

ARKANSAS METHODIST

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

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LITTLE ROCK, ARK., THURSDAY, FEBRUARY 10, 1927.

No. 6.

PUNGENT PARAGRAPHS

Dividends which draw from high purpose become subtrahends of the spiritual life.

When church people quarrel Satan is satisfied and Christ weeps, and, no matter who wins in the fight, all lose.

Talk is dear, both for talker and hearer, when it exposes the vacuity of the talker and filches the precious hour of the hearer.

The man who is totally blind to heavenly things may have uncanny eyes for markets and money; but a godly gold-getter sees duty stamped on dollars and invests them in Kingdom of Heaven stock.

Wittingly or unwittingly, a rich man is a partner either of God or of Satan. Although he may not deliberately select his satanic associate, when he fails to ally himself with God, he makes his choice; because it is written, "Ye cannot serve God and Mammon."

WAKE UP! WAKE UP!

As we have frequently predicted, the forces that are trying to destroy the Christian Sabbath have made their first public move. On Monday afternoon House Bill No. 263, by Winfree, Ward, Collins, Abingdon, and Niven, was introduced, read twice and referred to the Committee on Cities and Towns. The committee was immediately called without giving any opportunity for a hearing or protest and the bill was recommended, and Tuesday morning it was returned to the House with a favorable recommendation.

This bill proposes to legalize commercialized Baseball on Sundays in counties with over 75,000 population, and leave it to a vote of the people in such counties to decide by an election whether they want commercialized Sunday baseball. Of course this means Pulaski County alone.

It is wrong in principle, because it proposes to legalize that which under God's law is wrong, and should be opposed by every god-fearing citizen.

It is wrong in principle because it proposes to give the people of a certain county the legal right to do what it is not the legal right of the people of other counties to do. If it is wrong to play commercialized Sunday Baseball in Faulkner or Clark or Washington County, it is wrong to play it in Pulaski County.

Many good men in the Legislature, who would oppose the bill if it applied to their own County, are likely to support it because it does not apply to their County. They forget that county lines do not stop evil influences, and if evil is permitted in one county it will contaminate others and will soon spread all over the state. We might as well permit the people of Pulaski County to decide whether they want to have small pox.

Many good men, who would not otherwise vote for the bill, are willing to support this bill, thinking that the people of Pulaski County will oppose Sunday Baseball in a referendum. It is not right for them to leave all of the burden of opposing this gigantic commercialized evil upon the law-abiding citizens of Pulaski County. Members of the Legislature should remember that, on strictly moral questions, it is their duty to represent the people of the whole state. It is rather peculiar that the sponsors of the bill are not representatives of Pulaski County.

Even if the bill were not so seriously objectionable, the manner in which it is being pushed without giving opposition any opportunity whatever for protest, is utterly vicious. A very powerful lobby has been working for this measure from the opening of the session, and when they think they have the situation in hand they undertake to use the steam roller in putting it over. Those who believe in a square deal should vigorously resent such unscrupulous methods.

When this was written, Tuesday noon, the bill had not come to a vote in the House, but it is probable that before this reaches our readers, it

FOR THE INVISIBLE THINGS OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, EVEN HIS ETERNAL POWER AND GOD-HEAD; SO THAT THEY ARE WITHOUT EXCUSE; BECAUSE THAT, WHEN THEY KNEW GOD, THEY GLORIFIED HIM NOT AS GOD, NEITHER WERE THANKFUL; BUT BECAME VAIN IN THEIR IMAGINATIONS, AND THEIR FOOLISH HEART WAS DARKENED.—Romans 1:20-21.

will have been acted upon. If it fails, our people all over the state should write to their representatives and express sentiments as they approve or disapprove the action of their representative. If it passes to the Senate, it is possible for final action to be taken within less than two days; hence all who disapprove should wire their senators and get groups together and let them wire urgent protests.

This is war. It is a contest between the forces of good and evil. If you believe in the right, in God's law, rather than in man's perversions for his own selfish pleasure or profit, do your part promptly. Do not delay. It is dangerous. Do not send messages, unless copies, to this office, but direct to your representatives and senators. Remember it is commercializing the Sabbath that we are opposing not harmless pleasure and recreation.

GROUNDS FOR GRATULATION

The people of Arkansas have cause for gratulation in that their senior senator, Hon. J. T. Robinson, introduced recently in the Senate the following resolution, which was unanimously adopted:

"Resolved by the Senate of the United States, that while, by virtue of sovereignty, the duty devolves upon this Government to protect the lives and property of its nationals in foreign countries, which duty is not to be neglected or disregarded, it is nevertheless sound policy, consistent with the honor and best interest of the United States and promotive of international peace and good-will, to submit to arbitration, or to some impartial tribunal empowered to apply the principles of international law, the diplomatic controversies with Mexico relating to the alleged retroactive and confiscatory provisions of the petroleum and alien land ownership statutes asserted by Mexico to have been enacted under the 1917 constitution of the Mexican republic.

That in good-will and friendliness efforts should be made and persisted in to effect arrangements whereby all controversies which have arisen or which may hereafter arise with Mexico relating to the property or property rights of nationals of the United States in Mexico which may not be adjusted by diplomatic negotiations shall be arbitrated or litigated under conditions which will commit the two Governments to the policy of abiding by and executing any award that may be made or judgments that may be rendered in consequence of such arrangements to arbitrate or litigate."

There is no occasion for war between this country and Mexico, nor is it consistent with our relation to Mexico and other American republics that we should act the part of big bully or bluffer. Far better to be a big brother and act the part of a real brother. If we should go to war with our sister republic, which has been sorely distressed for many years on account of internal dissensions, and win a victory, it would heap up for us a burden of hate in Mexico and all Latin-America such as has never been surpassed and our influence for good

among these countries would be forever gone. Then, it is by no means certain that European countries would sit still while we were beating our weak neighbor. With the hate and suspicion already engendered, they might take advantage of the situation and go to the rescue of Mexico practically for the same reason that England came to the rescue of Belgium when attacked by Germany. As the World War grew out of an unfair attack of Austria on Serbia, so another World War might easily be precipitated by our attack on Mexico.

THE NEW GENERATION

A few weeks ago we quoted a statement from Dr. Abbott, head-master of a great boys' school, to the effect that the boys in his school were cleaner and better morally than the boys of a previous generation. The Nation of Jan. 19 published letters from seven other head-masters who substantially agree with Dr. Abbott.

The following are excerpts from some of these letters:

Alfred E. Stearns, principal, Phillips Academy, Andover: "In a recent article on the liquor situation in our schools and colleges, published in Harper's, I suggested some of my own personal convictions as to the reasons why there is less drinking among our school and college boys than formerly. I had in mind their idealism, which is seemingly so much higher than that of the older generation. . . . While we are confident of the higher idealism of the boys of today and of their effort to find a better life and attain a higher goal, the everlasting and selfish hammering of an older generation with distinctly lower ideals upon their impressionable minds may eventually thwart them in the attainment of the desired end. If the older group, which seeks so noisily to support an untenable position, and, with a strange and almost gloating selfishness, seems to exult in the mistakes of the youngsters, would leave our boys and girls alone, I should have no fears for the future."

Arthur P. Butler, former head-master, Morristown School: "I think Mr. Abbott has stated the case of the boys of the present era very fairly. They are direct and straightforward, and, on the whole, clean and wholesome. Of course, there are exceptions, and always will be."

Another head-master, name not given: "The old police regulations of religion are gone, but I believe the boy of today is as religious in a true sense as the boy of the last generation. His reasoning is both good and bad. He goes deeper in his questionings and analyses, but he is also able to find reasons for unworthy actions more readily than we could. We discussed things in a way that was thoroughly unwholesome. Now the girls and boys discuss such things in the open, together. This requires more self-control; and, while it brings disaster in some cases, it has its healthy side. Of course, the boys in my day did not drink while they were at home; but when they went away to school and college they drank many times more than the boys do today. I tremble to think what would have happened to us if we had had the automobile. On the other hand, when a boy drinks today he does it with a new defiance, which has its own results. The long and short of it is that I regard the modern boy as rather better than the boy of my day, but I am greatly concerned for him because he needs to be many times better than we needed to be."

The Cross of Christ interprets the calamity of the world. It is the greatest, most tragic of all calamities; it is also God's crowning mercy to the sons of men, and the blessings that have flowed from it have been compensation a thousandfold for all the sufferings and calamities of the ages.—P. D. Thomson.

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PERSONAL AND OTHER ITEMS.

Clarendon College, at Clarendon, Texas, has received from one man a gift of \$50,000 for endowment.

The Annual Meeting of the Woman's Missionary Council will be held in First Church, Shreveport, La., March 9-16.

After the church and the school, the free public library is the most effective influence for good in America.—Theodore Roosevelt.

All preachers who are interested in the Conference Course of Study should read the announcement made by Dr. Stonewall Anderson on page 12.

The Annual Meeting of the Board of Education will be held April 26-27, in the office of the Board in the Methodist Publishing House at Nashville.

The United States, with about one-twelfth of the world's population consumes about one-half of all the timber used in the world. How long will our supply hold out?

A prize of \$100 is offered for the best paper on "Morale," submitted before Jan. 1, 1928. For information address Morale Secretary Industrial Psychology Monthly, Hamilton, N. Y.

The better part of every man's education is that which he gives himself, and it is for this that a good library should furnish the opportunity and the means.—James Russell Lowell.

Recently in commenting on the lists from Sparkman-Sardis, an error crept in. Rev. S. B. Mann, the pastor, writes that Sardis had sent in a 100 per cent list and Sparkman a Club.

The following brethren have sent nice clubs of subscribers: Rev. G. L. Cagle for Murfreesboro, Dr. C. M. Reves of Winfield Memorial; and Rev. C. C. Burton of Greenwood. We appreciate their good work.

At First Church Sunday morning, in spite of the very inclement weather, Dr. Knickerbocker had a large congregation at the communion service. He voted his congregation practically unanimously against proposed legislation for race track gambling and commercialization of the Sabbath day with shows and games.

About 5,000,000 trees are cut annually for telegraph and telephone poles, and we use 500,000,000 fence posts every year. What are we going to do for these necessary materials when our forests are exhausted?

Pastor, why do you wait till the subscriptions of your members expire and then give us the double trouble of dropping their names and then when, later, you send in their names, of replacing them on our records?

On his way to Memphis Rev. H. H. Griffin of Hope called Monday to arrange for some of his subscribers. He hopes to have a full list. Since conference he has received 36 members. He is expecting a great year.

If anyone wants complete and concise information about the cigarette and its injurious effects upon the human system, write to the Boys International Anti-Cigarette League, 58 W. Washington St., Chicago, Ill., and literature will be sent free of charge.

Married at the home of the bride in Prescott, Feb. 5, Archie P. McKeithen of Stephens and Miss Elizabeth Hale, Rev. F. G. Roebuck officiating. The bride has been a successful primary teacher and the groom is secretary of the Stephens board of stewards.

On Monday Rev. A. J. Christie and little son, James Edward, called with additional subscribers. Bro. Christie reports that on Sunday his church paid its full mission special quota and it was the easiest collection he had ever taken. All things are moving well in his charge.

A bill has been introduced in the Legislature to create a Board to make plans for the proper celebration of the 100th anniversary of the admission of Arkansas into the Union. While that event is nine years away, it will require much careful planning; hence the bill should pass.

The University of Arkansas Bulletin announces that during February Rev. J. W. Workman, student pastor at Fayetteville, will deliver a series of lectures on "Human Nature, Religion, and Science" before joint meetings of the Y. M. & Y. W. C. A. on Thursday evenings at the Y Hut.

Rev. J. J. Mellard, our pastor at Dumas, writes that the church debt of \$5,520 has been paid and arrangements are being made for some needed repairs. Attendance at his prayer meetings is good. He is working on his Arkansas Methodist list, and hopes soon to make a good report.

First Church, Ft. Smith, has bought a new parsonage, which could not be duplicated for \$25,000 and the new pastor, Dr. G. W. Davis, and his family have moved in. Plans are being formulated for an educational building to be built in the near future. Many new members have been received.

Last Sunday morning Dr. R. H. Bennett, Anti-Saloon League superintendent for the Southern States, spoke at Capitol View Church. He is spending a month in our State, and is ready to speak in our churches. To secure him, address Supr. Paul E. Kemper, Federal Bank Building, Little Rock.

Rev. S. K. Burnett sends a 100 per cent list for his good charge Stamps, Rev. L. A. Alkire of Buna Vista Charge sends a 100 per cent list for Ogamaw Church, and Rev. S. B. Mann of Sparkman sends a 100 per cent list for Ouachita Church. We appreciate these faithful pastors for their good work.

Rev. F. G. Roebuck reports some distinguished visitors at his church in Prescott. On Jan. 23 Bishop Boaz preached and on the 30th Rev. J. J. Galloway preached in the morning and President Hornaday of Henderson-Brown College made an address at night and on Monday addressed the high school students.

The Shanghai Agency of the American Bible Society placed such big binding orders for Bibles and Testaments in Shanghai, the biggest book manufacturing center in the Orient, that the leather supply was exhausted last summer. It is only within recent weeks that the agency has been able to fill orders received from summer Bible conferences. Orders for the new pulpit Bible are still coming in faster than the bindery can deliver. It requires a year to set the type for this edition.

Visiting in the state in connection with attendance upon the Educational Conference at Memphis this week, Rev. O. D. Langston, formerly of North Arkansas Conference, but now of Alabama, called on Monday. He is director of religious education for our Church at Auburn, Ala., the seat of the Alabama A. & M. College, and is delighted with his work.

The Joint Educational Commission of the two Conferences met in this city last Friday, and after hearing several persons who had been invited to address them, and engaging in informal discussion, adjourned to meet at the same place on Feb. 15 at 2:30 p. m. Before convening, the members had made a flying trip to Searcy, Conway, and Arkadelphia to inspect the colleges at those towns. They express themselves as having had a delightful trip.

Bishop Boaz is a busy man. In addition to meeting with committees and boards, he is preaching every Sunday. Jan. 23 he preached at Prescott Jan 30 at Searcy and Feb. 6 at Imboden in the morning and at Hoxie at night with fine congregations at both places in spite of the very unfavorable weather. Next Sunday he preaches at First Church in the morning and at Pulaski Heights at night. The following Sunday he will be in Oklahoma City.

Dr. George McGlumphy, treasurer of N. Ark. Conference, has been quite ill for two weeks with influenza, but his work has been kept up and payments made to the various Boards. He reports the following: "Huntington Ave. Church, Jonesboro, has paid half of its quota on Conference Collections, the first church to do so this year. Rev. J. M. Harrison, the pastor, is very happy over the victory. I. L. Horton is treasurer of this church."

We warn our people against the effort to undermine organizations and Prohibition leaders. For the last year the papers have been full of abuse of Mr. Wheeler, who is represented as a Czar. The reason is obvious. When the wets destroy Mr. Wheeler's leadership, they will start on another prominent Prohibition champion and when they have wrecked him they will try to break down our front at another point. The same thing is true as to organizations.—Ex.

Mrs. Lillian P. McDermott, a faithful worker in our First Church, was last week given a loving cup by the Little Rock Chamber of Commerce because, in the opinion of a committee of which Dr. James Thomas was chairman, during 1926 she was the citizen who had rendered the most unselfish service to the community. Mrs. McDermott is Pulaski County's probation officer and is a member of the city school board. She is a very useful citizen, and the honor is worthily bestowed.

Rev. C. W. Lester, our pastor at Tuckerman writes: "We have been very cordially received by our people. A good start has been made in the year's work, and the prospects are good for a satisfactory year. The stewards have the financial plans for the year working well. All current expenses are paid up to date and payment has been made already of the first quarter of our Conference Claims. Our revival meeting is being planned and we are now in the midst of the missionary cultivation program. It is a delight to serve so loyal a people."

Many persons, when buying a ticket for a trip on the railroad, also buy, for 25 cents, a limited accident policy which is good for only a few days. If one were traveling constantly and bought that kind of insurance it would cost him \$75 to \$100 a year, and yet by simply adding 90 cents to the regular \$2 price of this paper, you get insurance for every day for a year that is rather better than these limited short-time accident policies. Why do you not get our policy? It will take care of your body, and the paper will help to care for your soul.

Five times as much money as the American Bible Society has at its disposal could be wisely used during the year 1927 in Bible production and distribution, is the conclusion reached by the officers, after receiving the reports of the workers in the Home and Foreign Agencies of the Society. The estimated income amounts to \$1,300,200. After careful consideration the Findings Committee recommended to the Budget Committee of the Board

OUR BISHOP'S CORNER.

RACE RELATIONS SUNDAY

Next Sunday, February 13, is to be observed as Race Relations Sunday. Sermons, addresses and programs on race relations are to be given in churches throughout the country. This custom was started in February, 1923, and has become an established usage throughout the Church.

