

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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No. 13.

PUNGENT PARAGRAPHS

Church scraps usually ultimate in a scrapped church.

"The wicked flee when no man pursueth;" but they flee fleetly when pursued by the righteous.

Lions are loose in the way of every sinner; but the trusting saint need fear no attack of lions upon his soul.

A black skin may cover a white heart, while a white skin is no insurance against a heart black with sin.

Questionable amusements seek the sanction of the saints and the approval of the church; but woe to the church that is thereby beguiled.

THE UNIVERSITY

In 1901, while president of Hendrix College, the editor ventured to express his views concerning education in a volume styled "Twentieth Century Educational Problems." The final chapter, headed "Visions and Dreams," indicated his expectation of many and rapid changes. Though not a prophet nor the son of a prophet, he believed that the trend of education indicated certain possibilities and probabilities, which he set down as follows:

"The Twentieth Century will see:

1. Church and State with mutual respect co-operating more fully in higher educational work.
2. Each influential church systematizing its educational enterprises.
3. A few strong universities without undergraduate departments.
4. The thorough re-organization of the undergraduate department by such universities as retain it.
5. The recognition of the true province of the college and its limitation to that province.
6. The strengthening of the public high school and the private academy, and their rapid multiplication.
7. A more perfect adjustment of high school and academy to the college.
8. Closer State supervision of higher education with enhanced value of all degrees.
9. Issuance of State certificates to teachers for work done in institutions properly supervised.
10. College culture made more serviceable.
11. Commercial education refined and broadened.
12. Manual training, domestic science, elementary agriculture, and physical culture in every good public school.
13. More thorough preparation for admission to all professional schools.
14. Professionally trained teachers in every school.
15. Universities open all the year.
16. Free public libraries in every strong community.
17. Liberal and popular taxation for education of all grades.
18. General compulsory attendance in free schools.
19. Abolition of illiteracy.
20. The consecration of vast wealth to educational endeavor."

In his chapter on "The Relation of Church and State to Education," the writer closed with the following: "It is assumed that in the evolution of educational institutions many of the existing ones are merely transition forms. The universities of the Nineteenth Century are merely overgrown colleges, and have neither dropped altogether the ways of the college nor put on all of the dignity of the 20th Century University. During the last decade there has been a rapid differentiation of institutions, which will doubtless continue till college and university shall each occupy a place conceded and respected by the other."

When that was written the term "Junior College" was new and the institution was practically unknown. The writer emphasized the need and the place for the college, and it, as then described,

LET NO MAN DECEIVE HIMSELF. IF ANY MAN AMONG YOU SEEMETH TO BE WISE IN THIS WORLD, LET HIM BECOME A FOOL, THAT HE MAY BE WISE. FOR THE WISDOM OF THIS WORLD IS FOOLISHNESS WITH GOD. FOR IT IS WRITTEN, HE TAKETH THE WISE IN THEIR OWN CRAFTINESS.—1 Cor. 3:18-19.

with slight modification, 'is now the "Junior College," and if the university becomes what he had in mind there is now practically no place for the small senior college. In his discussion he argued that the small college should admit students with less preparation than that required for the freshman year and that the university should not receive young and mentally immature students.

President Seth Low of Columbia University was thus quoted: "The aim of the American college, as I conceive of it, is to give a liberal education; or to develop the man. The aim of the American university is to make the specialist. If I had the destiny of a small college in my keeping, I should lower the entrance requirements to what they used to be a generation ago, and I should be satisfied to do the work that was so well done then. In point of view of breadth and opportunity a small college can never compete with a college which is a part of a university; but in point of view of quality of work within its own range, the small college can challenge the competition of the large ones and of colleges connected with universities without fear."

President Harper of the University of Chicago, where the Junior College idea was first suggested, is thus quoted: "The small college is certain of its existence in the future educational history of the United States. It must, however, pass through a serious struggle with many antagonistic elements, and must adjust itself to other similar and, sometimes, stronger agencies. In the process of this struggle and adjustment some colleges will grow stronger; some will become academies; some junior colleges; the high schools will be elevated to a still more important position than that which they now occupy, while all together, high schools, colleges, and universities, will develop greater similarity of standard and greater variety of type; and, at the same time, they will come into closer and more helpful association with one another. The general result will be the growth of a system in the United States, where now no system exists."

During the twenty-five years that followed, these changes have come rapidly, even more so than these men could have expected, and as a result, we have the development of the Junior College to take the place of the small Senior College, and universities which are more and more devoting themselves to graduate and professional work.

In 1898, Dr. W. B. Smith of Tulane University, one of the keenest thinkers America has ever produced, thus spoke: "Out of the present college-university must emerge the college and the university; distinct in aim, method, discipline, organization. The many colleges that are nowadays making broad their phylacteries and assuming the functions of universities should abandon such aspirations and content themselves with college work proper—work not the less useful, difficult, and honorable. The college class-room calls for a kind of talent different from that demanded in the university lecture-room—different but not inferior. On the other hand, the real universities in our land should lay aside all undergraduate work below junior and senior years and devote their wealth, their equipment, their energies solely to university work proper—to research, to technical

and professional training. Even then they will have all and more than they can do, for the university supply does not equal the demand. It is only a few years since the same process of spontaneous fission separated finally the college from the academy. Till then the so-called preparatory department was a regular annex to the college. The process of separation was not always painless, and often met with earnest protest, but it has now been very generally accomplished. A similar dissociation at the upper end of the college course will free it from anomalies and bring into independent being the university in America. The college will then enter upon a career of greatly enlarged usefulness. Its function as the special organ of general culture, of intellectual discipline, non-professional, but fitting for all professions, being more clearly defined than ever before, it will receive wider recognition and enter more largely than ever into the general mental life of our people. Students will be attracted to it whom it now cannot reach. At present our educational system is chaos, and, through its lack of consistent organization no less than through its over-diffusion and lack of accent, it wastes at least two years of the student's life. Everywhere in nature waste is an impressive phenomenon, but nowhere more impressive than in American education. The college of the future will parallel closely, without imitating on its classical side, the German Gymnasium, and on the scientific side the Realschule; while our university of the future will keep abreast with the universities of Germany."

Dr. Ladd of Yale University was quoted thus: "The vast majority of the 'colleges,' so-called, in this country should be content to remain colleges—that is, places which make no pretense to carry men beyond such secondary education as is preparatory to a genuine university education. To improve the secondary education which they impart, and to make it somewhat worthy of the idea connected in the minds of our people with the word 'college,' may well satisfy their highest ambition. On the other hand, there can be no doubt that the great majority of the institutions now called 'universities' should renounce both the name and the pretence of the thing. Only those few institutions that have already acquired large resources and equipment for the highest instruction, and that can hope to draw from their own and other colleges a sufficient constituency of pupils already trained in a thorough secondary education, should strive to develop themselves into universities. Large means for scientific research—libraries, museums, observatories, etc.—are indispensable for this development. A complement of professional schools, with their faculties, is also, if not indispensable, at least highly important."

