fourth Sunday in March.

While we were away from home during the Christmas holidays, our parsonage was opened, but not exactly burglarized, but when we got home and opened the door, it looked like some one had started a Fancy Grocery Store in our dining room. Every thing one could think of good to eat was there and in abundance, and to this good day the flow is still coming this way.

These people have always been good to us, but, this our fourth year, they are outdoing themselves.

We have two of the greatest Missionary Societies in Arkansas. They believe in working, and making every one else work.

The Society at Parkdale under the leadership of Mrs. A. F. Monrotes is doing great work in helping the building committee with the building program. They have raised \$1,000 and put into the church, and are still at the good work.

The Society at Portland has paid for the furniture for the new church, and Mrs. T. Y. Wall the efficient president has thrust them into the task of putting the tile roof on the church. So early in the Spring if you will come down this way you will see two of the prettiest churches you might find in a long journey.

We are planning, praying for and expecting this to be the greatest year of our work here.

Our new presiding elder was with us on the first Sunday in January, preached a splendid, practical sermon, and held the Quarterly Conference in the afternoon, and by his preaching and administration, he won all hearts.—J. R. Dickerson, P. C.

CABOT

We arrived in Cabot just a month after the appointments were read. The unusual delay was due to illness in my family and to the fact that I stayed to complete a term's work in S. M. U. The people have received us generously, have raised the salary above that of last year and have bountifully "pounded" us. The church is alive spiritually and seeking to serve the entire community. We are well impressed with the church and with this clean, business-like little town. We are glad to be back in Arkansas after two years of work in S. M. U.—R. A. Teeter, P. C.

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ARKANSAS METHODIST ORPHANAGE

The following goods were received at the home during the Christmas holidays:

Young and Son Dairy, Hot Springs Pike, 5 gallons of buttermilk. Atkins, Ark., 1 barrel fruit. First M. Church, City, Circle 2, 3 gallons cream, 3 cakes, 1 large home-made cake by Mrs. Flora V. Holmes.

Scott-Meyer Commission Company, City, 4 cases of canned goods. R. E. Jarrell, Memphis, Tenn., 1 book, subscription to 2 magazines.

Mrs. Fred Watkins' S. S. Class, Jr. Dept. First Church City, Subscription to American Boy.

Winchester Epworth League, 1 bushel of sweet potatoes, a box of canned fruit.

Primary Department Eudora S. S., box of gifts and eats.

W. M. S. Wheatley, canned fruit and preserves.

W. M. S. Truman, 1 barrel canned and preserved fruit.

Batesville, box of dry goods.

Franks Laundry, City, basket of unclaimed garments.

Junior M. S. Warren, 8 pairs of children's stockings.

Parks S. S. Waldron, 1 quilt.

James Bumpass, U. S. Veteran's Hospital N. L. R., 1 table runner, 2 rugs.

Elm Springs S. S., apples and barrel of canned and preserved fruit.

Circle 6 First Church, city, subscription to Johnnie-Martin-Book Magazine.

J. L. Bruce and Wife, city, 1 case of chili, 1 case of beans.

Circle 3 W. M. S. First Church, City, 6 pies, Irish potatoes a la grauten.

Circle 4 W. M. S. First Church, city, 6 pairs of boys' socks.

Mrs. R. C. Wait, city, boys pants and platter.

Mrs. W. N. Jones, city, boys suit and pants (worn).

\$25 comes as a Christmas offering from the Junior Department, El Dorado S. S. with the special request that we hold it intact as a special for individual spending money for the children that they might have the joy of selecting something which perhaps they otherwise would be deprived of. The children have voted to keep the money, hoping more can be added to it, for a summer vacation at the camp. This report is to Jan. 15.—Mrs. S. J. Steed, Matron.