There are ten-million negroes in the United States. The race problem is one of the great social problems that must be solved. The Christian Church must face this issue and deal with it wisely.

The Colored Methodist Episcopal Church was set up soon after the War by the Methodist Episcopal Church, South. We have fostered that Church continually ever since its establishment. We have made large contributions from time to time to assist in its educational institutions and its church-building program. In Arkansas our colored friends have an excellent school at Moton, not far from Pine Bluff. Its property value is about

\$250,000. We have been assisting this work through our Conference Boards, as well as by private contributions. At the last session of the Little Rock Conference, the Board of Education presented to the Conference the following resolution, which was adopted: "We recommend that we observe Race Relations Day on Sunday nearest Lincoln's birthday in our Churches, sending the proceeds of an offering to be taken to Dr. C. C. Neal at Moton, Arkansas."

Dr. Neal is the General Secretary of the Race Relations Committee of the C. M. E. Church. He is recognized as a leader of his Church, and is doing a most excellent work for the Haygood Industrial Institute at Moton. The school has twelve teachers and more than two hundred students. It has accredited relations with the State Board of Education.

It is to be hoped that this day will be observed, where possible, and that liberal contributions will be made to this worthy institution of learning.

Sincerely,

H. A. Boaz.

CONTRIBUTIONS

THE LAYMAN

Leave it to the ministers, and soon the church will die,
Leave it to the women-folk—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also, has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to upbuild the finer things,
To teach that way of living from which all that's noble springs:
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying. It's the laymen who have died;

For it's not by song or sermon that the church's work is done,

It's the laymen of the country who for God must carry on.—Edgar A. Guest in Michigan Christian Advocate.

ARE WE EQUAL TO OUR DAY?

We have through the years prayed for great things in the Mission work of the Church and through the Centenary great things have come to us. So true has this been in many of the fields that the work has come to be more than could be carried on without more workers and equipment. We stand face to face with the idea that to carry on we must support the work better and send the help needed. One case will suffice to illustrate. The story of White Russia reads like a page from the Acts of the Apostles. "Through their political leaders, members of the Polish Parliament, they have studied our work in Poland and believe that the gospel taught by Meth-

of Managers that the appropriations for the year 1927 should be kept within the estimated income. The American Bible Society, Astor Place, New York City, is the only national and world-wide Bible producing and distributing society located in America.

We are frequently asked who originated the one-half of one per cent standard of alcoholic content. Mr. Hugh F. Fox, formerly Secretary of the Brewers' Associations says that this standard originated in connection with the Civil War Revenue Act of July 13, 1868 (14 stat. 164, Sec. 48), and was adopted by the Treasury Department. Treasury decisions covering this were recorded in 1871, 1904, 1905, 1908, 1916, and 1917. A number of states adopted the same standard as a matter of practical administration.—Ex.

Last Friday Rev. J. H. Cummins, pastor of Highland Church, called with subscriptions. He is working on his list and hopes in March to have a 100 per cent list. He has a vigorous, growing church and is carefully looking after its interests. Incidentally, it was learned that his eldest son, Harold B. Cummins, who was a lieutenant in the world war, is now the assistant manager of the Texas-Louisiana Railroad Tariff Bureau which represents all of the railroads in those two states. This is another case of a preacher's son making good in the business world.

Mr. Erwin Funk, editor of the Rogers Democrat, has the sympathy of a host of friends on the death of his father, Mr. E. M. Funk, aged 75, at the family home in Rogers, Jan. 29. Born in Illinois, but spending his early life in Iowa, a merchant, a lawyer and an editor, Mr. Funk in 1886 came to Arkansas and engaged in newspaper work in Springdale and Rogers. In 1903 he represented Benton Co. in the Legislature. An elder in the Presbyterian Church, a good citizen, an able editor, and a Christian gentleman, Mr. Funk served well his generation and leaves a goodly heritage to his family. Mrs. Greene, wife of Dr. C. J. Greene, of Hendrix College, is a daughter.

Last Monday the Little Rock Ministerial Alliance met at the Luther Memorial Church and enjoyed a delicious and substantial luncheon given by the pastor, Dr. F. W. A. Eierman, and the ladies of his church. Bishop Boaz delivered an illuminating and inspiring address on "Does the World Need Our Gospel?" Dr. R. H. Bennett, Anti-Saloon League field secretary for the Southern States, was a visitor and spoke briefly on the importance of supporting the A. S.-League in its fight against the foes of prohibition. Strong resolutions were adopted urging our members of the Legislature to oppose the introduction and passage of any bills that would legalize race-track gambling, or any kind of commercializing of Sunday for baseball, moving pictures, or any other games, also against legalizing boxing bouts which are but prize fights in disguise. The attendance was large and the fellowship fine.

Go goes to the goal, and yet is not a goat.

LET US BE FAIR TO OUR NEGROES.

We have argued that Arkansas ought to do vastly more than has been done for our white boys and girls. We want a greater University, a greater Teachers' College, stronger and better Agricultural Schools, but not more of them till the four are stronger, high schools for the sparsely settled rural communities, and better common schools for all the children. All of these things are for the white race, and yet one-fourth of our people are negroes, and, if we have provided poorly for our white children, we have done almost infinitely less for the children of our negroes.

Most of their common schools are shamefully inadequate in buildings, teachers, equipment, length of term, and supervision. They have high school facilities in very few communities and in these the schools are very ordinary, as a rule. Then for higher education we have given them only one institution, the Normal and Industrial School at Pine Bluff.

Of course, we must provide for the white children, because if they are not properly trained, the chance for the negro is poor indeed. The better we educate the white race, the more likely are those who are thus educated to become interested in the proper training of the less fortunate race.

The negroes of Arkansas are among the best in the land. For the most part they are good citizens, workers and neighbors. Rarely do they cause us trouble. The race riots which we have had did not originate with native Arkansas negroes. They were instigated by outsiders for sinister purposes and our negroes were deceived and misled. It is time that we should do more for our negroes. The Legislature should make liberal appropriations for the school at Pine Bluff, and then provide for several vocational high schools in the thickly populated negro sections. The destiny of the weaker race is largely in our hands. Let us treat our underprivileged brother fairly, and he will become a better citizen and a better neighbor. No state can permanently prosper with a considerable part of its people underprivileged and undeveloped. Considering their handicaps, the progress of our negroes has been nothing short of marvelous. Let us help them to full racial development and they will help us to build a great state.

RACE RELATIONS SUNDAY

Next Sunday is officially designated as "Race Relations Sunday." It is expected that, wherever possible, our pastors will observe it either by a special sermon or some sort of a program illustrating our duty to our negroes and the best methods of cultivating satisfactory relations. In some places negro singers and speakers are brought into our churches and given opportunity to put on a part of the program and show what they can do for themselves.

Rev. C. C. Neal, who is well known to all of our pastors, because he has addressed our Conferences, is secretary of the Race Relations Commission of the Colored Methodist Episcopal Church, the Church through which we do our work for the ne-

groes. He has done a great work for the Arkansas Haygood Industrial Institute at Moton, near Pine Bluff. He has just issued a very interesting and informing booklet on the "Inter-Racial Situation in America." If possible, take up a collection for the Institute, and send it to Rev. C. C. Neal, Moton, Ark., and ask him to send you the booklet. You will find it good reading, and it will help you to understand his work. In Arkansas he is the ambassador of his race to ours. Let us make him happy by our co-operation in the great work he is doing, both for his race and ours.

A GREAT ACHIEVEMENT

The women of our Missionary Societies have to their credit a truly monumental financial achievement. About four years ago they planned to raise \$500,000 to erect at Scarritt College a great building in honor of their ascended leader, Miss Belle Bennett. It is now announced that they have \$633,550 in actual cash in the bank; hence they have enough to erect the splendid memorial hall and also to endow a Bible chair.

Again and again we have said both publicly and privately that, in proportion to their numbers and the amount of money which they handle, our missionary society women do more than any other equal number of members of the Church. This is only another confirmation of this statement. No other group has been able to do so nearly what they resolve to do as have the Woman's Missionary Societies. We congratulate them and congratulate the Church on having such a wonderful band of consecrated and efficient members.

If this achievement does not provoke the men of the Church to larger deeds, they should ask permission to stay at home and rock the cradles and let the women manage the financial affairs of the Church. Certainly the "female of the species" is the better church financier.

RESOLUTIONS ADOPTED BY THE LITTLE ROCK MINISTERIAL ALLIANCE

At a meeting of the Little Rock Ministerial Alliance, held Feb. 7, 1927, the following resolutions were unanimously adopted.

Whereas it has been brought to our attention that an effort is being made, or will be made, to pass laws legalizing gambling on horse-racing and dog-racing and other forms of gambling, to pass a law or laws legalizing commercialized baseball, moving pictures, and other shows on the holy Sabbath day, and to legalize boxing matches which would be in effect a form of prize-fighting; and,

Whereas, we believe that all of these things are contrary to the spirit of God's law and tend to demoralize and debauch our people;

Therefore, be it resolved, that we, members of the Little Rock Ministerial Alliance, representing a large number of the Churches of this city, call upon our representatives and senators in the Legislature and all other good men in that body to use all their efforts to prevent the introduction of such bills, and, if introduced, to defeat such measures,

odism is the gospel that can save their people. They have sent their political representatives to invite—even again and again to urge—that we come." Are we equal to this and other great opportunities that are at our door both at home and abroad.

There can be but one answer to the question as it is before us now, and that answer can only be in deeds of consecration to the task of actually making a great effort to save the peoples of the world. We are in the midst of an effort to inform the people of the Church of the necessity of giving one million dollars to the work of Missions both at home and abroad. The educational feature is as important as the financial side of the movement. Methodism has ever been called "Christianity in earnest." Let those who will bicker over this doctrine and that dogma. It is ours to spread "Scriptural Holiness" over all these lands. Our leaders have called the advance and may we be so equal to this day that every one of the hosts of Methodism will be in the line of march. With the help of the Lord we will be equal to this day as we have been equal to all the days of our history.—Rex B. Wilkes.

METHODISM AND THE MINISTRY OF HEALING

By Charles C. Jarrell, General Secretary General Hospital Board

The Methodists have proved their apostolicity through a long and honorable history. They heard Jesus say, "Go," and they have sent of their best to mission fields and contributed of their substance to spread the Kingdom in home and foreign lands. They heard Jesus say, "Preach," and a long line of princely preachers have made their annals illustrious. They heard Jesus say "Teach," and they have stabilized their revival fruits with Christian nurture. Jesus said "Heal," (with the same authority and with the same emphasis) and they have been slow to hear and they have been slower still to obey. It is time for us to change this long delay into delightful obedience.

Stop, Look, Listen

If we ought to heal the sick in obedience to the command of Jesus; if other churches have passed on down that shining path of service; we also can write a new and glorious chapter in the ministry of healing. The call of humanity is as impressive as the command of the Saviour is imperative.

Guilt in Delay

If we did not know, ignorance might excuse; were we unable, inability might soften the blame. But knowledge of the command coupled with the necessary resources may soon cause the dull face of neglect to take on the sombre frown of disobedience. God forbid!

A Big Business

How great is the hospital enterprise becoming!

There are 1,106,419 people sick or serving (patients or personnel) in American hospitals today. Of these 582,326 are in bed.

A Striking Comparison

In terms of the number of persons engaged, the hospital enterprise is as large as the iron and steel industry combined. It is twice as large as the automobile manufacturing industry. It is three times as large as the meat-packing. There are 831,895 beds in these hospitals; where 10,000,000 patients in the course of a year are hospitalized. The total value of these properties is approximately \$5,000,000,000.

The Fruit of the Modern Hospital

The increase and improvement of American hospitals in the last generation is surely responsible to a large degree for the progress of medicine and surgery, which in turn has caused the average of human life to lengthen in a generation from thirty-five years of age to forty-five for men, and forty-seven for women.

Will any one say the investment is too large? Not when we face the need.

Mater Dolorosa

Our modern civilization has so greatly changed in its domestic life that the hospital has come to be a veritable necessity. Various causes have contributed to this. The domestic woman has been largely replaced by the business woman and feming wage-earner; neighborhood nursing has largely passed away; the domestic servant has become a thing of the past in many places, and where present increasingly unwilling to share the extra burdens incident to the care of the sick. Doctors tend more and more to require or persuade patients to go to the hospital. The spread of medical information among the masses has created a new attitude toward the hospital and its facilities for sanitation and healing. Last, the maternity hospital is coming to be looked on as a necessity. Seventy-five thousand wee infants die each year, says Dr. Louis Doblin, most of whom could be saved by hospital care. Sixteen thousand mothers yearly give life for life and most of these could be saved by the facilities of the modern hospital.

Hospital Progress in Our Church

A few years ago our Church had two hospitals; now we have eight, with two more approaching completion. These combined properties are worth over six and one half million dollars. We now have hospitals in St. Louis, Atlanta, Memphis, Hattiesburg, Miss., Lexington, Ky., Houston, Texas, Montgomery, Ala., and Tucson, Ariz. Hospitals are being built in Forth Worth, Texas and Dallas, Tex.

What Others are Doing

The Southern Baptists are building hospitals all over the South. They have twenty-five in actual operation.

The Roman Catholic Sisters minister to four million patients a year in their hospitals, and in so doing confront fifteen million people by their routine of life and religion. Their hospitals are worth three hundred million dollars and they put into them sixty million dollars a year. They control half the available hospital beds of the nation.

The Golden Cross

The Golden Cross enrollment this year should make a real beginning toward building a hospital conscience. Enrollment week includes the second and third Sundays in May.

Jacob's Ladder

To me the elevator of a Methodist hospital is the Jacob's ladder of the Twentieth Century.

Ascending are the feet of gifted surgeons to deeds of wonder and of skill; descending are the feet of noble nurses into the sick rooms of the world translating the spirit of Jesus into service to the sick and suffering.

Jesus Said

Jesus said, "Go," and did not stop. He said, "Preach," and did not stop. He said, "Teach," and did not stop. He said, "Go, Preach, Teach, and Heal."

Only this full "Four-square Ministry" can make apostolic Christianity. I want my beloved Methodism to be Apostolic. Leaders of Southern Methodism, what do you say?

Every name enrolled in the Golden

Cross May 8-15, is a ballot in favor of healing the sick, in the name of the young Prince of Glory who went about doing good and healing all manner of sickness.

GIVE IT A SQUARE DEAL.

By R. H. Bennett, Anti Saloon League Field Secretary for Southern States

Give what a square deal? The Anti-Saloon League. Why? Let us see. The League is the bureau through which the Churches do their work for temperance and prohibition. It is the Church at work against the liquor traffic, as the Mission Boards are for Missions and the Boards of Education for Education. It is practically a part of the organization of the Churches.

Through the League the Christian forces of our land have won their great battle against the saloon. The League does not claim the entire credit, but it is very doubtful if we could have won without it. What other agency could have united the many groups of temperance workers, sometimes almost as bitter in their internecine contentions as in their war against the common foe, into one irresistible phalanx?

The lethargy that follows success has come upon us. Too many have thought the battle won and that we can now rest upon our shields. The many denominational campaigns for other good causes have so filled the minds of the Churches that the work of the league has suffered. The Churches are not opening as freely to it as they once did, and they are not always putting the claims of the League in their budgets.

The results are apparent and will be more regrettable unless the Churches awake to the situation. The support of the League is vital. In certain parts of Canada where the friends of temperance concluded that it was no longer necessary to keep up their interest in the League, the saloon has come back under the thin disguise of "light wines and beers." This should sound a blast of warning in our ears.

The enemy recognizes the value of the League. A brewer is said to have held up in a brewers' meeting an Anti-Saloon subscription card, and said, "Here's the.....thing that put us out of business." The New York World, probably the leading wet paper in America, said editorially not long since that if the United States wants light wines and beer in this country they must first put the Anti-Saloon League out of commission. The World went on to tell how to put the League out of commission, viz., to close the doors and pulpits of the Churches against representatives of the League, thereby cutting off its moral and financial support. Let us remember then that when a pastor or church does not freely open to the League speakers and give them the cordial, enthusiastic backing of church and pastor, it is thereby playing the game of the enemy and giving strength to the illegal and desperate liquor traffic in its avowed purpose to make the enforcement of law a hissing and a byword.

The League was never more worthy or more in need of the hearty and genuine support of Christian men and women than today. It is the one organization competent to protect the homes of America from the present onslaught, through floods of wet and false propaganda of the liquorites, whose defiant attempt to nullify the Constitution of the United States is an affront to all true patriotism and decency. In one of our wet state

Legislatures the wet lobbyist opposed in committee the enactment of a bill to enforce the 18th Amendment. The chairman of the committee said, "You do not seem to understand the situation. This is simply a bill to enforce laws already enacted and to protect that sacred document, the Constitution of the United States." With a sneer the wet lobbyist said, "Sacred document indeed! When we get through with the Constitution of the United States it will look like a tattered rag."