We have quoted thus extensively to show that these authorities in education, at the end of the last Century, foresaw two really new institutions, the Junior College, which would take the place of the senior college and become the cultural and disciplinary institution, and the real university, which would abolish everything below junior year and devote itself to graduate and professional work. At that time this writer argued for the abolition of everything except professional and graduate work; but now that the junior and senior years of the college have become specialized and pre-professional, it becomes evident that the line of demarcation is between sophomore and junior years as now constituted. The recent development in public education whereby we now have junior and senior high schools makes this separation even more logical and compelling, because the Junior College, in most instances, will do the three years of senior high school work and the first two of the college, having a five year course which will be the present-day equivalent of the work of the small college, and make it possible for the Junior College to have ten students now

(Continued on Page 3, Col. 1.)

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METHODIST CALENDAR

Ft. Smith D. C. at Charleston Apr. 5.
Booneville D. C. at Dardanelle Apr. 6.
Conway D. C. at Gardner Mem. Apr. 7.
Searcy D. C. at Kensett Apr. 8.
Batesville D. C. at Calico Rk. Apr. 18.
Paragould D. C. at Imboden Apr. 18.
Helena D. C. at Holly Grove Apr. 20.
Jonesboro D. C. at Marked Tree Apr. 21.
Little Rock D. C. at Lonoke, April 19-21.
Monticello D. C. at Hamburg, April 26.
Pine Bluff D. C. at Sherrill, April 26.
Texarkana D. C. at 1st Ch., Texarkana, May 2.
Camden D. C. at Stephens, May 3.
Arkadelphia D. C. at Carthage, May 4-5.
Prescott D. C. at Nashville, May 5-6.

PERSONAL AND OTHER ITEMS.

Dr. James Thomas, presiding elder of the Little Rock District, will deliver the first week-night message during the meeting at Pulaski Heights Monday night, April 4.

On page 3 is found "A New Marriage Ceremony" written by Rev. S. W. Johnson, our pastor at Kingsland. It is a happy thought and deserves consideration by all of our people.

Dr. James Thomas, presiding elder, announces that the Little Rock District Conference will be held at Lonoke, beginning with the opening sermon on night of 19th and closing April 21.

Northwestern University, the great Methodist university in the suburbs of Chicago, has received \$500,000 from the estate of the late Chas. Deering whose father was for many years president of the board.

An invitation has been received from Wesleyan College, Macon, Ga., to the first series of lectures on the S. R. Belk Foundation. They will be delivered by Dr. C. G. Chappell, of Memphis, during April 4-7.

The first number of the Sunday School Bulletin of North Arkansas Conference has been received. It is to be issued quarterly and will contain matter intended to stimulate interest among Sunday School workers.

Under the will of Miss Mary Graydon of Ridge-wood, N. J., the American University at Washington, D. C., is to receive over \$800,000. This is in addition to many gifts which she has made during her life. The University is under the control of the Methodist Episcopal Church, and confines itself to graduate and professional work.

THE MT. SEQUOYAH SPECIAL.

About the middle of May it is our purpose to issue a Special Edition in the interest of our Western Methodist Assembly at Mt. Sequoyah. Our representatives with letters of introduction, will call on our friends in many cities, and will present our cause.

This great Special Edition is intended, of course, to bring the Arkansas Methodist needed and legitimate revenue; but the great objective is to let all people in Arkansas know the attractions of Mt. Sequoyah, which is now the greatest religious summer resort in the Southwest. It is attracting more attention to Arkansas now than is any other one thing. We should be proud of the fact that it is in our state and render it hearty co-operation. Let our pastors be prepared to co-operate with our representatives when they come.

Attention is called to the fact that in the N. Arkansas Conference report of Missionary offerings for February as published March 24 the contribution of \$7.50 by Trumann is inadvertently omitted. The fault is in this office.

The Helper, the bulletin of the Carlisle Church, is full of appreciation of the late pastor, Rev. Jesse Galloway. The tributes show the high place in which these good people held their beloved pastor and do honor to them as well as to him.

Last Friday Prof. P. W. Turrentine, professor of English in Henderson-Brown College paid this office an appreciated call. The editor regrets missing him. The son of an itinerant and graduate of Henderson-Brown, he is one of the choicest products of Arkansas Methodism.

Attending at Asbury Church last Sunday morning, the editor worshipped with a large congregation and heard an excellent sermon by the pastor, Rev. F. A. Buddin, preparatory to the meeting which is being conducted this week by Rev. J. H. Danner of S. C. Asbury is growing in every way.

Dr. James Thomas announces that the bishop and presiding elder have appointed Rev. Marshall Steel pastor of Carlisle Station to fill the vacancy caused by the death of Rev. Jesse Galloway. Bro. Steel graduates at Hendrix College in June, and after that will give full time to the work.

Rev. S. W. Johnson, P. C. Kingsland, is planning for a great attendance at his second quarterly conference at Camp Springs near Kingsland on April 10. There will be dinner on the ground for everybody. These dinner-on-the-ground Q. C.'s are usually immense. It makes one's mouth water to think of them.

Mr. Otis E. Williams, who two years ago was our local advertising representative, is with us again and is doing fine work. He is getting all the advertising we can handle. It is of the highest type and comes from our real friends. Let our people patronize them and thus co-operate in helping the paper and worthy advertisers.

J. Blaine Withee, general secretary of the Y. M. C. A., spoke on "The Call to Service" at Pulaski Heights Sunday morning, March 20. At the evening hour the Senior Epworth League presented a pageant, "Golden Youth," in observance of the thirty-seventh anniversary of that organization. at the close of the program, an offering was taken and the "Anniversary-Day" asking was raised.

Wise is the man who takes his church paper, for he shall know his church's policy and plans.

OUR CIRCULATION CAMPAIGN

The following 100 per cent Clubs have been sent in since last report:

Fisher St., Jonesboro, Rev. H. F. McDonal;
Blevins Church, Rev. R. P. James;
Wood's Chapel, Paragould Ct., Rev. G. C. Taylor;
Carthage, Rev. O. C. Birdwell.