ARKANSAS METHODIST ORPHANAGE

This is the fifth report that I have made of the Christmas offerings received for the Orphanage:

Little Rock Conference

Camden District:—

Wesson S. S. by W. T. McKinnon, Supt. \$ 14.25
Union S. S. Buena Vista Ct., by L. A. Alkire, P. C. 2.90
Sharman S. S. Taylor Ct. by G. W. Robertson, P. C. 2.45
Buckner S. S. by E. Allen 5.25

Little Rock District:—

Bryant S. S. by the Secretary 5.00
Sardis S. S. Bryant Ct. by Mrs. Tull 2.00
Paron S. S. Maumelle Ct. by A. J. Dyer, Supt. 5.00
Forest Park S. S. by W. R. Burks, P. C. 4.16
Primrose S. S. by Geo. E. Williams, P. C. 8.56

Prescott District:—

W. M. S., Norman, by Mrs. Robert Stief 10.00
Columbus S. S. by R. E. Jack-

OBITUARIES

JACKSON.—Mrs. Virginia Belle Jackson, was severely burned on Nov. 11, 1926, at her home in Little Rock, and passed to her reward the next day. She grew to young womanhood near Bradford, Ark., and married Duncan H. Jackson in 1869, and moved to Austin, Ark., where they lived for 37 years. To them were born 10 children, seven of whom are still living. Mrs. Ona Lee Taylor, Seattle, Wash.; Mrs. Wesley Weidmeyer, Conway, Ark.; Mrs. Lizzie Rice, Stockton, Calif.; Mrs. Carrie Lumpkin, Memphis, Tenn.; Mrs. Ed Highfill, Little Rock, Ark; Mrs. Jessie Summers, Butte, Mont.; and Homer Jackson, Wallace, Idaho. She leaves two sisters, one brother, 16 grandchildren, 4 great grandchildren, and many nephews and nieces. About 20 years ago she moved with her family to Little Rock, where her husband died a few years later. She was a member of Winfield Methodist Church, and was regular in attendance. She had been a consistent Christian from early life. I was her pastor for four years at Austin, Ark., where the family constituted one of the main pillars of the church. She was a woman of lovable traits of character, a high sense of honor, and

son, Supt.	5.30
Glenwood S. S. by W. A. McKeown, Supt.	10.00
Center S. S. Center Point Ct. by A. J. Bearden, P. C.	1.27
Trinity S. S. Center Point Ct. by A. J. Bearden, P. C. ....	.55
Bluff Springs S. S., Center Pt. Ct., by A. J. Bearden, P. C. ...	1.00
Center Point S. S. Center Point Ct. by A. J. Bearden, P. C. ...	3.51

Texarkana District:—

Mena S. S. by D. T. Bybee, Treas.	21.00
Paraloma S. S. Paraloma Ct. by J. F. Taylor, P. C.	1.73
Brownstown S. S. Paraloma Ct. by J. F. Taylor, P. C.	1.00

Personal Gifts:—

Mr. W. J. May, Camden, personal gift	25.00
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North Arkansas Conference

Booneville District:—

Waldron S. S. by E. E. Stevenson, P. C.	10.00
Perry S. S. by S. O. Patty P. C.	3.60
Houston S. S. by S. O. Patty, P. C.	4.46
Adona S. S. by S. O. Patty, P. C.	3.94
Camilla S. S. Waltreak Ct. by G. W. Denton	3.08

Fayetteville District:—

Parksdale S. S. by Mrs. Will Drain, Supt.	2.65
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Ft. Smith District:—

Ozark S. S. by John E. Byron Supt.	21.78
Lavaca S. S. by H. M. Lewis P. C.	4.35

Helena District:—

Wynne S. S. by Nora Hall, Treas.	25.00
Birdeye S. S. Cherry Valley Ct. by Mrs. Mrs. Virginia Hall	4.00
Clarendon S. S. by J. H. Calhoun	20.45

Jonesboro District:—

Leachville S. S. by Mrs. A. A. Anderson, Treas.	5.00
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Paragould District:—

Marmaduke S. S. by W. E. Cooper, P. C.	9.14
Marmaduke S. S. by Junior Girls' Class	1.05

Searcy District:—

Beebe S. S. by W. J. LeRoy, P. C.	10.00
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—James Thomas, Supt.

a splendid neighbor. She lived for the good of others, and has left her children a heritage more precious than gold. May they all meet her in that land where parting never comes.—A. F. Skinner.