What is this but treason, pure and simple?

Such has always been, such will always be the spirit of the liquor traffic. Will our pastors and people any longer permit that false sense of security to cripple their support of their great temperance leader, the League, whose educational work was the dominant influence in securing the 18th Amendment? Will they listen for a moment to the ceaseless ridicule and slander of the temperance leaders? Will they remember the 600,000 young men and women coming to voting age in America every year who need the teaching work of the League?

Says one of our great editors, "It is unthinkable that the dregs should allow these millions (of new voters who have attained their majority since the business of drunkard making was outlawed) to be deceived and mis-taught by the wet propaganda of hundreds of daily wet newspapers in this country, without awakening and getting busy again in a great and worthy way—especially through supporting and strengthening the work of the Anti-Saloon League. "To your tents, O Israel."

Brother pastor, open your pulpit promptly and cordially to the Anti-Saloon League, and do not shun this great and vital cause to a night hour, unless that happens to be your better service, and back up your visiting speaker with strong words of your own. The ultimate protection of your own church your country and your home is in this situation. I do not speak in my own behalf, for a

The Best Cough Syrup Is Home-made

Here's an easy way to save \$2, and yet have best cough medicine you ever tried.

You've probably heard of this famous home-made cough syrup. But have you ever used it? Thousands of families feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified honey, instead of sugar syrup. It tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract and palatable guaiacol, which has been used for generations for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX
for Coughs

somewhat wide acquaintance with our Church brings to me an open door in my work. But our state superintendents are having a difficult time. I bespeak for them a cordial welcome from our pastors: It is not easy to have to ask for a hearing and to be denied. Surely our churches can all give one service in a whole year to this cause when we consider the issues that are at stake. And where your state superintendent cannot get over all the ground and come to you every year, will not every church put the Anti-Saloon League in its budget for from \$50 to \$250 a year according to the churches ability? Brother pastor, think on this. Brother presiding elder, could you not ask at the quarterly meeting about this, and suggest that the church committee on temperance and social service be developed in its activity in this and other ways? Surely this is God's work. Let us do it.

And men and women, whom God has blessed with means, under whose eye this falls, should without hesitation send out of their tithe to the League from \$100 to \$1,000 a year. This is patriotism, religion and common sense. And this way lies permanent deliverance from the blight and curse of the liquor business, and victory for decency and law observance.

THE WOMEN AND THEIR RELATIONSHIP TO THE BOARD OF MISSIONS

(Read by Mrs. Luke Johnson at the General Missionary Council at Louisville, Ky.)

For 32 years the women of our Church worked in an organization set up by the General Conference for the special "purpose of hastening the coming of the Kingdom of God throughout the world."

For 22 years these same women worked in another organization for the "purpose of hastening the coming of the Kingdom of God in our own land."

In 1910 the General Conference in session in Ashville, N. C., made a new constitution for the General Board of Missions in which the two organizations referred to, viz., the Woman's Board of Foreign Missions and the Woman's Board of Home Missions, were made an organic part of the General Board in a way which had not hitherto existed. This was done presumably for the purpose of reorganizing the actual participation of

the women members of the Church in the activities of the General Board and also for the purpose of bringing all sections of the missionary work more directly under one command.

These new plans wisely provided for the active participation of all the former separate organizations in the new and larger organization. A certain per cent of the membership of the new Board was guaranteed to women, and an equal number of secretaries was allotted to them. This united organization has functioned now for 16 years as one body under the direct control of the General Conference. Some changes in administrative methods have been ordered in each succeeding session of the General Conference, which changes have always brought about a closer and a more effective relationship between all parts of the organization.

With this brief technical statement concerning the development of the organizations under which we have been working, the relation of the women of the Church to the Board of Missions is evident. They not only have a relationship to it, but—they are—of—it. Their relationship is exactly what the relationship of every other part of the membership is—they are its constituency. With an unreserved acceptance of this situation, much difficulty on the part of both the men and the women of the Board would be removed.

As one of the two women now on the Board who have been members continuously since women were given membership on it, I have had opportunity for some interesting observations. In the beginning, women were seemingly supposed to be representing the woman's organized work only—and perhaps they were. As such it may have been becoming in them to accept that place and function only in the interest of the organization they represented. This course was largely adhered to for some years, but with the experience born of active participation and with a larger information, there was a growing recognition on the part of the women themselves as well as on the part of a portion of the men of the Board that every individual member was responsible for its every interest. Sitting as they have for these 16 years in review, and rendering decisions, on every part of the work of missions of our Church, the women have come to realize more and more that membership means responsibility for the whole task. They have therefore accepted this responsibility and have served in every capacity open to them. They have their places in every department, they are on nearly every committee, and three of their number serve continuously on the Executive Committee.

Perhaps some of you who have been long in the work will bear me out in the statement that the contributions of the women to the discussions and decisions from time to time have been no mean part. Their contributions of money are in both the treasury of the General Work and of the Woman's work. No interest of the work of the local church can be divorced from them because they are a part of that local church, and their funds are recorded on that side of the ledger also. The funds of the women everywhere are in the General Treasury, and I have heard it said that the interest of all humankind "follows their dollars."

So it is not surprising that the women members of the Board have come to recognize themselves as an integral part of the Board itself and that they endeavor to contribute the

best that is in them to its advancement. No detail of the work fails to receive their undivided interest, their earnest prayers, and their best efforts. With the new legislation giving these same women who serve in the General Board an opportunity to serve as members of the Conference Boards also, we may expect the same devotion and self-sacrificing labors in that field.

With this nearly ideal set-up of the mission forces of the Church before us, we naturally ask why two separate organizations—a Woman's Missionary Council and a General Missionary Council. We might find ourselves prone to disagree with this process except for the fact that we have been taught that we must take and work with men and women where and as we find them instead of where we think they should be. At times we find ourselves dreaming—dreaming of what our Church would be today if the Fathers of 1878 had given these timid women who knocked at the door of the Church and asked for a real place to work, a place inside our Church home instead of just outside in an attached organization. We can but wonder if the life of the Church would have been richer, if the women themselves would have been bigger and broader and more helpful if the relationships had been different all these years. We do not know. But this we do know—that these years of leadership, these years of carrying a great burden and a great responsibility, these years of walking with God in efforts to carry his love to every creature, have developed the women to the point of their present ability to work and to serve for the good of all mankind. From this angle of thinking we content ourselves with present relationships, feeling sure that we will go on into yet greater paths of service and into more effective relationships.

As members of the Church women cannot be other than related to the whole program of the Church, while the extra organization they have built up in the necessities of the case, is in the nature of a "special." As a "Special" it has been necessary to throw around it the usual protection given specials, such as assurance that its funds shall not be directed from the objects toward which they were given and at the same time provide it with latitude for the widest possible cultivation of its field.

We are led to believe therefore that the relationship of the women of the Church to the Board of Missions is just what the relationship of the men of the Church is—all members working together or in special groups as the needs of the Church may indicate and demand. No program of the local church or the Gen. Board should be launched without properly relating every part of the Church to it. We confidently hope for a day when this may be done without reference to whether it is a man or a woman doing the task, but that it may be done solely on the basis of the need and the person best able to discharge the responsibility. If in the nature of the case different flanks or "specials" seem to be demanded, then they should be regarded as specials—all contributing to the great and undivided cause. In this event it should be remembered that it is the business of the Church to carry the whole work of the Church in a way that no part shall suffer by the activities of any other part. Our President, Bishop Beauchamp, recently said:

"We are working in sections in our Boards, and our habit is to emphasize

what confronts our section more than what confronts the entirety of the Church. All of us ought to think together on the base-line of our work."

If those of us who have long been in the organized work of missions and those of us who are setting in operation more kinds of machinery for its promotion, could keep ourselves saturated with this vital fact spoken by our leader, what might we not accomplish together? The women of the Church are striving more and more to think and work together with you "on the base-line of our work."

SHALL WE MEET OUR OBLIGATIONS?

It would seem at first glance rather unusual, to say the least, to raise this question concerning an individual or an institution. Certainly we expect every individual to meet his just obligations, and we make the same demand of our business institutions. Neither individuals nor business institutions, however, always measure up to this standard, but they pay the penalty in loss of respect and esteem of the community in which they live or do business.

But what about the Church? Are we meeting our obligations? We refer in particular to our benevolent claims. What are the conditions in which we find ourselves at this time?

The Present Situation

For the quadrennium ending 1922, our Church paid approximately 72 per cent of the benevolent claims or assessments. During the past four years the average was approximately 65 per cent, showing a steady decline for each year. Reports from the annual conferences this fall would indicate a still further decrease.

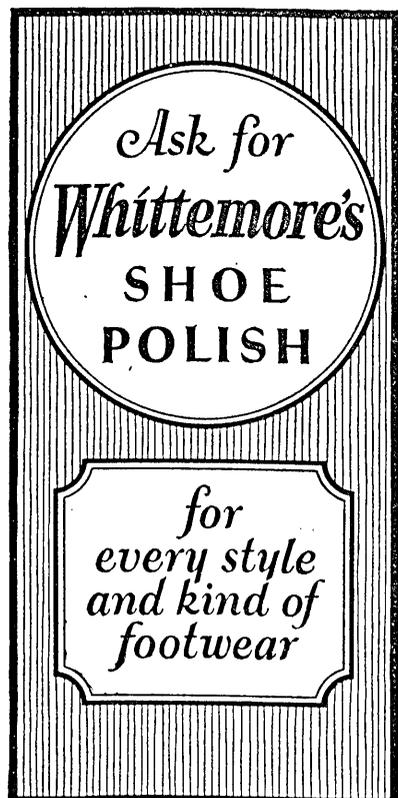
The present situation is deplorable and alarming. All the interests of our great Church are jeopardized by this constant decrease in the regular income of the Church. More than this, the spiritual development and morale of our people is involved. Our Church, through its General Conference, has surveyed the situation both with reference to the world's needs for the gospel and the ability of our Church to meet those needs through liberal contributions to the great causes represented in the benevolent claims and has levied an assessment accordingly. No one will arise and say we are assessed too much in proportion to our ability to pay. Our Southland today is joining with the rest of America in spending her money lavishly on the things that are purely material and neglecting the weightier matters of the spirit. We are in constant danger of becoming utterly self-centered and of losing the power of the Spirit in our lives; and the work of the Church lags and halts because of our selfishness.

What has brought about this condition?

Doubtless there are a number of contributing causes.

For one thing, the Church has been called upon as never before to contribute to a number of "Specials." A large sum of money was raised through the Centenary. A goodly amount has been contributed to Christian Education. Over two and one half millions have gone to Superannuate Endowment. Several million have been contributed to hospitals and special college campaigns.

The willingness of the people to pay is always in proportion to their intelligent understanding of the Church's program and the depth of their own spiritual life. It can rise to no higher level than this. Consequently, when these "Specials" have



been presented and the people made their gifts in unusual numbers and for varying amounts, it was inevitable that other interests of the Church should suffer in proportion.

The income of the Church for all causes can never rise higher except as it is based on an adequate educational policy and the development of spiritual life.

This brings us to the fundamental reason for our failure to meet our benevolent obligations. It is a lack of proper education accompanied by a deepening of the spiritual life. We could have paid all that we have paid to "Specials" and at the same time met our obligations for the regular income of the Church for her whole program, provided our peoples had been thoroughly informed and had a consequent development of spiritual life and power.

Our present budget system for the Church has had something to do with this. We do not refer here merely to the practice of the local Church of its use of the budget plan, but to the Church as a whole. Let it be understood that we believe in the budget system as a business method of operation. But we fear that it has been harmful in its effects on the payment of our regular assessments. It ought not to be so, but in practice it has worked out, that with the adoption of the budget system, our preachers generally ceased to preach as much on missions, Christian education, Church extension, superannuated cause, etc., as formerly and of course little was done besides to keep our people informed and inspired for these great interests. After all, there is little inspiration in paying to a budget. One receives a great inspiration when our missionary work is adequately presented and a great spiritual blessing when he realizes that his contribution to this great cause, for instance, will be used to extend Christ's kingdom by the preaching of His Word throughout the earth.

Financial depressions, a moral slump in our whole American life, and other causes have contributed here and there, doubtless, but the one real reason, we believe, for our falling off in meeting our obligations for the regular income of the Church is the fact that we have neglected to educate our people.

What is the Remedy?

The answer to this question is, of course, education. We must give them the facts and tell them of the great needs.

We must have more sermons on Christian education in all its fundamental aspects, including the home, the college and the great work of our Sunday School agencies; on missions as this great cause relates to preaching the gospel at home and abroad that light may come to the millions that sit in darkness, and that life may come to those who are under the shadow of death, without Christ and

without hope in the world; on Church extension as this great arm of the Church reaches out to help struggling congregations erect houses of worship; on Superannuate Edowment and the work our Board of Finance is doing to make comfortable the last days of our old soldiers of the cross; on work of the Hospital Board as it seeks to build and endow hospitals to minister to the sick and distressed and carry out the command of Jesus to "heal"; on the work of our young people through the Epworth League as it goes forward to train our youth for service and make them more efficient in the work of the kingdom; on Lay Activities as this Board visualizes the opportunities for new spiritual life for the men of our Church through fellowship, personal evangelism, and in commitment of themselves to stewardship of life and property; on social service in all its relationships, but more particularly now in the work this Board is doing to rally the forces of righteousness in this nation to make ours a saloonless nation forever and, underneath it all, a nation that has respect and reverence for all constitutional government.

Standing with the pastor there must be a group of laymen who will speak out on all the great causes represented in our benevolent claims, in four-minute speeches at the regular worship services of the Church and in special programs to be given by the laymen.

In addition, there must be an adequate distribution of literature on these causes. An effort is being made through cooperative effort to produce this literature and distribute it through the General Board of Lay Activities.

Again, the Church Board of Lay Activities, acting under the instructions of the General Conference and under the direction of the pastor, must put on the Every-Member Canvass and give each member of the Church—man, woman, and child—an opportunity to say what they will give to these benevolent causes. There are other ways to do this, but this has always been found to be the best way, and in many Churches absolutely the only way. Of course sufficient preparation should be made before the Every-Member Canvass is undertaken.

After the subscriptions are secured, a business-like method of follow up for collection must be adopted.

Last, but by no means least, we must all work at it. It must be a great co-operative effort of bishops, presiding elders, pastors, lay leaders, boards of lay activities—all that are in anyway related to this matter in an official capacity.

No one group can accomplish this task alone. The bishop must have the co-operation of his presiding elders and the Board of Lay Activities. The presiding elders must have the co-operation of the pastors and the lay leaders. The pastor will need the support and active co-operation of his Church Board of Lay Activities, his Board of Stewards, and the intelligent interest of his entire membership. Bishops can have great influence; a presiding elder sometimes can almost single-handed bring up the benevolences in his district; many pastors can go out and by personal effort raise the assessments; but if it is to be done for the whole Church, if the rank and file of the membership is to get the great spiritual uplift and development that should come with victorious achievement, all of us must unite in one great co-operative effort to bring about the desired result.—The Methodist Layman.

CHRISTIAN LIFE.

THE LITTLE PATHS OF HOME

I have seen the shining streets
Where for mile on mile
Run the serried gleaming lights
In a golden file;
Down those streets of gold and gleam
Once I loved to roam;
Now I know what ways are best—
The little paths of home!

Along those sounding streets men go
To homes they love, I know;
And friendship strolls with friendship true,
And love with love aglow:
Give me the little path that runs
From gate to waiting door,
Beside which home lights cheery shine,
And I would ask no more!

The streets of earth are many-miled,
Some lead to wealth and fame,
Some lure the careless feet along
The shadowed way of shame;
But ever wait from dawn to dusk,
For feet that stray and roam,
The paths that guide to love and hope
The little paths of home!

—Arthur Wallace Peach.

STARS AND TOWELS

And he had in his right hand seven stars; and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches (Rev. I 16, 20).

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me (John 13:5,8).

Stars and towels! It is a strikingly vivid contrast we have presented to us, between the picture so gloriously painted in the Revelation, and the scene so graphically described in the Gospel of John.

Stars! Stars that twinkle so cheerily in the dark after the sun has gone to rest; stars that bloom like bright flowers of hope in the black fields of night; stars that the hand of God has strewn like jewels all over the floors of seemingly infinite space; stars that silently watch seething centuries sink into the gulf of oblivion; stars that light the way to the throne of God!

Towels! Towels that we use to dry dripping dishes; towels that we use to polish glass tumblers; towels that the small boy uses to wipe the moistened dirt from his hands; towels that boors sometimes use in place of shoe brushes; towels that slaves in the Orient use to wipe their masters' dusty feet!

Stars and towels—what a contrast! Can we conceive of a greater?