The following Clubs have been received:

Perry, Rev. S. O. Patty, 10;
Trumann, Rev. C. E. Holifield, 11;
Henderson, L. Rock, Rev. R. L. Long, 5;
Eureka Springs, Rev. R. S. Hayden, 10;
Kingsland, Rev. S. W. Johnson, 21;
Washington, Rev. L. T. Rogers, 11;
Ashdown, Rev. J. D. Baker, 24;
Lamar, Rev. W. J. Spicer, 18.

This represents good work. Let others emulate the example. There should be 100 reports for next week. For terms, see recent announcements.

BOOK REVIEWS

The Social Teachings of the Prophets and Jesus; Charles Foster Kent, Ph. D., Litt. D.; published by Charles Scribner's Sons, New York; Price \$1.50.

This book deals with the need of applying the principles of Jesus to our every-day problems. The author shows a thorough knowledge and understanding of the prophets and would help us to understand their social and historical background that we might the better interpret and apply their teachings to our own problems. The author says: "The chief aims of this volume are to single out the important social teachings of the Bible, to translate them into clear English, and then to classify and present them so that they may be intelligently studied in the light of their historical setting and development." The book is divided into four parts as follows: 1. The Social Ideals of the Pre-Exilic Prophets, 2. The Social Ideals of the Exilic and Post-Exilic Prophets and sages, 3. The Social Ideals of Jesus, 4. The Social Ideals of Jesus' Followers. Each of these subjects is treated fully in a logical and convincing manner. In speaking of the relation of the kingdom of God to existing society he says: "Jesus was no mere social dreamer. His teachings prove themselves to be the outgrowth of close and sympathetic observation and deep personal experience. He did not hold up social ideals that could be realized only in some distant, indefinite future. He built squarely on society as he found it. The question of how the present society could be transformed so as to conform to the ideals of the kingdom of God was one in which he was intensely interested and which he recognized must be frankly met."

Trail-Makers of the Middle Border; by Hamlin Garland; published by the Macmillan Co., New York; Price \$2.50.

Pioneering days with their hardships and dangers bravely met and mastered stir our souls mightily and fire our imagination with a spirit of romance and adventure. Hamlin Garland has caught the spirit of the early days of our country and peopled the pages of this book with men and women whose indomitable courage and brave spirit of adventure blazed the trail for the westward march of our civilization. The intimate glimpses he gives us of Grant are especially pleasing. One can not fail to be inspired anew by the lives of the brave-hearted heroes who opened the gate-way to the West. The quaint illustrations by Constance Garland increase greatly the charm of the volume. Add this volume to your collection of histories of the United States. A careful reading of its pages will give you a keener appreciation of your country.

HELP GREEN FOREST.

Too late for our last issue came a letter from Rev. W. Hardy Neal, evangelist of North Arkansas Conference, whose home is in Green Forest, in which he writes: "You know something of the cyclone which struck our town. The suffering is terrible. Twenty are dead and about 60 wounded and approximately 160 homes destroyed. Please insert a call for help over my signature. All funds sent to me will be acknowledge through the paper and turned over to the committee working with the Red Cross."

Through the secular press our readers are fully informed about this disaster. Undoubtedly there is great need. Bro. Neal knows the situation and is trustworthy. We commend his appeal. Let those who can remit direct to him at Green Forest.

DANGEROUS SYMPTOMS.

The near race riot at Coffeyville, Kansas, is ominous. Fortunately, it was quelled without serious results, but, occurring in Kansas, a state where the negro is more highly regarded than in almost any other state, it indicates that the race problem is becoming a real issue in the North.

From many and reliable sources we learn that in many cities of the North, where negroes are found in large numbers, the people who really understand live in constant dread of outbreaks. Indeed, we almost fear to look at the morning paper, because we know that it is likely, almost any day, to contain an account of a great race riot in some Northern city.

For ten years there has been a large influx of Southern negroes into the industrial centers of

CONTRIBUTIONS

LENTEN ASPIRATIONS

O Jesus, thou art standing
Outside the fast-closed door;
In lowly patience waiting
To pass the threshold o'er:
Shame on us, Christian brethren,
His name and sign who bear:
O shame, thrice shame upon us,
To keep him standing there!

O Jesus, thou art knocking;
And lo! that nand is scarred,
And thorns thy brow encircle,
And tears thy face have marred.
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

O Jesus, thou art pleading
In accents meek and low,
"I died for you, my children,
And will ye treat me so?"
O Lord, with shame and sorrow
We open now the door:
Dear Saviour, enter, enter,
And leave us nevermore.—Selected.

OUR DEBT TO OUR SUPERANNUATES

By Frances McKinnon Morton

I have always rather resented the idea of picturing the old preacher as a subject for pity and an appeal for charity. He is not an object of pity, and, in the nature of things spiritual, can not be the recipient of alms from us. He gave his life without reserve to the cause of God's church and what we can do for him now is only a partial payment of a just debt; and there is a peculiar thing about the payment of debts, the man we owe does not suffer as much spiritual poverty from the debt as we do who refuse to pay it. I like to think of the old preacher as a young man, coming with all of the love and loyalty that only a generous-hearted boy can ever quite experience and offering it all to God on the altar of His church. It was a big gift and if it has not brought forth all the visible fruits we expected to see from it we must remember that we ourselves often limit the harvest of our church workers by the poor equipment and the scant provision we give them for working material. The young preacher may be a well educated young man with unusual endowments of charm and personality, who could build up a great enterprise in the business world

and yet we often so hamper him by our narrowness and our stinginess that he can not work out for the church those splendid dreams and ideals he brought as a part of his gift to the church.

When he becomes old he may have spent his whole life in a brave endeavor to save us from our own shortsighted policies of selfishness; and then we presume to find fault with his work and to dole out little gifts of charity to him to keep him from actual starvation in the world he gave himself to redeem.

I have thought sometimes that if I were an old preacher I would rather starve in simple dignity than accept the grudging gifts that some people with a small soul and a full fist offer to the old soldiers of the church. I do not mean to suggest that a full fist makes a small soul, but I am afraid we are inclined to the idea that the full fist is a special mark of fine character when it is not so at all. We do not live in this world merely that we may sit down and be comfortable and surround ourselves with ease and luxury. If that were the object of life then surely the full fist would make the righteous man; but we profess to believe that we live in the world to redeem ourselves and our fellowmen from the lower levels of living to the higher life of the human soul. By devious ways the church of God seeks to accomplish this end in life. We make mistakes in policy and organization, we suffer from selfish and scheming men in our own ranks, and we are crippled by our own limitations, but the struggle is good; it is worth while and we would not like to see the world without some sort of a church. Then when our preachers have grown old in their efforts to uphold the work of the church in which we profess to believe, we can't offer them charity; all that we can give them they have earned many times over.