RHODES.—Leila Williams Rhodes was born January 22, 1897, at Lono, Hot Spring County, Arkansas; was married to Lloyd Rhoades April 27, 1919; died at Shreveport, Louisiana, October 11, 1926. She left to mourn her going father, mother, husband, four brothers, two sisters, and a little daughter, Opal Fay, just past six years old. A member of the Methodist Church at Hunter's Chapel, near the place of her birth, since eleven years of age, a consistent Christian, mild mannered, pleasant, even-tempered, possessed of great physical and moral courage, it is hard for those who miss her to understand why she should have been taken, at the time of her seeming greatest usefulness. There are aching and vacant hearts since she went away and only time can heal them, but in our darkest hour we look upward and in faith can see her tenderly beckoning to us. Time will bring reconciliation, and we shall be happy to remember the sweetness of her life, a blessing and ornament to the family and to mankind. And so as we turned away, so grief stricken, from her last earthly resting place that sunny October afternoon and left her sleeping beneath a profusion of flowers, it was not as those who have no hope; because we knew that just as the yellowing flowers and waning year would spring again after a little while, so would we all see her face to face again if, like her, we are faithful to the end.—One Who Loved Her.

SORRELL.—Floyd Wren Sorrell was born Aug. 27, 1905, and was killed, Oct. 28, 1926, while working on the transmission line of the Ola Light and Power Company of Ola, Ark. Floyd had written home on the 27th that he would be at home in a few days, but his body came the same day with this letter. Frost Royal Sorrell was born Nov. 29, 1903 at Elbridge, Tenn., and was killed Nov. 9, 1926, while working on a transmission line at Sewell, Chile, South America. Frost had not gotten the word that his brother had died. Frost professed faith in Christ and joined the Methodist church, at Harrisburg, under the pastorate of Rev. T. A. Bowen and was a member of this church at the time of his death. He

Pains in the Back; Getting up Nights

ARE DANGER SIGNALS

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

was dedicated by his godly parents to God in infant baptism by Rev. Wade H. Frost, his grandfather. He was a member of the Masons, which made possible the return of his body from a foreign land to his home. These boys were both clean-cut up-standing young men with great promise for the future. May the God of all love and grace be gentle to the parents in this their double sorrow. At both funerals the church was crowded and they were laid away beneath a bank of flowers in the Harrisburg Cemetery.—M. N. Johnson, Pastor.

BARLOW.—Miss Annie Barlow was born March 30, 1849, in Canton, Miss. Was baptized by Rev. J. B. Walker, joined the Methodist Church, South, in childhood and lived a most beautiful Christian till God called her home Nov. 15, at Corpus Christi, Tex. Her remains were brought to Mena, Ark., for burial. She was a member of the Methodist Church at Mena for twenty-four years. The writer was her pastor for two years, and it has never been his privilege to have a more loyal member. She worked in all the different organizations of the church, but her special was among the young people and children. She was a favorite among them, when the superintendent of any department needed a teacher they called on Miss Annie and she responded readily and cheerfully, and did her work efficiently. I have seen her teach a class of grown folks one Sunday and the next Sunday a class of small children. She was universally loved. The pastor thought of her as the mother of the younger part of the church. Her life touched and influenced them all in one way or another. Her daily life was such a beautiful example of the Christ life, that she was an inspiration to one and all. She was the daughter of Rev. Alonzo Daniel and Anne Eliza Barlow. She lived in the home of her sister, Mrs. S. D. Shrewsbury, who passed on just a few months in advance of her. Miss Annie leaves a real Christian influence that will go on blessing humanity as long as time lasts. Many will rise up in that day to call her blessed. Bro. S. D. Shrewsbury and his three daughters, Mrs. Boon, Mrs. Cardwell, and Miss Ola, are the ones who will miss her most, but there are many others who mourn her loss. All know where to find her. She has gone to be with her Savior in the mansion prepared for her by Him.—Her Pastor, S. F. Goddard.

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REV. W. F. WALKER

Bro. Walker was born in Milan, West Tenn., Nov. 14, 1855, and from his home in Paragould, Ark. Dec. 21, he departed this life for his eternal home in the city of God. Between these dates is all the earthly life of one of God's faithful servants and obedient children.