Stars and towels—majesty and lowliness—power and weakness—sovereign and servant—God and man—Christ on the throne and Christ on the cross. Christ with the stars in his hand and Christ with the towel in his hand: it is a striking symbol of the exaltation and humiliation of our Redeemer. May we let the symbolism of their contrasting pictures burn in upon our hearts in letters of fire the tremendous truth that the Christ of God left a glory-lit throne to wash a sin-stained world. Behold the Creator of rolling spheres become the Saviour of sinning souls!

The apostle John who fell prostrate at the feet of the Christ with the stars was the Apostle whose feet had been dried by the Christ with the towel. One recalls how, upon that memorable occasion in the upper room when Peter, another disciple, protested against Jesus' washing his feet, the Master said, "If I wash thee not, thou has no part with me." We know, of course, that our Lord was referring not to a physical washing of the feet but a spiritual cleansing of the soul. And how solemnly true it is today that unless Jesus washes our souls we have no part with him.

Many people do not grasp this fact. They fail to see that they cannot follow Christ as Master until they have accepted him as Saviour. They extol the character of Jesus; they admire his teachings on moral truth; they acclaim him as the greatest figure in human history; they laud him as the one perfect example for men to follow; but they will not accept him as the divine Redeemer without whom souls die in sin. They weave garlands of praise for the Son of man; they will not let the Son of God wash their souls. "If I wash thee not, thou hast no part with me." The Lord Jesus has bought us all by his death. We belong to him. We are his by right of purchase. But we do not become actually his until we make him our personal Saviour, until we let him wash our sins away in his own blood. If we refuse to accept him as our Redeemer we rob him of our souls, and rob ourselves of eternal life. Until we let Christ stoop to wash our souls, we cannot truly kneel to him as our Lord. We must let Christ serve us as Saviour before we can serve him as Master.

Or, to put it metaphorically, we must yield to the ministrations of the Christ with the towel before we can serve and worship the Christ with the stars. And the more tearfully we behold Christ at our feet washing our sins away, the more devotedly shall we fall at his feet to pour out our lives in his service. The more clearly we see the Christ with the towel, the more gladly shall we serve the Christ with the stars.

Jesus died once for all to save us from sin. But every day we may need to have him apply his cleansing power to our lives. What we let Christ do for us limits what we can do for him. Only as we let Christ serve us for our good can we serve him for his glory. The more we let the Christ with the towel bend to minister to our needs, the more efficiently can we serve the Christ with the stars. Many people do not do enough for Christ because they do not let Christ do enough for them. Until we let Christ do his best for us, we cannot do our best for him. Only as we let the Christ with the towel minister to the deepest needs of our souls will our souls be clean and strong enough to respond to the highest calls of the Christ with the stars.

The seven stars in the hand of the glorified Christ who appeared to John on the Isle of Patmos were the angels of the seven churches. In all probability these angels were the great leaders of the churches. One very significant thing impresses us, and it is this: great as these leaders may have been in the eyes of men, they were but humble instruments in the sight of Christ. Holding churches in their hands, they themselves were but stars held in the hand of Christ.

Perhaps we may say that the stars that the risen Christ holds in his hand today are the redeemed souls

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that down through the Christian centuries have been giving themselves in dedication to him. The splendor of the starlit heavens pales before the glory of these constellations of millions of souls shining for Jesus. And surely if we realize vividly that our souls have been washed clean by the Christ with the towel, we shall pray God to help us to shine as stars in the pierced hand of our Redeemer. Stars symbolize authority. We shine for Christ when we reign with him. But we can reign with him only as we let him reign over us. We cease to shine for Christ when we seek to shine for ourselves. We can shine as stars of glory only as we let him hold our souls in his hand. Unless we let our Lord take the supreme place in our inner life we shall play a very small part for him in our outer life. Our hold upon men for Christ will depend upon Christ's hold upon us. The degree of our influence for Christ will be determined by the degree of Christ's influence over us. The more deeply grateful we are that our souls have been cleansed of sin by the Christ with the towel, the more gloriously shall we shine in the hand of the Christ with the stars.—Sunday School Times.

WHAT IS THE REVIVAL WE NEED?

(Bishop Warren A. Candler in Alabama Christian Advocate.)

There seems to be a widespread conviction that the supreme need of our country just now is a revival of religion.

Lawyers, physicians, bankers, merchants and manufacturers, as well as many ministers of the Gospel, appreciate the importance of this urgent necessity, and they are calling for such a visitation of grace. The matter can not be magnified beyond its real consequence. The American nation can not continue as it is without jeopardizing its very life.

More than fifty years have elapsed since the last great revival—the revival in the days of Moody and Sankey. A generation has been born and grown to maturity without the knowledge of such a blessed refreshing from heaven. In this generation are a number of preachers who know so little of these high and heavenly things that they discredit them, speak contemptuously of emotionalism in religions, and declare with evident satisfaction "the day of revivals is gone never to return." If men of that type were the only hope of Christianity in our country, the religious condition of the nation would be hopeless. But they are not, and never will be, the men to lead the people to God.

Other men, who are better informed concerning church history, know more of God, and care more for the salvation of the people, are they upon whom reliance must be placed in this hour of sore need. These men of more spiritual mind must reflect upon the nature of a genuine revival of religion and must consider how such a revival can be brought to pass.

A revival can not be had by setting it up as a goal to be reached with God left out of account. A revival may be deified and God dethroned by such a process.

A revival is neither more nor less than a return to God Himself. No soul ever found religion by merely seeking religion. The heart is filled with religion when it seeks and finds God.

And such seeking of God involves "repentance toward God and faith toward our Lord Jesus Christ" (Acts xx:21). Indeed, repentance and faith are of its very essence. No revival

of religion is possible without such repentance and faith.

Every revival of religion known to history began with a call to repentance to which call sinful souls responded. When John the Baptist came preaching in the wilderness he cried "Repent ye: for the kingdom of heaven is at hand." (Matthew ii:2.)

And Jesus continued the same call to repentance: "From that time forth began Jesus to preach and to say, Repent: for the kingdom of heaven is at hand." (Matthew iv: 17.)

In the preaching of the Apostles sound the same demand for repentance.

So said St. Peter to the people at Jerusalem: "Repent ye and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts iii:19.)

In like manner St. Paul declared to the men of Athens, "God now commandeth all men every where to repent." Acts xvii:30.) This was the burden of his preaching both to Jews and Gentiles wherever he went. So he affirmed when standing before Agrippa. He said, after giving the account of his conversion, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts xxvi:19 and 20.)

The same gospel of repentance was proclaimed by Martin Luther, John Knox, John Wesley, and every great servant of God who has borne any part in bringing to pass a genuine revival of religion.

But in recent years this note has not been sounded in the pulpits of our land.

The physical wants and bodily discomforts of the people have been magnified, but their spiritual needs have received secondary attention by multitudes of preachers. What is called "the social gospel" has displaced "the saving gospel."

A fair sample of this sort of popular pulpitering was seen in the recent announcement of a notable occupant of a pulpit in one of our great cities in which he declared that he and his church were concerned "with manology and not theology." He does not seem to know that God is a real person, and that man's supreme need is salvation from God.

Modern preaching has sounded too continuously and exclusively "the vox humana" instead of "the vox Dei."

Multitudes of preachers and people, who call themselves Christians, seem to have lost interest in the things of the Spirit and to have no confidence in spiritual forces. They rant about this reform scheme and that; but they ignore the indispensable experience of regeneration.

They never tire of saying "religion is a life," by which they seem to mean that good behavior is the sum and substance of religion without reference to the living God and the divine life in the souls of men. But the good behavior of which they make so much is impossible without religious faith.

It is well enough to declaim about the beauty and glory of "the Sermon on the Mount;" but it should never be forgotten that no man ever has obeyed "the Sermon on the Mount," or even can obey it, without the supernatural help and grace of the Preacher on the Mount. The pre-eminent office of Jesus Christ is that of a Saviour. He came "to seek and

FOR YOUTH.

TRY

You can't fell trees without some chips;

You can't achieve without some slips. Unless you try you wonder why Good Fortune seems to pass you by. Success is not for those who quail—And then, with courage twice as great, She gives her best to those who fail, Take issue once again with fate. 'Tis better far to risk a fall Than not to make attempt at all.—E.V.

THE FORESTRY PRIMER

(Preserve for Reference.)

LESSON FOUR

Forest Use and the Growth of Uncle Sam

Uncle Sam is growing. The Framers of the Declaration of Independence little dreamed of this growth, as is shown by a fact known to all of us. The early law makers provided for months to elapse after the vote for President was taken and before the electoral college met. They did this because of the distances the electors had to travel. There were no means of quick communication. Today we know who has been elected President within a few hours after the polls close.

One of the main reasons we are able to get this information quickly is because forest trees have been transformed into telegraph poles and parts of telegraph instruments. Over the wires strung on these telegraph poles the news of the world is carried and placed before us within a few hours after the events occur.

Just as telegraph poles marked the westward advance of civilization, so other products of the forests have kept pace with Uncle Sam's growth, and made it possible. As he grew he

to save that which was lost." (Matthew xviii:11 and Luke xix:10.)

But in our day it is somewhat widely denied that anyone is lost; and if no one is lost there is no need of a Saviour, and no occasion for repentance and faith. If sin is no more than a misfortune, why should a divine Redeemer be required to purge us from its guilt and power?

If, on the contrary, sin is departure from God, it cannot be cleansed with anything short of a penitential return to God.

These essential truths underlie both the need and the possibility of a real revival of religion. Until they are accepted and acted upon, it is idle to expect the revival for which many are calling.

The people must hear and heed again the Voice of the Lord crying, "Return unto me; for I have redeemed thee," (Isaiah xlii:22.) When they return unto Him "with their whole heart," they will become His people and He will be their God.—and that will be the revival of religion in the land.

Does all this seem to be "old fashioned cant, quite out of date?"

Very well, let us see if any revival of religion can be brought to pass otherwise. Let our "reformers" see what they can do in the way of reviving religion among the people.

All the revivals of religion recorded in history began under the ministry of revived preachers. To begin such a work does not require a great multitude. A dozen holy men, wholly devoted to God, can set a nation afire. One man—John the Baptist—stirred all Israel. And "the Holy Club," composed of less than a score of men, began the revival of religion by which England was saved in the eighteenth century.

had to have more houses: down came the trees. He had to have more barns: down came the trees. He had to build schools and churches: down came the trees. He wanted wood to make music and toys for those homes: down came the trees. He had to have farm implements: down came the trees. The only fuel he knew for years was wood: down came more trees. Coal was found and, strange as you may think it, there was a great demand for wood because of this discovery. Wood must be used in mining coal.

Uncle Sam became crowded on the Eastern Seaboard. He began one of the most remarkable of civilized developments recorded in history—the settlement of the West. Then came the railroad, and again Uncle Sam turned to his forests. Trees were cut down for millions of railroad ties upon which to lay the steel rails that were to bind the people together in one great nation. Those who wrote that epic of the West on the pages of history had to have new homes. Down came more trees. Those home had to have all the things other homes had. Down came more trees.

The annals of your country have been written across the pages of history because of trees, and the time has come to give thought to what the historian of the day will write about it one hundred years from now. Every step of Uncle Sam's onward march has been made possible because and by means of trees. There have been so many that little thought has been given to the future. Census figures tell of great jumps in population. Unless wood is provided for this growth in population we face the terrible situation of such treeless countries as China, with her twice yearly over-flooding of the "River of Sorrow," and her other rivers.

What do the two words, natural resources, mean to you? They should mean all the great storehouses of wealth that a wise Nature has stocked for us. Some men and women inherit wealth; they proceed at once to spend it without thought or care. Others put this wealth to wise use, letting it produce more wealth, more work and more prosperity.

From Nature the people of the United States inherited a wealth of natural resources. Many of these we have spent recklessly because of the very immensity of them. They seemed beyond the possibility of exhaustion. The forests are one of our natural resources that we have spent with a free hand. We have not protected our inheritance, but let it fritter away before the assault of fire and waste. We are really only beginning to attain a mature vision of what this resource means to us. We are just commencing to audit the books of our forest inheritance and to find that we have cut seriously into our capital.

You cannot always draw from a bank unless you put something in now and then. Man must give back to Nature part of what he takes. He cannot reap without sowing. We must see to it that the foundation upon which Uncle Sam has builded and is building is made sure, lest the very greatness that is now the marvel of the world become his undoing.

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FOR CHILDREN

THEIR TELEPHONE

Two spiders stretched a telephone From a pear to an apple tree, Then sat them down at either end- To see what they could see.

"Hello!" said spider Number One To spider Number Two. "A fly is coming down your way; Now see what you can do."

"Speak louder," answered Number One "I can't hear what you say." "Too late," replied his crafty friend; "The fly has gone away."

"Hello! Hello! Dear me," he said, "I wonder what's the matter!" Then turned his eyes around to see What made the dreadful clatter.

A bird in flying through the air Without the least intention Had brushed its wing against the wire And broken the connection.—Ex.

WITH THE COUNTRY FOLKS OF CHINA

The Chinese classify themselves as scholars, farmers, merchants, and workmen. So it will be seen that the farmer ranks high in the scale, with only the men long in his fields, with no protection from the blazing sun and with apparently no thought of a period of rest. And the farmer's wife is usually just such another laborer. Frequently men and women are seen toiling side by side, and where four-footed beasts are unattainable women as well as men are hitched to the plow.

The farmer in China who raises produce for market has some exceedingly odd ideas with reference to classifying it. For instance, cucumbers and sweet potatoes are classed as fruits. The Chinese eat cucumbers with the rind on. The sweet potatoes are peeled, cut into slices, and eaten raw. Several kinds of melons are raised by the Chinese farmer, but instead of eating the pulp of the melons, as is our custom, the people throw away the pulp, which is considered worthless, and eat the seeds, which are regarded as a delicacy.

In sections of China rice fields are seen, stretching for miles under water. These large stretches are cultivated by coolies, using boats and even tubs by means of which they propel themselves from one portion of the field to another. It is an odd sight. In some of the larger fields there are little shacks built here and there on slight eminences, completely surrounded by water.

The Chinese farmer lives in close companionship with his animals and poultry, especially with the poultry. Ducks, chickens, and geese wander at will through the farmer's residence. The entrance to his pigsty is adjacent to his own doorway. Not infrequently the pig and the farmer dine together. The Chinese farmer's wife has some odd ways of keeping her hens from sitting. One of these is to fasten a collar of straw around the neck of the hen. According to the Chinese idea, the hen is so taken up with contemplating this novelty that she forgets the desire to sit. An American visitor in a Chinese country home heard a hen making a peculiar noise. On investigation she found a hen blindfolded by a cloth tie around her head and making efforts to keep herself balanced upon the slender limb of a tree. On inquiring the meaning of this treatment the

visitor received the answer: "You see, Honorable, the hen wants to sit, and I wish her not to. So I am curing her. You see, if I take up her thoughts with trying to balance herself on the limb, she will forget all about wanting to sit."—Christian Advocate.

THE GREATEST GIFT

Every morning the Bonnie Lad walked through the wood to the hut where wee Grandmother lived, taking her food. And every morning on the branch of the greatest tree in all the woods perched a little lark, singing as if her tiny throat would burst with the beauty of her song.

The Bonnie Lad would stop, set his basket on the brown earth, and listen. Soon his moccasined feet would begin dancing. The longer he danced, the louder sang the little bird.

Never was he in too great a hurry to stop and listen, never impatient. And always, as the little lark finished her gay song, he would blow a kiss to the little bird and call:

"Thank you, little lark. I love your gay songs!"

The heart of the little lark would swell with pride. Then away she would go, hippety hop, hippety hop.

But every day, just at the time for the Bonnie Lad to appear with his basket over his arm, the little lark would be sitting on the limb of the greatest tree, singing, singing, waiting to greet her little friend.

And the Bonnie Lad would come sauntering along, whistling and talking to the squirrels and birds, who had grown to know him as their friend.

But always when he came to the greatest tree, he would stop and listen to the little lark. And always before he left, he would blow a kiss to the little lark and with it send his:

"Thank you, little lark. I love your gay songs!"

But one day he added:

"After tomorrow I shall come no more, my dear dear little bird. For Granny is coming to the village to live with us. And although we are very poor and food will be very scarce, we are, indeed, most happy to have her."

The song of the little bird slipped into a minor and she seemed very sad and forlorn.

But as usual the Bonnie Lad blew the little lark a kiss and a grateful "Thank you."

On the last morning of the Bonnie Lad's visit to wee Grandmother, he brought a bagful of crumbs for the little lark.

As he turned to his basket to get the crumbs he thought:

"I hope the little lark will like her dinner. For I have gone without my supper to bring her this gift."

But when the Bonnie Lad turned again, there stood a beautiful princess, and the little lark was nowhere to be seen.

"Why, why!" gasped the astonished lad, "who are you? And where is my little lark?"