Then, too, they are still giving to the church and it has been to the encouragement of our own spiritual poverty that we have so often failed to catch that fine gift of spirit these old men are still giving to us day by day. Often we have wounded them and neglected them, but do they become embittered or turn against us in their old age and poverty? Not a bit of it, they are true to the last battle; and every day and hour that they give us of loyalty to the church and of spiritual harmony in the world is

a royal gift to the church. As a church we should pray every day that our old men remain true to us and continue to dream dreams and see visions for our sake.

When we hurt and neglect them we say to our children and our young people that we don't think much of our church anyway and that we consider its ministry a sort of second-rate calling that really does not deserve any adequate reward for its service. If our children then scorn our religion and repudiate our church what can we expect of them? The fact that more of them do not do so is not due to our own splendid loyalty to our church but is really due to the quiet and unselfish strength and beauty of the lives of the old preachers and their wives who remain true in spite of neglect and poverty.

I don't think that I have ever seen an old preacher or a sweet, faded old wife of a preacher who would ever be willing to sidetrack any of the great enterprises of the church in order to claim any reward for themselves; but that fact should be to us only a greater inspiration to care for them and love them. I think, too that for most of them the thing that remains at the very core of their hearts is that splendid desire to serve; and it would be such a happiness and inspiration to them if we could only show them that we do appreciate their service. It makes a man old if we imply that all his service is in the past and that we are merely caring for him as for some worn out animal that has served us well. A human being is a soul as well as a body and mind; and very often the greatest spiritual service known to the world comes from its old men and old women who have lived nobly and unselfishly, and have remained true and upright to the end. If our old men and old women do not remain true, our young people think all this talk about character and nobility is sham and pretense; and because youth always hates sham and pretense they lower their ideals rather than profess what nobody seems able to live up to.

The Superannuate Endowment Fund is a plain debt that the church owes and if it does not pay and pay in full the swift decay of spiritual life within its own organization is the certain and sure result. I have thought sometimes if we took that debt and paid it first, as really having prior claim over all other debts, the infla-

ence of the church would be so greatly strengthened that we need not worry about our other debts, because our increased income would take care of them. Our neglect of our own old preachers has probably done more to weaken us as an organization of influence than any other one point of church policy. We do it with all of our workers, our missionaries, the teachers in our church schools, the editors and writers for our church periodicals. We want and expect the best that they can give, but we do not give them their just hire.

I have seen a deaconess of our church, a splendid young woman, doing a great service in a prosperous city and yet so handicapped by actual poverty that she could not carry on her work or maintain her social influence as we profess to want her to do. I have seen this so many times that I wonder where we are going with it. It is true that a great church is not a money-making organization, but it is equally true that business honesty has to be the foundation of any organization and there is no reason why we should not show ordinary wisdom in carrying on the business of God's church. Until we do take adequate care of our own worn out workers we have no foundation of honesty for our church business to rest on and we lack the spiritual integrity that is really the basis of all spiritual growth.

I would love to see that debt paid; and paid with no talk about it—so that we could do away with all this appeal to the church and the world to pity our own spiritual parents. We would despise a man or a woman who appealed to public charity to support his aged parents while he himself lived in comfort; but we as a church are doing that very thing and we can not expect the full respect of God's world as long as we do His work that way. The old preachers and their wives are our spiritual fathers and mothers in the church; what we have done for them is no credit to us, but what we can do may strengthen us that we may become the power and influence we ought to be in the world. I wonder what we are going to do about it?

A NEW MARRIAGE CEREMONY
By S. W. Johnson

Miss Arkansas Methodist, will you promise to be, to the Methodist people and Church, a faithful companion, every week bringing them the news of

the North. Many of these negroes are industrious and honest; but often in their new environment they fall into the hand of unscrupulous politicians and exploiters who use them for selfish purposes and play them off in such a way as to excite animosity among the white laborers. Negroes, without employment, fall an easy prey to evil influences and suggestions and are easily led to the commission of crimes that excite angry passions.

In these columns, we have often said that it would be a good thing for the South if many of our negroes would migrate; but we are not willing that our relief should impose extra burdens on any other section; hence we feel that, for the best interests of the whole country and especially of the negroes themselves, this migration should not be encouraged. Let us of the South better the living conditions of our negroes and help them to improve in an environment which will make for the best interests of all.

THE UNIVERSITY

(Continued from Page 1.)

where the small senior college might have only one, and require the establishment of many new Junior Colleges to meet the needs of youth coming from rural and village districts where the upper grades of the high school are not maintained.

Of course, at present, few universities have dropped their two lower classes; but the freshmen and sophomores are the problem of the universities and big colleges. It is practically certain that as soon as the universities are assured that there are enough Junior Colleges to take care of their freshman and sophomores, these classes will be dropped, except possibly for students of engineering and agriculture. As soon as the universities do this, the small colleges will find it practically impossible to hold their juniors and seniors, because the small college cannot offer the libraries and laboratories and special facilities equal to these universities, and consequently the students coming from the small colleges will be handicapped and will lose, usually, a year. When this becomes true, it is an educational crime for the small college to try to hold their advanced students.

It will be difficult for some universities to drop their two lower classes, because of local prejudice and the sentiments of their alumni; because the communities in which the universities are located want these freshmen and sophomores—they bring money and enable the citizens to boast of the large enrollment; and alumni are prone to regard anything that makes the institution in any way unlike the "dear old college" as an innovation that

is humiliating and dangerous. A few enlightened and progressive alumni of the university take pride in their alma mater when she reorganizes to meet the new needs of a new day; but the average alumnus, who does not inform himself concerning educational situations, becomes a brake on the wheels of his beloved "old university."

As a matter of fact, there was not in America a genuine university organized to do graduate work, until John Hopkins University was established in 1876, and then it required a quarter of a century for educators to take up the idea and undertake to promote it. Now, however, practically all forward-looking university men are impatiently waiting for the day when their university will drop its load of freshmen and sophomores, and devote their efforts to training specialists to meet the demands of an age dependent on the specialist. In view of these almost self-evident facts, it becomes the duty of those who would today establish a new university to do that which practically all of the universities would do if they were not restrained by the inhibitors above mentioned. Therefore, we advocate the establishing of the proposed university at Little Rock on the basis of professional and graduate work, and shall attempt to develop the idea more fully as the question is further discussed.

the Church covering all the phases of our Church life, and further promise to be an ideal Church and Conference organ, so long as you are able to go? If so, signify this by saying I will.

Answer: I will.

Methodist Members, will you subscribe to the Arkansas Methodist, and pay your dollar, and be to it a faithful companion by reading its pages as it brings to you each week such matters as concerns the Church? Will you promise to love and cherish the paper as long as you live? If so signify this by saying I will and subscribing for it.