Bro. Walker was converted when a boy and joined the Methodist Church at Double Springs in his native state. When quite young he felt the call to the ministry and began to make preparations for his life work. When 20 years old he came to Arkansas and arranged to attend school at Altus, where the late Rev. I. L. Burrow was president and teacher. For five years he alternated between attending school, teaching and supplying charges.

At Batesville, Nov., 1884, he joined the old White River Conference. His first Conference appointment was Marion Circuit. Here he did a fine work, reaching some splendid old people and was instrumental in their conversion. From then until Nov. 1919 Bro. Walker was an active, efficient and effective itinerant preacher, serving some hard charges and some good stations—during his last years Cabot, Brinkley, Walnut Ridge, Harrisburg and other important places. At some of these places he had marked success. No one was more surprised and disappointed than Bro. Walker himself when his brother Dr. Ben Walker, at the Conference at Jonesboro, Nov. 1919, tested his blood pressure and told him the days of his effective ministry were ended. "You can't possibly take a work," the doctor said, and it was soon evident that his decision was correct.

After superannuation Bro. Walker came to Paragould where his relatives lived, enterprised a little business and continued it as long as his health would permit. About fourteen months ago he had a stroke of paralysis from which he never recovered. However, he was up and about some and attended church a few times. A few days before his death he had a second severe stroke and never regained consciousness. Thus ended the life of a good man.

Bro. Walker and Miss Emma Drummond were married Aug. 6, 1884, and lived happily together until Bro. Walker went home. In their early married life they passed through some very sore trials. The Lord blessed their union with 5 sweet children. Ethel lived to be 11 years old, Cecil 5, and the other 3 (triplets) died in infancy. They were bereft of all of them in eight months. This was a great sorrow, but they bore it with Christian fortitude. No one was ever more attentive and faithful in administering to a loved one than was Sister Walker in her loving ministry to her afflicted companion. Nothing was left undone that was thought would benefit or comfort him.

Bro. Walker leaves four brothers and a number of other relatives and a great host of friends and his wife to mourn their loss.

The funeral was from the 1st Methodist Church, Paragould, conducted by Rev. Wm. Sherman, P. E., assisted by Rev. R. E. L. Bearden, Rev. C. L. Castleberry and the writer, Dr. F. M. Scott, an old friend, offering the closing prayer. May the Lord comfort the bereaved with his grace.—M. M. Smith.

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CAN AMERICA AFFORD TO GIVE MORE TO BENEVOLENCES?

The United States is worth \$350,000,000,000, figures which we cannot comprehend.

Our wealth is greater than the combined wealth of Great Britain, Ireland, France, Germany, Norway, Sweden, Denmark, Finland, Spain, Holland, Italy, Australia, New Zealand, and South Africa, and is increasing at the rate of \$10,000,000,000 annually.

The American Educational Digest is authority for the following table of how the American dollar was spent in 1924:

Crime .....	.0825
Waste .....	.1400
Luxury .....	.2200
Church .....	.0075
Government .....	.1500
Education .....	.0150
Living .....	.2450
Saving .....	.1100
Miscellaneous .....	.0300

1.000

Nearly fifty per cent of our expenditures go for crime waste and luxury! There is abundance of money available for endowment of colleges and all other benevolences if it were only used properly.

UNIFYING THE EDUCATIONAL WORK OF THE CHURCH

In its quadrennial report to the General Convention of the Christian Church the Board of Christian Education of that Church says: "For years the professional workers in our

Church and in other churches had been advocating the integration of the agencies engaged in the work of Christian Education, but it was the distinctive honor of our Church to be the first,—really to effect such unity of its educational forces." Since 1922 the promotion of the entire educational program of that Church has been under the direction and leadership of the Board of Christian Education and their progress towards a truly integrated program of Christian Education has been entirely satisfactory.

Other churches, notably the Northern Methodists, Presbyterians, and the Disciples, have also placed all their educational work under one Board.

The last General Conference of our Church appointed an Educational Commission to study this question during the quadrennium 1926-30 and to make recommendations to the next General Conference. This Commission is at work and will hold its second meeting in February.