"I am your little lark," smiled the beautiful princess, "and you are to come and live with me and my father, the king, in our palace. And forever and ever you and your family shall be happy and have many bags of gold."

"But I don't understand," frowned the Bonnie Lad, gazing in admiration at the lovely vision before him.

"You see," the princess explained, "An old witch turned me into a bird on my sixteenth birthday. 'You will be a bird always' she had shrilled, 'Unless you find the lad with the

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.

"Cast thy burden on the Lord, Only lean upon his word; Thou shalt soon have cause to bless His eternal faithfulness."

He will gird thee by his power, In thy weary, fainting hour; Lean, then, loving, on his word; Cast thy burden on the Lord." —Author Unknown.

CONGRATULATIONS TO MRS. W. P. McDERMOTT

The Little Rock Conference is honored in the distinction conferred upon its Conference Corresponding Secretary, Mrs. W. P. McDermott. Last week she was awarded the silver trophy for 1926 from the Chamber of Commerce as being the most useful and unselfish citizen of Little Rock.

ON TABLET IN ELZA-STEPHENS HALL

In 1926 nine names from Little Rock Conference W. M. S. were placed on the Tablet in Elza-Stephens Hall of the Woman's Building in course of erection at Mt. Sequoyah, and we regret that one of these was inadvertently dropped from the Annual Report of Mrs. S. W. C. Smith published in this Dept. last week. The women who were thus honored are: Mesdames T. M. Thompson, E. C. Wilson, C. L. Cabe, Lou Hotchkiss, C. F. Elza, S. B. Proctor, F. M. Williams, W. H. Pemberton and H. L. Remmel.—V. C. P.

NOTICE FROM SEARCY AUXILIARY

The W. M. Society's Annual meeting will convene at First Methodist Church, Searcy, Ark., March 29. Please send the names of delegates and visitors to Mrs. A. P. Strother, Searcy, Ark. Details of entertainment are being worked out and auxiliaries are asked to send in the names of those who expect to attend. This will facilitate the business of making arrangements for homes for all. As soon as names are received, homes will be assigned, and dele-

'greatest gift.' And I have found him," she added gaily.

"And what is the greatest gift, my Princess?" the lad inquired.

"Why, don't you know?" smiled the Princess. "The greatest gift is kindness, my friend."

So together the Bonnie Lad and the beautiful Princess hurried toward the palace.

And as they walked, hand in hand, the Bonnie Lad begged:

"Sing for me just one more little song."

And the Princess opened her lovely mouth and sang another gay little song.

And the Bonnie Lad bowed low and blowing her a kiss, smiled back:

"O, thank you, for your happy song, little Princess! And will you sing for me every day?"

"Indeed I shall," answered the Princess, "forever and ever, I shall sing for you my happy little songs."

And for all I know my dears, the Princess is still singing to her Bonnie Lad.—Helen G. Green in Ex.

gates notified of the arrangements made. Please help the entertainment committee at Searcy by complying with this request.

NEW AUXILIARIES IN N. ARK. CONFERENCE

Adult auxiliaries have been organized at Huntington in the Booneville District and at Pottsville in the Conway District. So glad to have these splendid women join our ranks and wish for them a most successful year.

Miss Gladys Hensell, of Batesville, who took her A. B. degree at Scarritt College last June is now in nurse training at Polyclinic Hospital in Philadelphia, Penn.—Mrs. R. A. Dowdy, Conf. Pub. Supt.

CHILDREN'S WORK AT WARREN

Mrs. Lewis Ederington of Warren, re-elected Supt. of Juniors for 1927. She has had a very successful year. This group of children are loyal missionary workers.

Report for 1926

They have six members on their Baby Roll.

24 members in Jan. and thirty-two in Dec., 1926.

1 promoted to Young Peoples Society.

2 moved away.

24 Flower Showers and one gift Shower.

14 magazines sent to the country.

7 scrapbooks made and sent to St. Marks Kindergarden in New Orleans.

1 bundle of sheets sent to the Lepers.

7 subscribers to the "Y. C. W."

1 Valentine Basket of fruit given to needy children.

11 pairs of hose sent to Orphans Home in Little Rock.

Doll and clothes valued at \$6 sent to the Doll Festival in Japan.

Amount of money sent to the Conference Treasury for pledge and dues is \$49.99.

Amount spent on local work \$28.00.

Total \$77.99.

Mrs. Ederington has as her assistant for this year Mrs. Vernon McKimmey. Mrs. Cline McKay was the assistant for last year.—Mrs. T. J. Knight, Supt. Publicity.

WALDRON AUXILIARY

We have a membership of thirty-two, and the following is our Financial report for the past year:

Table with 2 columns: Item and Amount. Dues \$97.75, Pledge 50.00, Belle H. Bennett Memorial 17.70, Scarritt Loan 4.00, Mt. Sequoyah 4.50, Box Supplies 8.25, Charity 121.10, Local work 260.48.

Total \$566.78

We have had our three Study classes, and with a full corps of officers for the coming year. Mrs. Hettie Stone is President, Mrs. John R. Cox, is Treas., one Supt. of Y. P., Mrs. J. W. Williams and Supt. of Children Mrs. L. L. Sullivan.

Rev. E. E. Stevenson, our pastor read the installation Service and the

auxiliary sang "Praise God From Whom all Blessings flow," as a praise song for our blessings during the past year.—Mrs. Dora May, Sec.

BIBLE AND MISSION STUDY

Mrs. John W. Bell, Supt.

The year of 1926 was scarcely long enough. It came to a close almost too soon for our Study department as some of our Missionary Societies did not complete the required amount of study. Yet we are happy to report that ninety societies did finish up on time. I have, with pleasure, mailed out to this number their Diplomas and seals. These Societies deserve far more credit than this little badge of honor for their faithful and excellent cooperation. To study our Bible and Mission textbooks means more than just receiving Diplomas and seals. The educational advantages our women receive far outweigh all else.

While this has not been a year of great growth in numbers, but it has been a time of development in individuals and in groups. We feel the success of this year's work is measured, not so much by an increase of numbers, as by the spirit of cooperation, which has greatly increased. The books our women have studied were more definite and decisive in their makeup, thus giving to our classes clearer views and more practical knowledge. They were more educational and grasped the attention of our women. Many of the Superintendents write me their class attendance was larger. The outlook for the future in our educational work is encouraging.

The past year has been a busy one, with increased correspondence. The desire on the part of the Auxiliary Superintendents for efficiency and development has kept us in close touch with each other. It has been a joy to me to work with my splendid team of Superintendents of Study. The pleasant association with kindred spirits and loyal co-workers caus-

GIRLHOOD TO MOTHERHOOD

Iowa Woman Found Lydia E. Pinkham's Vegetable Compound Always Helpful

Vinton, Iowa.—"When I was seventeen years old I had to stay at home from school. I finally had to quit school, I was so weak. I suffered for about two years before I took Lydia E. Pinkham's Vegetable Compound, then I picked up one of your books and read it. I began taking the medicine. Now I am a housekeeper with six children, and I have taken it before each one was born. I cannot tell you all the good I have received from it. When I am not as well as can be I take it. I have been doing this for over thirteen years and it always helps me. I read all of your little books I can get and I tell everyone I know what the Vegetable Compound does for me."—Mrs. FRANK SELLERS, 510 7th Avenue, Vinton, Iowa.

Many girls in the fourth generation are learning through their own personal experiences the beneficial effects of Lydia E. Pinkham's Vegetable Compound. Mothers who took it when they were young are glad to recommend it to their daughters.

For over half a century, women have raised this reliable medicine.

es me to face the new year with renewed zeal and enthusiasm.

As a definite result of our close fellowship and cooperation I submit the following statistical report of our years work:

Reports received	385
Adult Bible Classes	161
Members in Bible study classes	3,618
Mission classes	217
Members in Mission classes	4,801
Young Peoples Bible classes	10
Young People in classes	195
Young People's Mission classes	27
Young People in classes	588
Junior Bible classes	20
Juniors in classes	256
Junior Mission classes	108
Juniors in classes	1,403
Reading circles	4

WILMAR AUXILIARY

The Woman's Missionary Society of Wilmar held its first social meeting for the year in the beautiful home of Mrs. T. A. Wise.

Twelve ladies were present. A splendid program on the Meaning of Christian Stewardship, was given, led by Mrs. W. S. Anderson, and you have to see her programs to appreciate them, they are interesting.

The Society under the leadership of its president, Mrs. J. M. Johnson, is well organized and the members have the true missionary spirit.

Mrs. Johnson is an untiring worker, and she surely knows how to keep her co-laborers at work.

Our society was on the honor roll in 1926. Wilmar is going forward in every phase of the church work. Mrs. Wise is a charming English woman and served us with delightful refreshments.—Mrs. E. D. Hanna, Supt. Pub.

N. ARK. CONF. W. M. S. TREASURER'S REPORT FOR 4TH QUARTER, 1926.

Dues	\$ 3,359.09
Pledge	3,542.86
Retirement and Relief	3.95
Scarritt Funds	156.22
Life Members	50.00
Bennett Memorial	1,834.93
Week of Prayer	1,025.70
Special	50.00
Bible Women	265.50
Scholarships	420.00

Total to Council Treasurer	\$10,708.25
Conf. Expense received	63.85
Rural Deaconess Support.	1,863.90
City Missions	62.50
Supplies	1,382.51
Other Funds	632.25
Local Work	21,156.07
Credits at Council	469.00

Grand Total	\$36,338.33
Total Deposited this quarter	11,017.51
Y. P. Scholarship held from previous quarters	92.30

Conference Expense	\$11,109.81
Mt. Sequoyah Bldg.	63.85
Error of local Treas. (refund- ed)	5.70
Refund on checks	24.56
Borrowed	7.45
Council Treasurer	300.00
	10,708.25

Conference Expense	\$11,109.81
Balance Nov. 23, 1926	262.55
Received Conf. Expense	63.85
Mt. Sequoyah	7.45
Borrowed	5.70
	300.00

Disbursed	\$ 639.55
Bal. on books (Mrs. Bell)	1.20
Arkansas Methodist	300.00
Diplomas (Mrs. Bell)	7.00

Mrs. Zellner (For Mt. Seq. Building)	5.70
Checks turned down (local Treasurer)	32.43
Error of local treasurer refunded	24.56
Y. P. Schol. held from previous quarter	54.80
Japanese Schol. held from previous quarter	25.00
Goodloe Schol. held from previous quarter	12.50
Officers Expense	121.25
District Secretaries	86.38

Total	\$ 670.82
Jan. 15, 1927	639.55
You will readily see we lack \$31.27 of having enough to pay out. Fourth quarter's belated reports deposited covers the shortage, which will be easily adjusted when the first quarter's reports with Conference Expense comes in.	31.27

Names of Bible Women and Scholarships and their supporters will be given in the Annual report.—Mrs. W. A. Steele, Treasurer, Van Buren, Ark.

ARKADELPHIA AUXILIARY

An occurrence of unusual interest was the installation of the officers of Arkadelphia Missionary Society and circles by the pastor Dr. J. L. Cannon Sunday Jan. 23, 1927. With the president, Mrs. Alvah Greene, Conference Treas. Mrs. O. O. Meets, Supt. of Y. P. Mrs. Will Huie, Supt. of Juniors Mrs. Matt Ellis and a full crop of officers the year starts well.

The service follows as a suggestion for other pastors to use.

Installation Service of the Woman's Missionary Society

SUGGESTIONS

1. Let some member of the society advance to the front of the audience, and call the roll of officers-elect, who shall take their places in front of the chancel as their names are called.

2. The pastor advancing to the front shall conduct the services.

3. The service should seek to impress upon the minds of the several officers that they are representative of the whole church, and not the women only.

SERVICE

Friends, you have been chosen by your colleagues to the several places of responsibility and trust to which you have been elected. Since your election, you have had time to consider whether you are disposed to give yourselves to these several tasks. If by this time you have decided that you have not the disposition, nor the qualifications for this work, it will become your duty to decline the office to which you have been elevated by your group.

REQUIREMENTS & QUALIFICATIONS

1. Ques. Will you be diligent in the discharge of the duties of office to which you have been elected?

Ans. I will endeavor so to be, by the help of God.

2. Ques. Will you give yourselves diligently to the task of dispensing missionary information to the whole church as opportunity may be had, and occasion demand?

Ans. I will so do, to the best of my ability.

3. Ques. Will you seek by every means available to educate the youth of the church, both in the Sunday School, the Missionary Society, and the Epworth League, in the great Bible doctrines of stewardship and Christian liberality?

Ans. I do accept this as part of my duty, and will so labor by the help of God.

4. Ques. Will you seek to lead blameless lives, holding the mystery of the Christian faith in pure hearts, and walking after the example of our Lord and Master?

Ans. I will so do by the help of God.

Let us Pray.

PRAYER OF CONSECRATION

Almighty God, who hast appointed divers means and agencies for the work of the church and the salvation of the world, mercifully behold these, thy servants, now called by thy Spirit to the holy tasks and delicate duties of the whole church. Replenish them with the truth of thy doctrine, and so adorn them with innocence of life, that by word and godly example they may faithfully serve thee in the offices to which they have been elected in the church, to the glory of thy name, and the edification of the church in missionary intelligence through the merits of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Ghost now and forever. Amen.—Mrs. R. M. Huie Jr., Pub. Supt.

INTERESTING LETTER FROM CHINA

Margaret Williamson Hospital

Dear Friends:

Christmas among the "foreigners" at Margaret Williamson Hospital as well as among the Chinese folk who have friends in America begins early and lasts long after the day. Our Christmas festivities at the hospital, however, began with the passing around to the wards and clinic of the dollars that were to vie with each other in spending power for decorations. Such fun decorating!—all scraps of paper cleared away by seven o'clock on the night before Christmas and when Christmas day dawned walls and ceiling called out "Merry Christmas" to all, called it out in snowy Chinese characters, in English words, in garlands, Christmas trees, candles, and little old Santa Clauses in corners. The nursery with its more than forty tiny infants was beautifully bedecked though the kiddies knew it not. Eight of them seeing the light of the world for the first time Christmas Day.

The Christmas Eve entertainment brought before the eyes of those who looked on—and the little chapel was crowded to its capacity—a picture of the spirit of Christmas through a pageant, "The Light of the World." During the pageant an invisible choir sang many of the beautiful old Christmas carols. The evening's program ended with the story of a White Christmas and bringing of "White gifts for the King." The gifts were for an orphanage in the city and for the children of our street Sunday School.

A dozen or more nurses with their sweet voices wakened the sick and the well with carols early Christmas morning. The Christmas trees in the homes and wards of our hospital fairly were the first joys of rising. We gave toys from the boxes from America to the children of the wards, watching their delight. Soon it was time for the Christmas morning service. Dr. Cline, who spoke in Chinese, gave a fine Christmas Sermon. Then came the distribution of gifts for all the folk in the hospital—things from friends at home—and the "Red Bags" full of goodies for each one. The house was filled with Christmas cheer before the day was over!

At the close of this greatest day of all the year a very tired but happy group gathered under soft candle light at Stevenside Bierman from

Language school and Dr. Noyes of Soochow as a guest there were fifteen of us to enjoy Dr. Sloan's excellent dinner and the gracious fellowship of co-workers.

Early in the afternoon of the Sunday following Christmas the Sunday School children began to come,—a throng of them—not living up to the name very well of "Ragged Sunday School" for most of them had clean faces and looked warmly dressed in their padded clothes. Such anticipation shone on their little faces as one sees on little faces the world around at Christmas time. Their little program of song and story over, they too happily took to their arms their bundle of good things being strictly charged not to open them until they reached home.

The official ending of the celebration was the Chinese feast on Monday evening in the dining-room of the Nurses Home, all the Hospital family being invited in. It was great fun—the food was good, the spirit better.

The day's decorations and happy faces are still telling a glad story, and we hope that the real spirit of Christmas will live on through all the New Year carrying its message of Joy of "Peace and Good Will" to all mankind.

Bishop and Mrs. W. N. Ainsworth, the newly appointed Southern Methodist Bishop to China, spent the day with us December 2nd and led our Chapel Service December 29th.

The Native City of Shanghai has begun a registration of Doctors and all of our Chinese doctors were among the first to register. As the hospital is located in the Native City it will also be necessary for our Foreign Doctors to register. Those who are graduates from schools recognized by the Chinese government, or those who have been in practice four years are allowed to register without examination. This is a great advance step as Shanghai has a great number of questionable doctors, both foreign and Chinese.

December 5 the monthly meeting

Improve Your Complexion



Mrs. L. Fisher

Oklahoma City, Okla.—"Sometime back I began taking Dr. Pierce's Favorite Prescription. I had become rundown, weak and nervous. A friend advised me to try the 'Prescription' and now I have taken three bottles and my health is improved wonderfully. My complexion is getting like a school girl's. I can praise the 'Favorite Prescription' for the benefit it has been to me."—Mrs. L. Fisher, 414 N. Lee St.