Answer: I will, and I subscribe.

By virtue of authority vested in me as a minister of the Gospel, I pronounce you life long companions, and may your journey through life be a pleasant one. What God hath joined together let no man put asunder.

THE PROPOSED NEW UNIVERSITY

It may be said that the proposed plan of modification of our educational system or our three colleges in Arkansas, and the establishment of a central school in the city of Little Rock, would be ideal, if it did not appear on its very face, destructive of the work our church has done in the past forty years.

With the hope that the Methodist will allow me space and time for two separate articles, the second to be a discussion of the general objections to the present plan, I desire to direct this discussion more specifically to the relation Henderson-Brown College bears to the Little Rock Conference and the North Arkansas Conference as well.

The Little Rock Conference has no power or authority in a legal way, or otherwise, to modify, change, or affect the present standard of work

done by this school. When an interest in the school was officially conveyed by the Little Rock Conference to the North Arkansas Conference, it acquired no further title or interest than that held by the Little Rock Conference.

Below, I am submitting a true transcript from the records of the Little Rock Annual Conference adopted by its session held in the year 1890. It is Report No. 3 of our Board of Education.

Arkadelphia Methodist College

At a meeting of the Board of Education of the Little Rock Conference, held at Arkadelphia, April 16, 1890, the following proposition was received:

The citizens of Arkadelphia tender to the Board of Education of the Little Rock Conference, Methodist Episcopal Church, South, a building worth \$30,000.00 and sufficient land as a site, upon condition that they establish and maintain a conference co-educational college at that place, and the control of said college to be vested in a Board of Trustees named by said Board of Education, the property to be deeded in fee simple to the Little Rock Conference of the Methodist Episcopal Church, South.

J. McLaughlan, C. V. Muirry
R. H. Featherston, E. H. McDaniel,
Committee.

After mature and prayerful consideration of all related questions, by unanimous vote, this generous offer was accepted, with the proviso that the curriculum should equal that of the Ouachita Baptist College, with the privilege of graduating in the A. B. degree.

(Here follows the appointment of Building Committee, the election of a Board of Trustees with other items, down to the Resolutions adopted by that session of the Conference.)

RESOLVED I. That we accept the munificent gift of the Arkadelphia Methodist College, offered through the Board of Education, from the generous citizens of Arkadelphia, upon the proviso specified in the foregoing preamble.

II. That we tender the citizens of Arkadelphia our thanks for their large hearted liberality.

III. That we will take Arkadelphia Methodist College under our care, and pledge to it our support as a conference co-educational college under the condition above mentioned.

IV. We confirm the action of the Board of Education in the election of Trustees and a Building Committee.

V. We recommend the appointment of G. C. Jones as President of the school.

—W. H. Brooks, President; J. R. Cason, Secretary; Charles H. Lyman, J. H. Riffin, A. M. Robertson, B. G. Johnson, C. S. Collins, C. N. Mathews, Members of Board.

There is no room for cavel that in the first paragraph of the preamble that the reservation, "with the proviso that the curriculum should be equal to that of Ouachita Baptist College, with the privilege of graduating in the A. B. Degree," is to be considered the real essence of the contract so far as the people of Arkadelphia are concerned.

In part one of the Little Rock Conference Resolution, and reiterated in part three, in this report, is disclosed a positive distinct ratification of the reservation in the preamble, and specific reference is made to it.

Leaving out all other considerations relative to the present proposed plan, it will be seen that the Conference is powerless to modify the sol-

emn compact set forth in this report, and would be false to its trust in undertaking to change any feature of this agreement without the consent of the grantors.—G. N. Cannon.

SUNDAY SCHOOL OPPOSES DEMOTING HENDERSON-BROWN

We, the members of the Sunday School of the Methodist Church of Arkadelphia, take this means of expressing our opposition to the plan of the Educational Commission of the North Arkansas and Little Rock Conferences to reduce to junior rank our existing colleges in order to establish a university in Little Rock.

We are sincerely opposed to the plan for the following reasons:

1. It is contrary to the long established educational program of our Church in Arkansas. We have generously aided in effort and in money this program, which has successfully been carried on through our small church colleges. A sudden change now, when these schools have been steadily gaining strength, weakens faith in the stability of our institutions.

2. The plan contradicts the teachings imparted by our leaders in the Christian Education and Endowment Campaigns. We were taught that the educational mission of the Methodist Church in Arkansas was the training of character through the small church college. Having faith in our Conference leaders, we contributed generously to the cause of Christian Education. In addition to our payments as individuals to the Christian Education Campaign and the Henderson-Brown Endowment, we have invested as a body \$2,000 to endow Henderson-Brown as a four-year standard college. The gift was one of love and sacrifice, and was prompted by our deep sense of loyalty to a firmly established institution of the Church. We did not expect the goal to be reached in a day, and we have been gratified at the comparatively rapid progress made by our college toward the goal.

3. The plan will weaken, if not destroy, the usefulness of Henderson-Brown in the developing of capable Christian workers. A four-year course of training is necessary for a full realization of the call to life service. The list of workers in mission fields at home and abroad, sent out from this

college, is large and impressive. As a testimony of our faith in the service of Henderson-Brown College, we have created a loan fund of \$550 to assist worthy students in preparing themselves for definite work in the mission fields.

4. The plan does not relieve the economic burden of our church. One-third of the money required to build a first class college on new foundations in Little Rock would be sufficient to complete the endowment of all three of our existing institutions. Three Junior colleges, with necessary demands if they continue to exist, and a university for all creeds afford too great a burden for our two Conferences unaided.

5. The plan leaves no hope for the future of our colleges. What guarantee have we that \$3,000,000 will be collected from the people of Arkansas after these colleges have been irreparably injured? What advantages will accrue in untouched brick and mortar after the soul and a large part of the student body of these colleges have been removed? Who will guarantee vastly increased freshman and sophomore classes in the mutilated schools after the quota for the university has been filled? Who will be called upon to pay off the existing debts but the people who have already contributed to these colleges for standardizing them as degree-conferring institutions?

6. The plan does not keep faith with Arkadelphia. A moral obligation was assumed by the church in accepting the original gift of Henderson-Brown College to the Conference. There are two parties to the contract, and a change of policy should not be made without the consent of both. Neither the head of the college nor a man from Arkadelphia was consulted in the formulation of the plan by the Commission.

We harbor no malice and envy. We believe in performing the work of the church in a fair, democratic, and open manner. Prayerful study of the commission's plan leads us to believe that its adoption will not promote the interest of the Methodist Church in Arkansas.