CHRISTIAN EDUCATION OR RELIGIOUS EDUCATION?

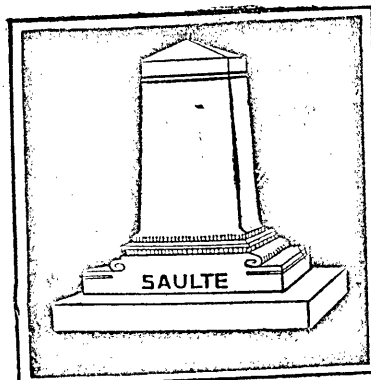
What is the difference in meaning between Christian Education and Religious Education? This question is frequently asked and numerous statements of the difference have been written. A new Board of another Church recently had to give itself a name and it offered the following in explanation of why it named itself a Board of Christian Education rather than a Board of Religious Education: Perhaps it would be well for us to

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explain why we prefer the term Christian Education to the term Religious Education. Christian Education, in our judgment, connotes all that is included in the term Religious Education plus the inclusion of the colleges and the other institutions of higher learning in a unified program of education. Christian Education we would, therefore, define as the process by which we learn to live with and for each other and unto God as revealed in Christ and as interpreted by the Holy Spirit, including the services of all the agencies engaged in this work from the home to the college, the professional and graduate schools, and universities.

RARE SELF-MASTERY. Gen. 25:27-34.

Sin teeters things over, out of poise. Its fever steals away self-control; simple, strong trust in God under every circumstance holds us steady and content. Selfish longing for material advantage beyond his fair share led Jacob to tempt his brother. Bodily hunger uncontrolled, made Esau undertake a sacred trust. Both lost control. Both had bad diseases, very contagious! epidemic still everywhere. Poise—rarest of all rare things—comes through Jesus' control strong in the life.—S. D. Gordon.

WHAT THE BENEVOLENCE DOLLAR DOES

1. It preaches and teaches the Word of Life in eleven mission lands and in many languages and administers the balm of healing to the bodies of men of many races.
2. It carries the gospel to Indians, mountaineers, miners, cotton mill operatives, and to many needy sections in the homeland.
3. It tells the old, old story to immigrants who have come to be neighbors and fellow citizens with our native population.
4. It covers bread-and-meat maintenance for about one-half of our general missionary work.
5. It gives aid to weak Conferences on the border.
6. It promotes training schools for pastors and Christian workers.
7. It fosters and encourages evangelism throughout the connection.
8. It helps to support pastors who are serving struggling mission charges.
9. It goes to feed and clothe supereannuated preachers, their widows, and orphans.
10. It spreads the knowledge of the Bible and promotes the religious instruction and training of children, youth, and adults.
11. It makes possible the building of houses of worship by needy, homeless congregations and parsonages for homeless pastors.
12. It provides for the salary and traveling expenses of our chief pastors.
13. It nourishes Christian schools,

colleges, and universities, and fosters a favorable atmosphere in which to educate our ministers and missionaries and train laymen for Christian service.

14. It pays the expenses of the law-making body of our Church.

15. It manifests a fraternal attitude toward our colored brethren, extends a helping hand, and assists them in training Christian leaders.

16. It translates, prints, and circulates the Bible at cost on five continents and makes possible the free distribution of thousands of copies and portions of the Word.

17. It develops our young people in Christian fellowship, worship works of charity and help, recreational, social service, and missionary activities.

18. It assists in mobilizing the man power of our Church for personal evangelism, lay speaking, fellowship and brotherhood, Christian stewardship, and a more active part in all phases of Christian work.

19. It forwards the cause of temperance and seeks to apply the gospel remedy to social as well as individual ills.

20. It ministers to hundreds of sick in our hospitals.

Therefore, pay the assessment for the benevolences in full—The Methodist Layman.

AMERICA GONE PAGAN

In the American pantheon are enshrined Rudy and Trudy, Suzanne and the Babe, Red Grange, and Gene Tunney, and a host of bathing beauties, tennis champions, baseball players, Channel swimmers, and football stars. Now that the shouting and the tumult have died on the gridiron, we may review this year of our Lord and seek an explanation of certain demonstrations of mass emotion. We shall find, I think, that the United States has gone pagan.