All dealers. Large bottles, liquid \$1.35; Tablets \$1.35 and 65c. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free advice. Send 10c if you want a trial pkg. tablets.

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.

TULIP INSTITUTE

A Fifth-Sunday Institute was held at Tulip, January 30, with Rev. O. C. Birdwell, pastor Carthage-Tulip, and his people, Rev. J. O. Gold and his people of Leola, Rev. Murray Smith and his people of Dalark participating.

Despite the bad roads the attendance was fine. It was an interesting day. Mr. J. W. Williams, our superintendent at Tulip, led us in a fine Sunday School at 10 a. m. Mr. R. E. Nutt, our superintendent at Carthage, spoke on the Program of Work Chart. Mrs. Hope of Carthage read a splendid paper on the Home and its part in religious education. The writer spoke on Missionary Education in the Sunday School, and How to Use our Literature.

The good people of Tulip took us to their homes at noon and every visitor had a good meal. The program was concluded in the afternoon, leaving the evening service for an Epworth League Rally.—S. T. Baugh.

TULIP COKESBURY

Carthage-Tulip, Leola Circuit and Princeton Circuit agreed to hold a joint Cokesbury School at Tulip Mar. 28-31. They expect to have one of the best Schools in the Conference.—S. T. Baugh.

of the International Student Fellowship was held at our Medical School. Mrs. W. S. New a Chinese woman of great ability was the speaker of the afternoon. Our students furnished special music.

The foreign staff was a part of the group of hostesses to entertain the Shanghai Missionary Association December 7.

The Shanghai Branch of the China Medical Association met at the hospital December 15 and our staff presented the program.

December 6 doctors attended a dinner given in honor of Dr. and Mrs. Duncan of Hangchow. Dr. & Mrs. Main have been in China more than 40 years and are now leaving for England.

Drs. Sloan, Brown, and McDaniel, Misses Hood and Harbert attended Southern Methodist Mission Meeting at Soochow December 11-13.

We are all very happy over the recent conversion of two of our old servants. They were baptized Dec. 26. 5 hospital servants have become Christians since September 1, 1926. One of these servants has been here 32 years.

Dr. Mary Newell Woodbridge joined our group December 6 for 3 months. She was a physician here 1905-1915 when she married Rev. S. I. Woodbridge. Mr. Woodbridge died recently and she has come back to try her strength in medical work and "brush up" on medical knowledge. This is the third doctor within the last six months who has come to us for a short post graduate study.

Our annual Christmas appeal for local subscriptions to the hospital has resulted in the receipt of gifts to date of \$997.82 from foreign and \$102 from Chinese friends.

ST. CHARLES COKESBURY

A Cokesbury School has been planned for Pleasant Grove Church on the St. Charles Circuit to be held Feb. 28-Mar. 3. An interesting organization meeting was held in DeWitt and they expect a fine class.—S. T. Baugh.

GILLET COKESBURY

A Cokesbury School has been organized for Gillett to be held March 7-10, and Rev. J. W. Mann has been secured as Instructor. They are expecting a fine school.—S. T. Baugh.

IN THE TEXARKANA AND PRESCOTT DISTRICTS

I have just returned from a great week of service in the Texarkana and Prescott Districts. Places visited were Mena, DeQueen, Lockesburg, Ashdown, Foreman, Nashville, Murfreesboro and Glenwood. At each of these places I was on double duty representing Brother Simmons in the Mission Special Campaign as well as looking after our Sunday School work.

At Mena I spoke three times and found the best congregations I have ever seen at that place and the spirit was simply fine. Brother Goddard is putting on the Mission Program and looking after every other interest of the church. He has taken over four rural churches and is organizing Sunday Schools. A Training School was organized to be held there in the early summer.

At DeQueen I found Bob Cannon just in from his afternoon appointment. Bob has taken over four afternoon appointments in the rural territory surrounding DeQueen. A League service, a Quarterly Conference, and a meeting with the Workers' Council as well as a preaching service to a house full of people filled up the Sunday night program. Brother Brewer was on hand and happy. I had a big job trying to fill his shoes at the preaching hour, but he was kind enough to sit there and boost. No man among us like Bro. Brewer. Cannon is looking well after the Mission Special and feels sure he will get his quota. He is to have a Training School in June, but he is not waiting for that. Within a few weeks he will have a fine class ready to take the examination on Principles of Teaching. Monday morning Bro. Gatlin came over from Lockesburg and furnished conveyance for Cannon and myself for the trip to the Lockesburg Community Center. After a feast such as only Mrs. Gatlin can prepare we met the workers at the new church and had a delightful conference in the interest of the Mission Special and the Training Program. Gatlin says there is no doubt about his Special for Missions. Cannon will teach in his School of Missions. He will also have a two-unit Cokesbury school a little later. That new church at Lockesburg is a revelation of what a man can do who knows how and of the loyalty and vision of the Lockesburg people. It is a real beauty and equipped for doing a standard "B" type of Sunday School work. J. D. Baker was wait-

ing at the train when I got to Ashdown Monday afternoon and Mrs. Baker had old fashioned smoked country sausage for supper. After that I did not feel much like speaking Monday night, but a splendid group came out and we had a good time. Ashdown will put on the cultivation program for Missions and pay her appointment in full. We are going to have a Training School there the last week in May. Tuesday Baker hitched up his new Ford and carried Durham and myself over to Foreman where we found Leonard and his people all set with a banquet at the church. I have never seen a finer group meeting than we had there Tuesday night, Baker, Durham, Leonard and I all got to make a speech. Leonard is happy and confident that the Missionary program will go over big on his charge. We also arranged for a Cokesbury School to be held there in early spring. At Nashville Wednesday I found Roy Fawcett working as only Roy can, getting up a big attendance for our Wednesday night service and he succeeded. The best gathering I ever saw at Nashville in the week. Roy will not only get his quota at Nashville, but will help his neighbors in the campaign. He is to conduct his own Training Class. The Bishop made a good job of it when he sent Fawcett to Nashville. At Murfreesboro we found Cagle studying Missions, getting ready for his people next Sunday. He already has his Mission Schools organized and will put over the program of the Church. The roads were so bad that we were two hours late getting into Glenwood so we found the preacher had given us up and gone hunting. But Yancey is O. K. and will have a Standard School in August.—Clem Baker.

COURSES AND FACULTY FOR LITTLE ROCK LEADERSHIP SCHOOL MARCH 14-18

The Ninth Session of the great Leadership School to be held at First Church, Little Rock, the week of March 14-18 promises to be the greatest of all sessions. Surely we have secured the greatest faculty ever assembled on the American continent for such a school. We give them as follows:

General Units

1. Pupil, Study, Miss Fay McRae, Little Rock.
2. Principles of Teaching, Prof. H. W. Means, Little Rock.
3. The Sunday School, Rev. Clem Baker, Little Rock.
4. The Gospel of St. John, Dr. Thomas Carter, Vanderbilt University.

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To whole families ages 1 to 60.

Policies issued to adults for Whole and 20-Premium Life, Endowment at 60, 65 or 70, Disability-Annuity, Term and Sick and Accident; to children for Term to 16, Whole Life and Endowment at 21.

Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and "cry for it" when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. "Prepare to prevent their troubles."

The Association has \$225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date \$300,000, saved \$150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write to-day for information desired, plans, rates, and application blanks, giving exact age.

Methodist Benevolent Association

J. H. SHUMAKER, Sec., 808 Broadway, Nashville, Tenn.

- 5. Amos and Hosea, Prof. J. H. Hicks, Southern Methodist University.
- 6. Program of the Christian Religion, Dr. A. C. Shipp, Little Rock.
- 7. The Home, Mrs. John A. Rice, Tulsa, Oklahoma.
- 8. Hymnology Dr. Charles C. Washburn Scarritt College.
- 9. Making the Church Missionary and Socially Minded. Rev. J. F. Simons, Little Rock.

Specilization Units

- 10. Beginner Materials and Methods, Miss Willette Allen, Atlanta, Ga.
- 11. Primary Pupil, Mrs. W. B. Ferguson, Oklahoma City, Okla.
- 12. Junior Materials and Methods of Teaching, Mrs. E. W. Wilson, Muskogee, Okla.
- 13. Int.-Senior Administration, Rev. P. W. Quillian, Camden, Ark.
- 14. Young Peoples' Department Administration, Mr. O. S. Gates, Nashville, Tenn.
- 15. Adult Department Administration, Dr. H. H. Harris, Emory University.
- 16. Educational Task of Local Church, Rev. J. Q. Schisler, Nashville, Tenn.
- 17. The Curriculum, Dr. C. A. Bowen, Nashville, Tenn.
- 18. Rural Sunday School Management, Rev. A. W. Martin, Conway, Ark.

Enrollment cards are in the mails this week. May we not ask all who expect to attend this School to send in enrollments at once and thus accommodate the local committee.—Clem Baker, Executive Secretary.

DR. F. N. PARKER SECURED FOR LITTLE ROCK SCHOOL

We are happy to announce that Dr. Franklin N. Parker, dean of the School of Theology at Emory University, has been secured to deliver the Devotional Addresses at the Little Rock School. Dr. Parker will speak at the same three periods each day allotted to Dr. Clovis Chappel last year. It will be remembered that Dr. Parker is one man in the church that after being elected bishop turned it down because he could do a greater work in training young preachers for the ministry. Every preacher in Arkansas should hear Dr. Parker in this series of addresses.—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERINGS LITTLE ROCK CONF. FOR JANUARY
Second Report

Bearden	\$ 8.14
Parkdale	1.90
Walnut Springs	1.10
Traskwood	2.00
Lockesburg (2 months)	8.90
Bingen	.69
Huttig	5.86
Trinity	2.05
Capitol View	15.00
Harmony Grove	20.00
Wesson (2 months)	7.59
Camden	15.00
Ashdown	5.00
Mt. Ida (Buckner Ct.)	.63
Smyrna (Umpire Ct.)	1.30
Prescott	11.15
Bethlehem (Dalark Ct.)	1.10
Central Ave., H. Spgs.	20.00
White Hall (P. B. Ct.)	3.37
Fordyce	10.00
Norphlet	6.85
Hatfield	3.00
Wilmar	4.73
Magnolia (Dec. & Jan.)	18.00
Mt. Zion (Swan Lake)	1.25
Bryant	1.50
Pulaski Heights	7.93
Center (Sheridan Ct.)	.55
Newton's Chapel	1.50

Wilmott	5.15
Total	\$189.29
First Report	265.92
Total for January	\$454.32
—C. E. Hayes, Chairman.	

THE VALUE OF THE COKESBURY TRAINING COURSE TO THE SMALL SCHOOL

Every person interested in the work of the Sunday School is concerned with the results produced with various plans of work. Naturally, our workers want to know what results can be reasonably expected of Cokesbury Training Classes and Schools.

Rev. I. L. Claud, superintendent of Training in the Batesville District, knows from actual experience what this training work will do in the local school. He says in part:

1. The Cokesbury courses create in community and church a respect and sentiment for Sunday School work never before known.
2. It awakens interest and arouses enthusiasm in the workers.
3. It gives a taste for training; the people want more.
4. It helps to solve the real problems of the local schools.—A. W. M.

FINE COKESBURY SCHOOL AT SCRANTON

With an enrollment of thirty-two and twenty-five credits the Cokesbury School at Scranton the past week was a splendid success. Rev. C. J. Wade is the pastor and had everything in fine shape for the school. The people of Prairie View co-operated splendidly in the school. Ten of them in addition to the pastor came every night through the mud and rain. Rev. J. W. Harger is the pastor of this loyal and enthusiastic church.

Rev. W. F. Blevins, field secretary for the Conference Board of Finance, shared the privilege of teaching in the school with the extension secretary. He also did his full part in sharing the splendid hospitality of the Scranton folks. Brother Blevins is rendering some fine service in a number of Cokesbury Schools during the winter and early spring.

A social hour after the class work had been finished on the last evening added to the fellowship and value of the school. Delicious refreshments were served by the Scranton people.—A. W. M.

COKESBURY SCHOOLS SCHEDULED FOR WEEK OF FEBRUARY 14-17.

- Calico Rock: Sunday School Worker—Rev. I. L. Claud.
 - What Every Methodist Should Know—Rev. J. W. Johnston.
 - Colt: The Small Sunday School—A. W. Martin
- A. W. M.

STANDARD TRAINING SCHOOLS

The following schedule has been made for the Standard Schools in the North Arkansas Conference: Conway, February 14-18. Forrest City, April 18-22. Ft. Smith, April 25-29. Rogers, May 2-6. Paragould, May 30-June 3. Booneville, July 11-15. Newport, August 22-26. Batesville, August 29-Sept. 2. Jonesboro, September 5-9. Clarksville, October 3-7. Harrison, not definitely fixed. Helena, Searcy, Blytheville, not definitely fixed.—G. G. Davidson, Conf. Supt.

EPWORTH LEAGUES.

ORATORICAL CONTEST

Miss Essie Ford, Fayetteville District secretary writes that the Paragould District Oratorical Contest was held at Walnut Ridge Jan. 30, and Miss Winifred Polk of Corning is the winner.

NORTH ARKANSAS ORATORICAL CONTEST

Rev. Ira A. Brumley authorizes the announcement that the North Arkansas Conference Oratorical Contest will be held at Gardner Memorial Church, North Little Rock, on Feb. 15. Entertainment will be provided by the Senior Epworth League.

CONFERENCE ORATORICAL CONTEST

The Little Rock Conference Oratorical Contest will be held at First Church, Little Rock, Saturday, February 12, 2 p. m. The judges are Mrs. E. T. McDermott, Mr. J. S. M. Cannon, and Dr. James Thomas. Miss Olive Smith, Miss Effie Bannon and the writer constitute the Conference Committee.—S. T. Baugh, Chairman Conf. Com.

REGIONAL ORATORICAL CONTEST

The Epworth Oratorical Contest for the Region composed of Oklahoma, Louisiana and Arkansas, will be held at First Methodist Church, Conway, Arkansas, Saturday February 26, at 2 p. m.

All contestants should be on hand promptly at the appointed time and place with certificates showing their selection by their Conference judges.—S. T. Baugh, Chairman Region No. 3.

ATTENTION

North Arkansas Conference Epworth League February 6-13 is Junior-Intermediate, Conf. Supt.

ADOLESCENT WORK.

We have added an adolescent superintendent to each District staff and are planning for some aggressive work in this department. These superintendents will be in the Little Rock School and will have an opportunity to study the work under Mr. Gates who is superintendent of this work in the General Board. At this time this group will determine along what lines they will proceed in organization for the adolescent work in the Conference.

We expect to have a Conference superintendent for this section of our work and give it the same careful consideration that we have given to the elementary work.—G. G. Davidson, Conf. Supt.

OUR SCHEDULE FOR THE YEAR

Most of the time since conference has been given to planning with the District groups for the work of the year. This work is about complete and we have a full year's work before us. With 14 Standard Schools, 50 Junior Schools and 76 Cokesbury Schools fixed as our goal we will have a full year of training work. We have planned for 27 Institutes to be held in March and April. This is an average of three group Institutes to the District. There is a purpose on the part of our leaders in nearly every field to put over the program or rather to do the work which is so necessary to the ongoing of the Church that the outlook is bright for a great year in Sunday School work.—G. G. Davidson, Conf. Supt.

ate Week and should be observed by every church. Let me urge this.

There are prepared, for use, most excellent programs, in the Junior-Intermediate Epworthian.

Let the Senior Leaguers honor this week's work with the younger groups. Let the local pastors interest themselves in those who are soon to grow into more useful Leaguers, because older grown and better trained in service. In no department of the church is their greater need for deepening the interest than right during these years. If held to the church program now, later the fruits will appear. Formative years—the adolescent period—is the turn of the tide. Hold it, pastors. It pays.—Editor.

JANUARY REPORT OF EXTENSION AND FIELD SECRETARY, LITTLE ROCK CONFERENCE

Following is report of my work for January.

Worked in the following Districts:

Asthma Left and Never Returned

Got Entirely Rid of the Disease After Suffering 17 Years.

Asthma sufferers will be deeply interested in a letter recently written by Mrs. Mary Bean, Nashua, Iowa. She says:

"I had asthma for 17 years, coughed most of the time and couldn't rest, day or night. I tried everything, but grew so weak I could hardly walk across the room. After taking part of one bottle of Nacor, I could do most of my housework. That was 8 years ago. I recovered completely, am still feeling fine, with no signs of asthma."

Hundreds of other sufferers from asthma, bronchitis and severe chronic coughs have reported their recovery, after years of affliction. Their letters and a booklet full of valuable information about these stubborn diseases, will be sent free by Nacor Medicine Co., 583 State Life Bldg., Indianapolis, Ind. No matter how serious your case seems, write for this free booklet today. It may give your whole life a new meaning.