Be it resolved. That these statements be adopted and that copies be furnished to the press and to each member of the Educational Commission.—Committee.

PALE & PEAKED

Texas Lady Was Advised by Her Mother To Take Cardui, Which She Did With Good Results.

Hamilton, Texas.—Mrs. Gladys Poitevint, of this city, says: "At times I suffered awfully with pains across my back and through my sides. I would have to go to bed and stay two or three days at a time. It was very worrisome. I managed to keep going, but ... did not enjoy myself at all.

"One day my mother remarked on how bad I looked. She said: 'You look so pale and peaked, why don't you take a bottle of Cardui?' She had taken it herself a number of times, and it had always improved her health, so she thought I had better try it.

"I got the Cardui and began taking it, and from the first dose or two I could see a change for the better. The first thing I noticed was that my appetite was improved. I began to be hungry and I enjoyed my meals. I slept better at night. My rest was so much quieter that I got the benefit from it. I kept on with the Cardui and took it for several months. The pains in my back and sides grew less until they finally quit bothering me."

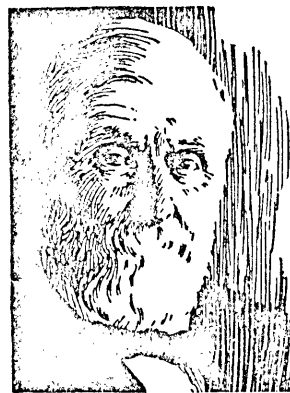
Try Cardui for your case.
At all drug stores.

NC-170



PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even two operations, before finding help I'll tell you about FREE. MADELINE E. UNGER
22 Quincy Street Dept 371 Chicago, Illinois



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

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is abso-

lutely harmless and pleasant to take. Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

**Dr. Caldwell's
SYRUP
PEPSIN**

**Old Folks Need
a Mild Laxative
—Not a "Physic"**

FOR YOUTH.**THE FORESTRY PRIMER**

(Preserve for Reference.)

LESSON ELEVEN**How an Organization Can Help**

Trees cannot vote, otherwise more attention would be paid to their welfare. Since trees cannot vote someone must speak for them. To voice their cause, is to speak for the economic future of the country. This nation is a nation of organizations. Public opinion is directed to any given question by organized effort. The town wants a park; the city wants a bridge; the state wants to amend its constitution. It must all be done by arousing public opinion, and after much discussion public opinion acts. There is a marked difference between an aroused public opinion and the action it brings about. The public must be first aroused to the need of reforestation and a national forest policy. This phrase may be vague to some. When you say "Why not a timber crop every year?" the public understands at once and is unanimous for the proposition. Action is quite another thing.

We live under a government of political parties. The lawmaker has been put in his position by the votes of a political party. He is, therefore, anxious to please those voters. He can do so only when he gets an expression of opinion from them.

That is why a campaign of education must be carried on constantly in behalf of the trees. It is only through organization that forestry legislation can be passed. Every organization in the land should have a forestry committee. Every school in the land should have a forestry committee. Every school in the land should have an active organization planting trees, discussing forestry, and writing papers on the subject. The committee

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PARK SQ., SEDALIA, MO.

should report all activities to the American Tree Association, at Washington, D. C., from which it can obtain printed matter on this important subject.

Any community in the United States can be brought together on the Town Forest idea, for example. The organization that takes up this feature of forestry will erect a memorial to its activities and, at the same time, conduct an educational campaign that can not be equalled. Let the community's organization do the planting. Let every citizen have a hand in the work. The tree he plants will be his tree, and therefore he will have a part in the Town Forest. The trees will, at once, begin to conduct their own educational campaign. New thousands will be interested in trees for the trees will demand attention, and soon begin to pay dividends as a wood lot, as a source of revenue, as a recreation center. The organizations of tomorrow will be awakened by the organizations of today.

A public opinion must be rolled up and unified on this subject. When state or national legislation is in the making there is needed an intelligent response by public opinion demanding action on the part of the law-makers. The leaders in this work are the editors of the land who have been quick to realize the importance to the country's welfare of a steady flow of forest products to the points of greatest consumption, our great manufacturing centers. Always ready to enlist in public service, the editors have given thousands of columns of their space to this subject.

That columns of newspaper space and pages of magazines should be devoted to this subject proves its importance. It is largely through these means that the greater fundamental issues are brought before a people. These articles provide the text for organization activities. They furnish slogans and material for carrying forward the work to be done. Organizations that are doing forestry work will find a ready response from most of the editors of the country. They will find a helping hand extended.

Every organization should be listed in this campaign and should give a place on its program to discussion of a timber crop every year. The trees cannot speak for themselves, but they will amply repay all that is done for them.

FOR CHILDREN**PUT-OFF TOWN**

Did you ever go to Put-off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street called Slow lives old man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair,
And a naughty sister named Don't Care.

Did you ever go to Put-off Town
To play with the little girls, Fret and Frown?

Or go to the home of old man Wait
And whistle for his boys to come to the gate,

To play ball all day on Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this Put-off Town. —Selected.

WHAT MERCY DID WITH THE BALL

Emma Florence Bush

Mercy's hands were growing tired. The old clock in the corner ticked on and on. It seemed to the little girl as if it must have been an hour since Aunt Patty put the long skein over her fingers and bade her hold it while she wound it into a ball. Dog Rover and the black kitty Sam were fast asleep on the rug, and the room was very still. Aunt Patty liked it that way, but Mercy didn't; for although it was in the days when little boys and girls had to sit still and courtesy to their elders, inside they were real boys and girls, and they found it hard always to sit still when they wanted to run and race.

By and by Rover was tired of sleeping and rose, and walked away. Then Sam awoke, rose, stretched himself, and followed.

"O, dear," thought Mercy, looking after them longingly. "I wish I could go too!"

The long skein came to an end at last, and Mercy dropped her tired little arms with a sigh of relief. Aunt Patty laid down her ball and started for the kitchen. Just as the little girl had turned toward the open door that led to the wide piazza and the garden Aunt Patty looked back. "Don't go out just yet, Mercy. Maybe I'll have something for you to do when I come back."

Something more! If Mercy had lived to-day she might have looked cross and said what she felt about more work that bright morning; but in those days little girls were taught to be very careful what they said to their elders, so she only stood still and thought a few cross words instead of saying them.

Then something happened. Up on the low piazza came the sound of steps, and a head was pushed in at the open door—a queer, rough head with horns that lowered and shook at Mercy.

"O, get away! Get away!" cried the little girl, for she was very much frightened at Mr. Billy Goat, who ought to have been out in the field instead of wandering into gardens and houses.