I am not using paganism as synonymous with heathenism. Nor do I mean that sort of persistent paganism which Sainte-Beuve noted, and which demands freedom of reason and action as in ancient Greece. What I have in mind is the spontaneous worship of the human body in manifestations of beauty and skill and strength, such as gave rise in Rome and Athens to the Olympics, the bacchanals, and the sports of the amphitheatre.

Our industrial civilization, which makes for sedentary occupation and supplies machines for what might be muscle-building tasks, has heightened our native appreciation of physical achievement and comeliness. We no longer look with Puritanic disfavor upon the body. We do not hold that the love of nature has been forfeited by reason of original sin. Orthodox young men's and women's Christian Associations maintain gymnasiums and swimming pools. The cultivation of beauty is not rated nowadays as heretical or perilous; even the lipstick may be used in public. More than that, even those who do the daily dozen glory in exhibitions of strength and skill for their pleasure. That is why we accord unaffected admiration to heroes of the screen, diamond, gridiron, and tennis court; that is why we make idols of Mlle. Lenglen and Miss Wills, demigods of Gertrude Ederle and Babe Ruth. Football games crowd international politics off the first pages of our newspapers, and athletic stars succeed bathing beauties in our picture sections. We burn incense to grace, symmetry, youth, loveliness, heft, and skill. Our religious calendar is a tabulation of sporting events, and our Aphrodite is "Miss America."—Silas Bent in The Independent.

SUNDAY SCHOOL.

Lesson for January 23

PRAYER IN CHRISTIAN LIFE

LESSON TEXT—Mark 1:35; 14:32-42; Matt. 6:9-13.

GOLDEN TEXT—Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

PRIMARY TOPIC—Talking to God.

JUNIOR TOPIC—Jesus Teaches Us How to Pray.

INTERMEDIATE AND SENIOR TOPIC—Learning From Jesus How to Pray.

YOUNG PEOPLE AND ADULT TOPIC—What Jesus Taught by Prayer.

I. Jesus Praying in a Solitary Place (Mark 1:35).

After a series of most strenuous efforts Jesus retired to a lonely place to pray. He who the day before had shown His mighty power in casting out devils and banishing disease now needed to be alone with God. In order to do this He arose a long time before daylight. The very best time to pray is in the morning when our physical powers have been renewed. If the Son of God needed this time for prayer, this renewal of spiritual strength in communion with the Heavenly Father, how much more should we seek help by retiring to the solitary place.

II. Jesus Praying in Gethsemane (Mark 14:32-42)

In this time of crisis He took with him Peter, James and John.

1. The first prayer (vv. 35-38).

(1) His posture (v. 35).
He fell on his face prostrate on the ground. In the hour of great need we naturally prostrate ourselves before God.

(2) His petition (v. 36).
"Take away this cup from me." By the cup is meant His death on the cross. No doubt it was most grievous for Him to face this shame, but He pressed on, knowing that for this cause He had come into the world (John 12:27, 28, cf. Heb. 2:14).

(3) His resignation (v. 36).
His will was in subjection to the Father. He knew that His death on the cross was the will of God, the Father, for He was the Lamb slain from the foundation of the world.

(4) The disciples rebuked (v. 37).
He singled out Peter since he had been the most conspicuous in proclaiming his loyalty (John 13:38).

(5) Extortion to the disciples (v. 38).
"Watch and pray lest ye enter into temptation." The only way to be able to stand in the time of trial is to be watching and praying.

2. The second prayer (vv. 39, 40).
He withdrew the second time from the disciples and uttered the same words in prayer. This was not vain repetition. It is proper to repeat our requests. He found the disciples asleep again. Their shame and confusion were more marked than at first.

3. The third prayer (vv. 41, 42).
He uttered the same words in the third prayer (Matt. 26:44).

He tells the disciples to sleep on and take their rest as the hour had now come for His betrayal. There is such a thing as being asleep when wanted and awakening when it is too late. If the disciples had been praying they would not have fallen asleep.