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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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Modern in every respect. Accommodations and Service "As you like it."

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Millions of Cabbage, Onion and Tomato Plants, 1000 \$1, 500 65c. Prompt shipment, descriptive circular free. CLARK PLANT CO. Thomasville, Georgia.

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DENTIST Eye, Ear, Nose and Throat Glasses Fitted Phones, Office 4-4426 Residence 4-1550 108 W. 9th St. LITTLE ROCK, ARK.

CABBAGE, ONION PLANTS
500 acre field grown plants shipped promptly. Postpaid 100 plants 35c, 200 50c, 500 \$1.10, 1000 \$2. Express or mail collect, \$1 thousand.
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THE WESTMINSTER TEACHERS' BUREAU

Secures suitable teachers, officers and helpers for educational institutions—private, public and denominational—and assists trained, capable teachers and other workers to large fields of service. The Bureau is in no sense a commercial organization. Service free to institutions and at three-fifths of usual charge to teachers.

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For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

FELT STUPID, DULL

Mississippi Lady Says She Took Black-Draught for These Symptoms and Was "Greatly Relieved."

Starkville, Miss.—"I have been a user of Black-Draught for about twenty years," says Mrs. C. E. Buntin, of R. F. D. 5, this city.

"I used Black-Draught first for constipation," continues Mrs. Buntin. "I would feel dull, stupid, and have severe headaches, even feverish. I had an uneasy, tight feeling in my stomach."

"I read quite a bit about Black-Draught. I began using it and soon my bowels acted regularly and I was greatly relieved. I used it every once in a while for about eighteen years."

"About two years ago I found I was having indigestion, a tight smothering in my chest, then severe pain, especially after eating sweets. I commenced taking just a pinch of Black-Draught after meals and by doing this I could eat about anything."

"I gave Black-Draught to my children for colds and headaches. I can certainly recommend it."

Thedford's Black-Draught is recommended by thousands of others for the relief of indigestion, biliousness and simple ailments due to constipation. Safe, easy to take. Costs only 1 cent a dose. NC-171



Pine Bluff, Little Rock, Camden, Prescott, Texarkana and Arkadelphia.

Visited the following pastoral charges: Friendship Ct., Arkadelphia, Arkadelphia Ct., Hot Springs, Sheridan, Carthage, Princeton, Douglassville, Kingsland, Rison, Sherrill, Hope, Fairview Texarkana, Malvern, Keo, Stuttgart, DeWitt, St. Charles Ct., Gillett.

In nearly every charge visited the interest of the Epworth League has been looked after as well as the Sunday School.

Planned an Epworth League Institute and a Sunday School Institute for four charges to be held at Tulip, Jan. 30.

Addressed the Epworth League at Hartsville and Stuttgart, in a full hour's service, and looked after the interest of the Epworth League in particular at Rison, DeWitt, Gillett, Keo, Sheridan, and St. Charles.

Part of this month has been given to personal inquiry about Churches reporting no Sunday School in the Conference Journal. We have organized 5 new Schools; supplied literature to 4 mission schools; discovered about 15 schools running which were not reported to the Annual Conference.

Organized Cokesbury Schools for following places: Rison, Sherrill, Hollywood and St. Charles. Several other tentative dates have been arranged.

Held one Cokesbury School this month; at Sherrill with 18 credits. Delivered 4 public addresses. Wrote 16 articles for publication. Wrote 52 personal letters. Read 7 good books and 21 magazines.

Spent 13 days in the field. Traveled 1,378 miles. Travel expenses \$35.05.

In addition to the above I have done the usual amount of printing for the office, printed the Sunday School Year Book and mailed it, and printed part of the material for the Little Rock Standard Training School.

Have tried to serve as chairman of the Epworth League Oratorical Contest for this Conference. The contest for the Little Rock Conference closes with only one applicant.—S. T. Baugh, Secretary.

ARKADELPHIA DISTRICT JUNIORS AND INTERMEDIATES

A new Junior League is being organized at Arkadelphia under the direction of Miss Vera Mellard, who is a very efficient leader with Juniors and Intermediates, and we are sure this new League will be very successful in carrying out our League program.

The Park Avenue Juniors gave a splendid playette, "The Awakening," the proceeds given to the Mission Special Drive.

Oaklawn Intermediates redecored the League room and are one of the most successful Leagues in the District. Other Leagues that are doing splendid work are Sparkman Juniors and Third Street Intermediates.—Ruth E. Couch, District Secretary.

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And Wall Decorations
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Glass Heads—Steel Points
Harmonize with any color scheme
Moore Push-less Hangers
Securely hold heavy articles
100 pkts. Everywhere
Send for Sample, New Enamel-
ed Cup Hook
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If You Have Piles or Fistula
Write for My Free Book
HENRY F. ALEXANDER, M.D.
Box 893 — Knoxville, Tenn.

NEWS OF THE CHURCHES

CHURCH EXTENSION NOTICE

NORTH ARKANSAS CONFERENCE

The Executive Committee of the Board of Church Extension of the North Arkansas Conference will meet at First Church, Little Rock, March 14, at nine o'clock. Let all applications to the General Board be in my hands before that time.—C. W. Lester, Sec'y Church Extension Board, Tuckerman.

THE COURSES OF STUDY BY THE BISHOPS

I have been asked whether the courses of study adopted by the College of Bishops in December, 1926, will be the courses required and taught in the Institutes and Pastor's Schools and by the Correspondence Schools during the current year. The answer to this question is, "They are not." Candidates and undergraduates will not begin the study of the courses adopted by the Bishops in December, 1926, until after the sessions of the Annual Conferences of 1927. For the current Conference year the proper courses to take are those printed in the Discipline of 1926.—Stonewall Anderson, Gen. Sec. of Education.

LITTLE ROCK DISTRICT PREACHERS' MEETING

Rev. James Thomas D. D., presiding elder of the Little Rock District, presided over a called meeting of the pastors, Wednesday morning, Feb. 2, in the chapel of First Church. Following a most helpful devotional service conducted by Dr. Thomas, the work of the District was emphasized.

The pastors were urged to stand loyally by the program of the church despite continued inclement weather, seemingly bad economic conditions and other attendant financial ills. Dr. Thomas magnified the work of the Christian minister, its importance and tremendous significance.

In discussing the plans already set in motion for a larger work this year, Dr. Thomas called attention to the splendid work that the laymen are doing. They have divided the District into three groups and expect to hold regular meetings and discuss the program of the church. Several churches without pastors have been taken over by the laymen.

Dr. Thomas urged the pastors to put on the cultural program for Missions, take the offering this month, and forward it to Rev. J. Frank Sim-

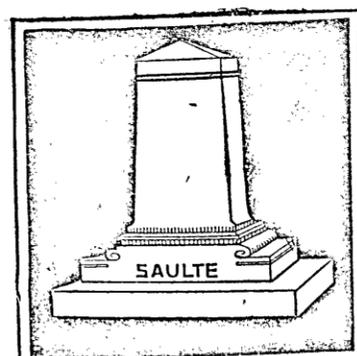
ECZEMA

PSORIASIS — ITCH

Ring worm, tetter, salt rheum, poison ivy, all kinds of skin sores, no matter how long standing, RU-BON will remove every spot. We have offered for 15 years \$100 if could be found a case of ECZEMA that could not be healed with RU-BON. DANDRUFF, crotch itch, hives, burns, galds or scalds, RU-BON will heal the skin. Ru-Bon No. 3 and Ointment will heal itching Piles. Ru-Bon Ointment will heal the Piles. Ask your druggist. If he tries to sell you a substitute send check or money order for \$2.00 for bottle of No. 3 Ru-Bon, to Ru-Bon Chemical Co., Kansas City, Mo. Circulars sent by request, parcel post paid on all shipments.

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Or any Chronic or Local Skin Trouble. Ask your Druggist about RU-BON.



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Too Much Uric Acid?

USE THE WILLIAMS TREATMENT
FREE 85 CENT BOTTLE (32 DOSES)

Just because you start the day "too tired to get up," arms and legs stiff, muscles sore; with burning, aching back and dull head—WORN OUT before the day begins—do not think you have to stay in such condition.

Rheumatism, kidney and bladder troubles, and all ailments caused by Uric Acid make one miserable. Be strong and well. Get rid of the "rheumatic" pains, stiff joints, sore muscles, "acid" stomach, Kidney or Bladder troubles so often caused by body-made acids.

If you have been ailing for a long time, taking all sorts of medicines without benefit, let The Williams Treatment prove to you what great relief it gives in the most stubborn cases. Since 1892 hundreds of thousands have used it.

If your sleep is broken by an irritated bladder that wakes you up every few hours, you will appreciate the rest and comfort you get from this free bottle (32 doses).

If you send this notice, your name and home address we will give you a regular 85 cent bottle (32 doses) of The Williams Treatment. Kindly send 10 cents to help pay part cost of postage, packing, etc., to The D. A. Williams Co., Post Office Building, Dept. GA-5734 East Hampton, Conn. Only one bottle free to same person. family or address. Nothing sent C. O. D.

You will receive by paid parcel post, without incurring any obligation, a regular 85 cent bottle (32 doses) of The Williams Treatment. Cut out this notice now and send it before you forget it.

mons, missionary secretary-treasurer. At the suggestion of Dr. Thomas, a District Preachers' Meeting was formally organized, with the presiding elder as chairman and Rev. J. C. Glenn, secretary. The meetings will be held monthly, on Monday, 10:30 a. m., following the second Sunday. The first meeting will be held, Monday, Feb. 14. In conclusion, Dr. Thomas spoke optimistically of the work committed into his hands. He is confident that the L. R. District will not only send in its quota, plus, on the special missionary offering, but will meet all of the regular assessments this year 100 per cent.—J. C. Glenn, Sec.

CELEBRATION AT NEW EDINBURG

There was a celebration of the 91st birthday of Mrs. E. A. Miller at her daughter's in New Edinburg. Mrs. E. A. Miller was born in Me-

WANTED: BOOKS

Twelve copies of The Sunday School at Work in Town and Country. Used books taken. Will pay cash or give other books in exchange. Send to D. H. COLQUETTE 714 1/2 Main St., Little Rock, Ark.

WANTED: Young people to learn Telegraphy and Railroad Accounting, Shorthand, Touch Typewriting, Bookkeeping and Accounting, Machine Bookkeeping and Banking. Positions secured. Graduates in demand. Write for full information. Fayetteville Business College, Fayetteville, Ark.

GAS AND COLIC ATTACKS

Indigestion, Heartburn, Pain in Right Side, Gallstones. Even two operations failed before finding help. I'll tell you about it FREE. **MADÉLINE E. UNGER,** 22 Quincy Street Dept. 371 Chicago, Illinois

QUALITY VEGETABLE PLANTS Leading Varieties cabbage, onion and tomato plants shipped postpaid. 100 plants 35c, 200 50c, 500 \$1.10, 1000 \$2. Satisfaction guaranteed. **Florida Plant Growers,** Dept 1 Palatka, Fla.

Clean Kidneys By Drinking Lots of Water

Take Salts to Flush Kidneys if Bladder Bothers or Back Hurts

Eating too much rich food may produce kidney trouble in some form, says a well-known authority, because the acids created excite the kidneys. Then they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation. The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, begin drinking lots of good water and also get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in the system so that they no longer irritate, thus often relieving bladder disorders. Jad Salts can not injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to help keep the kidneys and urinary organs clean, thus often avoiding serious kidney disorders.

Nary Co., Tenn. She moved from thence to DeSoto Co., Miss., when 4 years old, and from thence to Tippah Co., Miss., at five years and 22 years ago she moved to New Edinburg where she celebrated her 91st birthday. Many nice gifts were placed in her hands to make her happy. She has nine great-grandchildren and eight grandchildren living. The two oldest living are twins aged 33 years—Mr. Larkin Miller Kansas City, Mo., and Jim Miller a farmer of this place. The youngest is 18 years. Grandmother's only niece in this state was present, Mrs. M. A. Barnett. Those present were: Miss Floy Rascoe, Mrs. G. W. Huddleston, Mr. & Mrs. Roy Marks, Mr. & Mrs. Amos Barnett & son Leon, Mrs. W. Y. Gardner and daughter, Mrs. John Bell, Mrs. Lesley Stewart and children, Mrs. Joe Parett and children, G. W. Ault, Mrs. Lizzie Bryant, Mrs. H. A. F. Ault & family, Mrs. Anna Parham. Grandmother enjoyed having the minister, Rev. H. A. F. Ault, to read that fine piece about that dear old saint, the mother of our Dr. A. C. Millar and also the piece headed "The Form of Godliness." It was a blessing to a dear old saint on her 91st birthday. Give us some more, so Grandma Miller says, of New Edinburg. When you read this you will wish to be young again.—Reporter.

FROM CHAPLAIN JERNIGAN

I do not presume that many people are personally concerned about what I am doing at any time, but I modestly think there are a few who are pleased to know what I am doing, and how I am faring. I have just finished the labor of love of placing on each senator's desk, a copy of the Arkansas Methodist and a copy of the Southern Methodist.

I am enjoying my new work. As far as I have seen or smelt there is a sober, clean, strong set of men in the Arkansas Senate, and they are all very cordial and brotherly to me. I am enjoying the fellowship of the city pastors as they come on invitation to open the Senate with prayer. Have called on Bishop Boaz, but he was engaged. I will call on him again. Have heard Dr. Knickerbocker five times and he is a preacher, and is not afraid to say "hell and damnation" with all the emphasis with which such things should be said. His congregations are limited only by the capacity of the church. The fire-works do not constitute all of his preaching by any odds. He is gentle, pathetic, soul-feeding, and soul-stirring. Things have got to move when he gets in behind them. Regards to all old friends.—Jas. F. Jernigan.

OPPELO CHARGE

The Epworth League at Oppelo is doing good work. The first and second departments are especially active. With proper direction the League will become a great force in the promotion of the interests of the church.

The two Sunday Schools are rapidly changing to higher standards of efficiency. An approved Cokesbury Training School was conducted last week at Oppelo by Rev. A. W. Martin and Rev. S. O. Patty, with an enrollment of forty-three. Thirty of this number met all the requirements of the school and received credit. Screens have been made for the separation of classes. The Davidson System of Records has been introduced. A spirit of growth and a determination to meet more efficient standards is found among all the Sunday School

workers. At Bigelow the Sunday School is no less active. There has been an extension of the school into the homes of the community through well organized Home and Cradle-Roll Departments. Aside from the regular Fourth Sunday offering the Bigelow Sunday School plans to take care of all the Conference and General Work assessed against the church this year.

The ladies of the Bigelow Church have organized a Ladies Aid Society. They plan to convert this into a Missionary Society in the near future.

Lay activities of Oppelo are working at this time principally along the line of stewardship. Aside from the weekly card system and the every member canvass they plan to foster programs and other means for the purpose of educating the people to give more freely of their means for the support of the church.

Mr. D. S. Farmer, of Bigelow, is lay leader of the church and also charge lay leader. He is giving his time and efforts to the fostering of religious services each Sunday night when there is no preaching in the community. He is having great success with his work.

The outlook for the whole charge is very promising and we pray that the church may continue to develop and become more efficient in its work.—Glenn F. Sanford, P. C.

ARKANSAS METHODIST ORPHANAGE

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

- Little Rock Conference
 - Arkadelphia District:—
 - Third St., Hot Springs, by O. A. Martin, Treas.\$40.87
 - Little Rock District:—
 - Highland S. S. Little Rock, by T. L. Adkins, Treas. 30.90
 - Pine Bluff District:—
 - Star City S. S. by W. R. Stephens, Supt. 5.00
 - Personal Gifts:—
 - J. L. Baugh, Malvern, Ark 5.00
 - North Arkansas Conference
 - Fayetteville District:—
 - Oakley's Chapel S. S. Bentonville Ct. by W. T. Bone, P. C. 5.00
 - Zion S. S. Fayetteville Ct. by Miss Mary Cardwell, Supt. 5.00
 - Jonesboro District:—
 - 1st Church S. S., Blytheville by W. M. Burns, Treas. 62.45
 - Searcy District:—
 - Adult Bible Class, First Church, Searcy, by Mrs. Martha Stovall, Treas. 6.90
- James Thomas, Supt.

DR. WORKMAN AND CONWAY PUSHING THE MISSION SPECIAL

Dr. J. M. Workman is again proving his ability to manage a great church as well as being able to run a college. He is back of the whole program of the Church and his leadership is appreciated, I am sure, by all his people. He incidentally wrote me that his Sunday School was studying the Mission Study book, "Yet Another Day in Methodist Missions." I wrote him requesting that he write me about it as he was the only pastor, as far as I had heard, who was thus studying this book. In reply Dr. Workman writes as follows:

"We have all the adult departments on the book at the Sunday School hour. We have four-minute speakers at the two preaching hours and at the worship period of the Young People's Department. The Epworth League

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

SOOTHES BOILS--BURNS--SORES Thoroughly heals. Used over a century. **GRAY'S OINTMENT** At all drug stores. For sample write W. F. Gray & Co., 748 Gray Bldg., Nashville, Tenn.