Billy shook his head again and took a step forward, and Mercy, looking for something with which to drive him away, caught up the ball of yarn and threw it. Just as she did so Billy opened his mouth, and the ball went

ANNUITY BONDS**A FIXED GUARANTEED INCOME FOR LIFE**

Annuity bonds of the Board of Missions of the Methodist Episcopal Church, South, are a protection against old age. An annuity is a certain sum of money deposited monthly, annually, or in lump sum with the Board of Missions of the Methodist Episcopal Church South. In consideration of the conditional gift for the purchase of the annuity bond, the Board of Missions agrees to pay said annuitant a certain rate of interest as long as the annuitant lives. Interest usually larger than from other safe investments. Security unquestionably good. A moral risk that is the best.

For Further Information, Write To
Annuity Department, Board of
Missions Methodist Episcopal
Church, South.

J. F. RAWLS, Treasurer
Box 510, Nashville Tenn.

Protection Against Old Age

straight into it and stuck in his throat. A coughing, astonished, struggling goat finally got the ball up and then hurried away. He had had all he wanted of that place.

Aunt Patty, who had come just in time to see it all, laughed as she said: "Billy is a nuisance, and perhaps this will teach him not to come to the house."

What more do you think Aunt Patty had for Mercy to do? Just to drink a glass of creamy milk and eat some of her nice sugar cookies. Don't you think she was glad she did not speak those cross words?—Nashville Christian Advocate.

HE DID NOT STRIKE

"O, you don't dare to do it!" "Go hide behind the barn!" "Where is the little boy's mamma? Better go find her!"

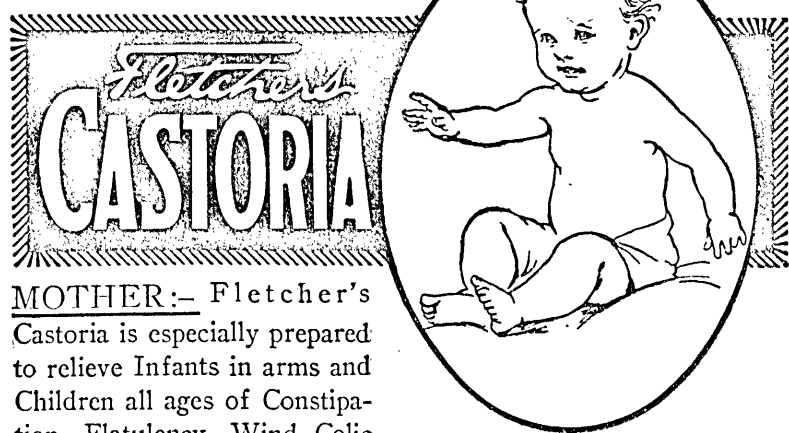
These and other sneers and jeers came to the ears of Mart Kellam when he stood still and looked a bigger boy than he right in the eye but did not strike him, when he had really insulted him.

Mart thought of a good many things in a very short space of time. He looked Tim Sortoe squarely over. "He is bigger than I am, but I think I could whip him. He's a bluffer, and the fellows all know it. He probably would turn and run if he saw that I really meant business. It would make the boys my friends if I did drive him off the field. They would hurrah for me then just as loudly as they laugh now. It would be all over the neighborhood before night that I was the champion fighter and had whipped Tim Sortoe.

And yet Mart did not strike back. He was thinking of one other thing, and that one thing had greater weight than all. "If I do it, Tim Sortoe never will be my friend again. He and I never had any trouble before. Not hitting him will make him more ashamed than to be beaten. I'll not hit him!"

But what should he do? To walk off would bring more jeers and sneers. Then the boys would say he

(Continued on Page 6.)

Children Cry for**MOTHER:—Fletcher's**

Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of *Chas. H. Fletcher*
Absolutely Harmless—No Opiates. Physicians everywhere recommend it.

W. M. SOCIETY

OUR ANNUAL MEETINGS

This is a notable week in the history of Arkansas Methodism. The N. Arkansas Conference W. M. S. is meeting in annual session in Searcy and in Little Rock Winfield Memorial Church is entertaining the L. Rock Conference W. M. Society. The attendance is good at both meetings and great addresses are being given. All Methodism will be strengthened by good reports from the Conference officers who have labored faithfully and with efficiency. Miss Esther Case of the Board of Foreign Missions M. E. Church, South, will be chief guest of honor at both meetings and her message will inspire the women to go forward in the work of the Missionary Council. Cordial hospitality, sweet fellowship and beautiful flowers will add to the delight of each day during these meetings which in my mind are as happy birthdays marking progress in spiritual, as well as material growth. May every woman in attendance re-consecrate herself to this work which has been richly blessed by God!—V. C. Pemberton.

CRAWFORDSVILLE AUXILIARY

The year 1926 was a year of active service for Crawfordville Auxiliary. Through this wide awake and progressive society marked advancement along many lines crowned the efforts of this faithful band of Christian workers. A modern and well furnished parsonage and the church put in first class condition is a part of the results through the local department.

The society having passed through a year of successful activities now face the year 1927 with a purpose to go forward, plans are being formulated and steps taken to place the Auxiliary on a higher scale of efficiency in the program marked out by the Council.

The president Mrs. C. W. Davis together with her sister-in-law, Mrs. Clarence Davis had the misfortune of being in a serious and what came near being a fatal wreck, when their car was struck by a train near Marion, Ark. Mrs. C. W. Davis will be in the hospital for some time but it is thought no permanent injury will result from the accident. Mrs. Clarence Davis has returned to her home in Vincent, and is improving. Prayers and sympathy for them have flowed from many hearts, and we are looking forward with hope and faith when they will be with us again in the work of the Kingdom. Having finished, "Yet another day in Methodist Missions," we are now reading "Our Templed Hills."

All regular meetings are well attended and filled with interest. The outlook for the new year is very helpful.—J. A. Nelson.

WYNNE AUXILIARY

The Missionary Society of the Methodist church held their social meeting in the spacious basement of the church February 21, with thirty-six members and nine visitors. Mrs. Ray Smith had charge of the program. A leaflet "How are the World Car-

was a coward. It was a hard question for Mart to answer, but he answered it in a manly fashion. He smiled, a good big, hearty smile. He put out his hand toward Tim. Would Tim meet him half-way? Yes, Tim did! He gripped the hand which a moment before had been clenched to strike him. And that grip made the two boys friends forever.—E. L. Vincent, in Boy Life.

rents in Africa Shaping Future Destinies" was given by Mrs. Ed Hamilton, Mrs. T. M. Ellis and Mrs. Geo. Kellogg. Mrs. O. N. Killough gave clippings from the Missionary Bulletin. The musical program was greatly enjoyed. Solo by Miss Ruth Dorris, who was home for the week end from Galloway College, duet by Mesdames Harry Lollar and Viola Snowden and a solo by Mrs. J. R. Byrd.