III. Jesus Giving a Model Prayer (Matt. 6:9-13).

This model was given in response to the disciples' request that the Lord would teach them how to pray (Luke 11:10). It is not therefore the Lord's prayer, but the model prayer for the disciples. It involves:

1. A right relationship (v. 9).
"Our Father." Only those who become children of God by faith in Jesus Christ (Gal. 3:26) can pray aright. One must be a child of God before he can be in communion with God.

2. A right attitude (vv. 9, 10).

"Hallowed be Thy name." When one realizes that he has been delivered from the power of darkness and translated into the kingdom of His Son (Col. 1:13) by being made a child of God, he cannot help pouring out his soul in gratitude and praise, intensely longing for the kingdom, the righteous rule of Christ to come on the earth.

3. A right spirit (vv. 11-13).

(1) That of trust which looks to God for the supply of daily bread. We are dependent upon Him for our daily food. With all man's boasted progress he cannot make a harvest. The marvels of modern chemistry are insufficient for this.

(2) That of love which results in forgiveness of others. God will not listen to the prayer of one who has an unforgiving spirit.

(3) That of holiness which moves one to pray not to be led into temptation and longs to be delivered from the evil one.

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Announcement to the Church

This is the most important statement that has been made to Methodists in two quadrenniums

For some years the General Board of Missions has been handicapped by a debt which reached nearly \$1,200,000. This debt precipitated a crisis, forced drastic retrenchment, caused curtailment of missionary activity, and brought our work to a practical standstill in every field. Our evangelistic activity, especially, suffered almost to the point of total extinction.

The Board of Missions now reports to the Church that this debt has been so adjusted that it need no longer seriously embarrass us in our work of proclaiming the Gospel to all men.

The manner in which this adjustment has been brought about is as follows:

1. The Lambuth Building is now carrying \$520,000 of this debt, and the income from the building will automatically pay both the interest and principal and operating expense in fifteen years. This part of the debt thus still remains but will take care of itself and no longer bother us in our missionary administration.

The Lambuth Building has increased in value nearly 50 per cent since it was purchased. It now pays to the Church 9 per cent on the amount invested. It has literally proved the salvation of our work in our greatest missionary crisis.

2. The total balance of our indebtedness remaining in the banks on December 31st., was only \$140,000. This means that since June 30th we have paid \$567,016.34 in cash on the debt.

The present administration of the Board of Missions is pledged to remove our indebtedness and to operate our missions efficiently and economically. That pledge is being and will be kept. We consider the result already accomplished as a great victory, achieved under Providential guidance.

The remaining bank indebtedness is now no larger than the Board has carried in the past, but with the support of the Church even this will be removed during 1927.

How has this money been paid? The Church should read this with deep seriousness.

Into this has gone every dollar of our Centenary income. Into this we have paid one-third of every dollar

received on assessment, notwithstanding the fact that the Church paid only two-thirds of the meager sum assessed.

But that is not the whole story.

On this debt we have paid every dollar of every emergency fund called home from every field. And the emergency fund in a foreign mission field is the margin between life and death for the missionary.

We have cut to the bone. Our work is literally "bled white."

We can go no further. We can effect no more economies. We can divert no more funds.

We have gone as far as we can go without destroying the morale on the field. And to destroy morale on the field means that our work has collapsed, and that we are already out of the missionary business.

Only one other step could possibly be taken, namely, to sell our property on the field. And that would be fatal even if it could be done.

The Board of Missions can maintain our work, operate efficiently, and pay the remaining indebtedness if the January-February Mission Cultivation Campaign is a success—if the "freewill offering for missions in every congregation" is taken faithfully, as our Discipline provides—if the million dollars set as a goal by the General Conference is reached.

Otherwise it cannot possibly be done.

There are three courses before us: We can go back into debt. We can sell out and quit. We can raise the million dollars asked.

The Board chooses the last course. In obedience to the Discipline we are out for the million dollars, and we beg and expect the cooperation of every preacher and member.

We have done our part—all that we humanly can do. We have paid nearly six hundred thousand dollars in six months. But will not the Church now do its part? It has not even scratched the surface of its resources. Will it not do so now? Will you not do so?

Fraternally,

W. G. Cram

General Secretary.