Grove's Tasteless Chill Tonic For Pale, Delicate Women and Children. 60c

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

Well-known druggists say everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.

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.)

has a special Missionary program each Sunday night. We have about 100 taking it in the classes. The women are taking special study in their societies. I shall make a survey of the book in one or two sermons before the canvass."

The above statement shows how thoroughly he and his people are taking hold of this movement.—J. F. Simmons, Sec.

REV. J. B. STEVENSON & OZARK CHURCH LEAD OUT IN THE N. ARKANSAS CONF.

To know Bro. Stevenson and his work as a pastor is another way of knowing what the program of the Methodist Church is. You will always find Brother Stevenson doing whatever his Church asks him to do. He approaches the work of the Church in such an earnest and faithful way that his membership catch his spirit and are glad to follow as he leads. On Sunday, January 30, Brother Stevenson felt that the time had come for his church to invest the \$202.00 asked of them in the Special Missionary Offering. This was done and the check has been received for the full amount. This is the first Church in the North Arkansas Conference to pay this asking in full. This has not been an easy task, for this church has had difficulties in more ways than one in recent months that would have discouraged many other preachers and people. It matters not what difficulties are encountered, the Methodist people at Ozark are determined to put on the program in full. Give us more preachers like Brother Stevenson and churches like Ozark Methodist Church.—J. F. Simmons, Sec.

"YET ANOTHER DAY IN METHODIST MISSIONS"

Our Methodism is beginning the study of the book, "Yet Another Day in Methodist Missions," with a really serious purpose. The missionary cultivation period appointed for January and February is most surely impressing the church with the immediate urgency of the need.

This book of 160 pages tells the whole story. It is interesting and good reading from first to last page. Every Methodist who reads this new story of our missions will be thrilled.

Already 40,000 copies have been shipped to the churches and orders for 35,000 more copies are in waiting. Prospective classes should send in their orders at once. The reading of this book is preliminary to the every-member canvass. One hundred thousand readers should give the church the one million dollars asked.

WHAT A PITY.

The daily papers carried a news item one day last week saying that Mr. E. W. Grove of Chill Tonic fame, who recently died, left a bequest of \$50 per month for the benefit of Rev. R. M. Traylor, a superannuate preacher of the North Arkansas Conference. Brother Traylor died several years ago. What a pity this gift was not put in such form that Brother Traylor could have received benefit from it while he lived. Many good people say to this writer, "I am going to do something nice for the old preachers some day." But these old preachers are dying, and many of them will die in want because somebody, or some church, will wait too long to pay their quotas for Superannuate Endowment. If you ever expect to help these old preachers, do it now.—J. H. Glass, Commissioner, 407 Exchange Bank Building, Little Rock.

THE GENERAL CONFERENCE AND SUPERANNUATE ENDOWMENT

The General Conference assembled at Memphis in May, 1926, took definite action touching the Special Effort for Superannuate Endowment, as to the time element, as follows:

"(a) The movement shall be authorized to proceed throughout the quadrennium of 1926-1930.

"(b) Period of Special Endeavor Each Year.

"Whereas, there is urgent necessity for the entire Church to have a definite period each year for the ensuing quadrennium when unusual and specific endeavor may be applied by the Charges in raising their quotas for Superannuate Endowment, therefore,

"Resolved, that the Special Effort for Superannuate Endowment be given March, April and May of each year throughout the ensuing quadrennium as a period when all the Charges of the entire Church shall be urged to special endeavor to raise their respective quotas for this cause; that it shall be permissible for the Board of Finance to do such publicity work for the benefit of the movement, throughout all of any and every year of the quadrennium, as seems necessary; and that all the Charges of the entire Church be requested, as far as possible, to observe one Sunday of each year as Superannuate Endowment Day and seek at this time to raise the Special Effort quotas."

In keeping with the above action

of the General Conference, the Little Rock Conference Board of Finance in session at Warren recommended that Easter Sunday be observed as Superannuate Day, and the Little Rock Conference in session at that time unanimously adopted this recommendation.

We therefore call the attention of the presiding elders and pastors to this action by the Conference, and ask that they begin now to plan to make Easter Sunday a great day for the superannuate. Easter Sunday is a very sacred day, and Superannuate Endowment is a very sacred cause, therefore it is very fitting that the two be observed at the same time.—John H. Glass, Commissioner, 407 Exchange Bank Building, Little Rock.

"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

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

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

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

Mark every grave WITH **WINNSBORO BLUE GRANITE**

LYDIA OF THE PINES

By Honore Willise

(Continued from last week)

At the crossing she met a small girl of her own age, who carried a toy balloon, and a popcorn ball.

"Hello, Lydia!" she cried. "It was a perfectly lovely circus!"

"Was it?" cried Lydia, with an indifferent voice that something in her blue eyes denied. "Well, I had to take care of little Patience!"

"Huh!" shrilled the little girl, "old Lizzie would have done that. I think your father's mean not to give you the money."

Lydia's red cheeks went still redder. "My father's got plenty of money," she began fiercely. Here the baby interrupted.

"Baby love pritty—Baby love—" she held out two beseeching dimpled hands toward the red balloon.

"Patience, you can't have it," cried Lydia. "It—it'll make your tummy ache. I'll buy you one when you're older."

The black-eyed child, holding the red balloon, suddenly kissed little Patience, who was the pet of all the children in the neighborhood, and put the string of her balloon into the dimpled hand. "I had the circus—you can have the balloon," she said.

Lydia jerked the string away and held it out to the owner.

"We're no cheery charities, Margery," she said. "I'll get Patience a balloon."

"You're an awful liar and a cruel beast, Lydia!" cried Margery. She snatched the string and tied it about the baby's wrist. "You know you can't buy her one and you know she'll cry herself sick for one, now she's seen mine, and I guess I love her as much as you do."

Lydia looked from the cherub in the perambulator, crowing ecstatically over the red bubble that tugged at her wrist, to the defiant Margery.

"I'll let her have it, Margery," she said reluctantly. "I'll make you a doll's high chair."

"All right," said Margery, nonchalantly. "Face tag! So long!"

Lydia ran the perambulator along the board walk. The street was macadamized and bordered with thrifty maple trees. Back of the maple trees were frame houses, of cheap and stupid construction. Before one of these Lydia paused. It was a dingy brown house, of the type known as "story and a half."

Lydia opened the gate in the picket fence and tugged the perambulator through and up to the porch.

"There, baby mine, shall Lydia take you in for your supper?"

"Supper," cooed little Patience, lifting her arms.

Lydia lifted her to the porch with surprising ease. The little two-year-old should have been no light weight for the little mother of twelve. She stood on the porch watching Lydia arrange Florence Dombey in her place in the perambulator. The red balloon tugging at her wrist, her soiled little white dress blowing in the summer breeze, she finally grew impatient of Lydia's attentions to Florence Dombey.

"Baby eat now," she cried with a stamp of her small foot.

Lydia laughed. She ran up the steps, took the baby's hand and led her through the entry into a square little room, evidently the parlor of the home. It was dusty and disorderly.

Lydia disgorged the contents of her blouse upon the desk, then followed little Patience into the next room. This was larger than the first and was evidently the dining room and sitting room.

A short, stout old woman was setting the table. She had iron gray hair. Her face was a broad wreath of wrinkles, surrounding bespectacled black eyes and a thin mouth that never quite concealed a very white and handsome set of false teeth.

"See! Liz! See!" cried little Patience, pattering up to the old woman with the tugging balloon.

"Ain't that grand!" said Lizzie. "Where'd you git the money, Lydia? Baby's milk's in the tin cup on the kitchen table. Your father's home. You'd better fry the steak. He complains so about it when I do it."

Lydia left the baby clinging to Lizzie's skirts and went on into the kitchen. Her father was washing his hands at the sink.

"Hello, dad!" she said. The child had a peculiar thread of richness in her voice when she spoke to little Patience, and it was apparent again as she greeted the man at the sink. He turned toward her.

"Well, young woman, it's about time you got home," he said. "Baby all right?"

Lydia nodded and turned toward the litter of dishes and paper parcels on the kitchen table. Amos Dudley at this time was about forty years old—a thin man of medium weight, his brown hair already gray at the temples. Lydia evidently got from him the blue of her eyes and the white of her teeth. He began to peel off a pair of brown overalls.

"What's for supper?" he asked.

"Round steak," said Lydia.

"For heaven's sake, don't let Liz touch it."

"I won't," said the child, piling up dishes deftly.

"I'm going to give baby her cupful of milk, and then I'll fix it in my patient way."

Amos nodded. "You're a natural cook, like your mother." He paused, one leg of his overalls off, disclosing his shiny black trousers. Lydia carried the cupful of milk toward the dining room. From where he sat he could see her kneel before little Patience, and hold the cup, while the baby drank thirstily. Little notes of the sunset light danced on the two curly golden heads. He looked from the children toward the dusty kitchen table.

"What a h—l of a mess Liz does keep going," he muttered. "Patience would break her heart, if she knew. Oh! Patience, Patience!"

Lydia came back with the empty cup. "Now for the steak," she exclaimed. "Gosh, what a fire—"

She attacked the greasy stove with enthusiasm and in a short time a savory smell of steak filled the house. Amos went into the dining room and sat in a rocking chair with little Patience and the balloon in his lap.

"Where'd she get the balloon?" asked Amos as Lydia brought in the platter of meat.

"Margery gave it to her," answered the child. "Supper's ready."

"Got it at the circus, I suppose. I wish I could 'a' let you go, Lydia, but at a dollar and a half a day, I swan!"

"I didn't want to go," returned Lydia, setting the baby in her high chair. "I'm getting too big for circuses."

"Too big for a circus!" Her father looked at her with understanding eyes. "I guess heaven is paved with lies like yours, Lydia. John Levine will be over tonight. Get some of the mess dug out of the parlor, will you, Lizzie?"

"Sure," said Lizzie, good-naturedly. Lydia sat opposite her father and poured tea. The ancient maid of all work sat beside Patience and dispensed the currant sauce and the cake.

(Continued next week)

SUNDAY SCHOOL.

Lesson for February 13

MAKING OUR HOMES CHRISTIAN

LESSON TEXT—Eph. 5:22-6:4.
GOLDEN TEXT—Let us love one another for love is of God.

PRIMARY TOPIC—The Child at Home.

JUNIOR TOPIC—Obedience at Home
INTERMEDIATE AND SENIOR TOPIC—Unselfishness in the Home.

YOUNG PEOPLE AND ADULT TOPIC—How to Make Our Homes Christian.

I. The Importance of the Home.

The oldest and most important institution in the world is the family. It is the foundation stone upon which all other institutions are built. In the measure that the home is kept pure and strong will the church, society and the nation be pure and strong.

II. The Makers of the Home.

The foundation upon which the home is built is marriage, and the makers of the home are the man and the woman united in holy wedlock.

III. The Obligations of the Members of the Home.

1. The husband (Eph. 5:25-32).

(1) The husband is to love his wife (v. 25). Observe—

a. The measure of this love is the love of Christ for His church. Christ loved the church so that He gave Himself for it. His was a self-emptying love. The obligation enjoined then on the husband is to manifest that self-emptying love toward his wife.

b. The purpose of this love (vv. 26, 27).

The purpose of the husband's self-emptying love is the perfection of his wife's character.

c. The ground of this love (vv. 28-30).

After all, the ground of the husband's love for his wife is his own self. He that loveth his wife loveth himself.

(2) The husband is to be joined unto his wife (v. 31).

When the time comes for a man to establish a home, he leaves his father and mother and is joined to his wife. This results in the creation of the new unity of society.

2. The wife (Eph. 5:22-24).

She is to be subject to her own husband. This is not an arbitrary matter, but it is according to the divine arrangement. It is to be "as unto the Lord." It is important to inquire as to what kind of subjection is enjoined. In order to understand this, we must grasp the figure which the apostle introduces of Christ and the church.

Christ's loving the church is without ulterior motive, as true love "seeketh not its own." Since Christ gave Himself for the church, He thus lifted the church into union with Himself and became to it Lord in the power of His love. The church responds to this love by lovingly recognizing the Lordship of Christ. Just as the church graciously comes under the guidance and direction of Jesus Christ does the wife respond to the love of her husband. Headship of the man is the divine order. Headship never suggests "boss-ship" nor governorship. Observe with reference to this subjection—

(a) The motive (v. 22). "As unto the Lord."

(b) The ground (v. 23). "The husband is the head of the wife."

(c) The extent of (v. 24). "In everything."

3. The children (6:1-3).

The divine purpose in the union of the male and the female in the bonds of holy wedlock is the propagation of the race. When God pronounced His benediction upon the first pair He said, "Be fruitful and multiply."

(1) Obedience to parents (v. 1).

The ground of this obedience is the fact that the parents stand in the place of God to the child.

(2) Honor the parents (v. 2).

Obedience to parents is limited to the period of immaturity. When the children take their place in the establishment of new units in society they are no longer under obligation to obey their parents. Two gracious promises are attached to this commandment, that it may be well with thee and that thou mayest live long on the earth.

4. The parents (v. 4).

Doubtless the word "fathers" was intended to be inclusive of the "mothers."

(1) Provoke not your children to wrath.

This doubtless means that in the exercise of parental authority there should be avoidance of irritation.

(2) To bring them up in the nurture and admonition of the Lord.

Nurture doubtless means to educate and admonition means discipline.

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Is a prescription for
**Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.**
It kills the germs.

Mother!

Child's Best Laxative is
"California Fig Syrup"



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

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

How to Gain 5 Pounds in 30 Days

If You Don't Do It, Get Your Money Back.

Ask any druggist for a box of McCoy's Cod Liver Oil Compound Tablets. They cost but little, are sugar coated and as pleasant to take as candy.

It's the new pleasant way to take nasty cod liver oil and will not upset the most delicate stomach.

Skinny men and women take them to speedily put on plenty of good, healthy, solid flesh, and for this purpose they are so extremely good that thin men and women often take on 5 pounds or more in 30 days. As a matter of fact, all druggists are authorized to return your money if you don't take on 5 pounds in 30 days. One thin woman gained 15 pounds in six weeks.

Be sure and insist on McCoy's, the original and genuine Cod Liver Oil Compound Tablets—60 Tablets—60 cents.

THAT EVERY MEMBER CANVASS

The last General Conference wrote into our Discipline a provision that an every-member canvass should be made annually in every congregation for the purpose of securing a special freewill offering for missions. This canvass is to be made near the end of February.

No wiser legislation was enacted than this. We have never had a complete, honest-to-goodness every-member canvass. We came nearest this ideal in the Centenary, and as a result that was our greatest achievement. Suppose we should actually have a hundred percent canvass of every member for missions?

It requires work-painstaking, persistent work, preceded by wise and careful organization. But it will secure results impossible of attainment by any other method. It will enlist all the people in support of the Church, and not alone "the faithful few."

There are many reasons why an every-member canvass should be made in February for a freewill missionary offering.

1. The Discipline requires it—in Paragraph 483, Article XXII. To put a sum in the budget for this special cause, or to take up a public collection, is good—but it does not fulfill the law of the Church.

2. It will furnish a real job for the missionary committee. Some committees die of inactivity. They need a definite, specific, concrete task—and such a task is provided by this every-member canvass.

3. It will bring a vast amount of valuable information to the pastor. He should furnish the committee with the subscription cards and get a subscription or a report from every member. On the back of the card the committee can put much valuable information for the pastor. The com-

mittee will find members who have real or imaginary grievances—some have been overlooked by the Board of Stewards. Every pastor needs the information which can be had by an every-member canvass.

4. It will discover a large number who are not attending the Church services, who are not in the Sunday School, who are not in the League, who are not in the Missionary Society. The every-member canvass can be a great recruiting agency for every department of the Church.

5. It will get the million dollars. There is no doubt about the Church's putting down the million dollars if the General Conference program is followed—this can be guaranteed. If every pastor holds a School of Missions in every congregation, as the Discipline specifically directs him to do in Paragraph 483, Article XXII—if he preaches on missions, as the Discipline directs him to do in the same section—if he distributes the literature of missions, which is also made a part of his duty by the Discipline—and if he puts on a bona fide every-member canvass, the million dollars will be secured.

6. Such a canvass this year will make it easier to raise the million next year. For it must be remembered that we are having no "campaign" or "drive," but working on the regular legal policy of our Church. The culture, training, and education incident to the annual every-member canvass will soon make a new Church.

In view of all these things—and many more, particularly our duty under God and the call of an unsaved world—let every pastor, by means of an every-member canvass, "give every member an opportunity to make a freewill offering for missions."