After a short business session the hostesses, Mesdames E. H. Legg, B. F. Hamilton, C. W. Backs and Bob Hall, assisted by Mesdames Effie Levesque, Harry Lollar and Willoughby Smith served a plate lunch carrying out the Washington birthday idea with the cherry tree and hatchet to cut the tree down.—Reporter.

EUREKA SPRINGS AUXILIARY

We had a special meeting at the close of the study of "Our Templed Hills" that may be of interest. For the last chapter we found that one of the outstanding projects described there is at Kingston under the control of the Presbyterian Church. That is in our neighborhood, being less than two hours drive from Eureka Springs. So we had a review of the text book and a special number on the Kingston work.

The meeting was held at the home of Mrs. Clara W. Floyd and the members of the Presbyterian Missionary Society were invited.

During the review each member of our class gave her personal reaction to the study of the book. A short round table discussion followed concerning the applicability of the plans and methods presented in "Our Templed Hills" to our local work.

Miss Pauline Amos, director of music in our public schools, gave a most interesting address. Miss Amos trained the choir and soloists for the dedication of their new church last year. She told us of her work and experiences during her two month's stay at Kingston, with numerous interesting incidents.

Mrs. Jessie Dunn, leader of music at the Presbyterian Church, who, with her son, frequently sings at the Kingston Church, added some brief items concerning this fine work.

After prayer for this and the newly started work of the Methodist Church at Huntsville the meeting closed, all present resolving that before the summer is over, some of us will see Kingston and Huntsville.—Miss Lena Barnes.

ALL-DAY MEETING AT EARLE

On March 16 the auxiliary met in the home of Mrs. C. G. Barton and they had as their guests the ladies of the Wynne Missionary Society, also Mesdames Eli Myers and Pat Horne of Parkin.

The day was spent in studying the book, "Our Templed Hills," and the program was arranged and presided over by Mrs. J. A. Reynolds of Earle, and Mrs. E. T. Wayland and Mrs. Dorris of Wynne. There were more than fifty ladies present and at noon a fine luncheon was served by the Earle ladies.

Devotional—Conducted by Mrs. Giles of Wynne.

Greetings—Mrs. C. G. Barton.

Discussion—(a) "The New Rural Life," Mrs. M. M. Morrison; (b) "A Christian Program," Mrs. Otto Wamer; (c) "Extension Work in the Local Parish," Mrs. T. J. Boston.

Solo—"Forgiveness," Mrs. J. H. Matthews.

At noon—Music was furnished throughout the hour by Mrs. Carter and others.

After lunch we had the hymn—"O

Jesus I Have Promised by Mrs. Hall and Devotional by Mrs. M. A. Alldridge.

Discussion—"Leadership for the New Rural Church," Mrs. C. B. Hall; "The Rural Church and the Nation," Mrs. G. D. Morris.

Talk—Mrs. E. T. Wayland.

MIDLAND HEIGHTS, FT. SMITH
Returned Missionary Gives Talk on Korea at Society Meeting

Korea was the subject of the address which Miss Alice Furry, returned missionary, made at the social meeting on the Missionary society of Midland Heights Methodist church, which was held at the home of Mrs. L. F. Vines, Floral Park addition. Miss Furry confined her remarks to her work in the Orient.

Mrs. W. A. Steele of Van Buren, who is the hostess to Miss Furry, spoke extemporaneously on her work as treasurer of the North Arkansas Conference.

Refreshments with Valentine decorations were served at 4:30. Assisting Mrs. Vines were: Mrs. O. C. Mays, Mrs. B. T. Rogers.

FIRST CHURCH, FT. SMITH

Seven out of town members attended the school of methods of the Methodist Missionary Societies of the Fort Smith District held at the First Methodist Church. Mrs. Milton Harper, District secretary, presided and the following program was given:

Devotional led by Mrs. W. A. Tholen.

Mission and Bible Study, Mrs. John W. Bell, Greenwood.

Finances, Mrs. W. A. Steele, Van Buren.

Junior Work, Mrs. Roscoe McKee.

Supplies, Mrs. T. A. Massey.

Literature and Publicity, Mrs. C. E. Beard.

Social Service, Mrs. Leo Blakley.

—Mrs. Dowdy, Conf. Pub. Supt.

STEPHENS AUXILIARY

In our auxiliary the study of "Yet Another Day in Methodist Missions," has been completed under the leadership of Mrs. H. H. McGuyre, mission study superintendent. The Mission class is now taking up Bible Study.

The finance committee are all live workers and are always putting over some drive that brings forth money.

We have a full corps of officers with Mrs. J. R. Hammond president, Mrs. Fouche treasurer, and Mrs. Judson A. Banner Supt. of Children.

We have an enrollment of thirty-eight, and every thing looks promising for 1927.—Mrs. Roy T. Wesson, Pub. Supt.

THE COUNCIL MEETING OF 1927

The President's Message

The President of the Woman's Missionary Council, Mrs. F. F. Stephens, made mention in her report of many important events in the missionary work of the women, but perhaps the most important section of the message was her report on plans for the Year of Jubilee. The year 1928 will mark the fiftieth anniversary of the Woman's Missionary Work of the Methodist Episcopal Church, South. Concerning this most important event, Mrs. Stephens said: "Careful thought has led the women to the conclusion that the celebration shall be so planned as to fit into the regular program of the year's work. In a general way, all the gatherings of the women during the year in district, Conference, and Council, will be Jubilee Meetings. New auxiliaries which may be organized will be known as Jubilee Auxili-

aries. New members will be listed as Jubilee Members. It is hoped that the Jubilee will be international and interracial, so that every group of Southern Methodist women throughout the world may have participation. In the mission fields and among the foreign-born groups in America it should furnish an opportunity for facing an adequate program for Christian women."

Mrs. Stephens states five objectives of the Jubilee which have been worked out through the united thinking of various committees. They are as follows:

1. A higher spiritual standard. The strongest emphasis is to be placed on the spiritual aspects of the Jubilee and an effort made to quicken sacrificial living.

2. A appreciation of our inheritance. A cultivation of a sense of gratitude for the sacrifices upon which our work is built should be encouraged.

3. The extension of the organization. An effort will be made to form an auxiliary in every Church, also to enlist all the women of the Church instead of the small number who are now enrolled.

4. The re-evaluation of our task. The work of the next fifty years differs greatly from that of the past fifty years, and plans must be made to meet these changes.

5. A great thank offering. "In love and gratitude" for the pioneers for what they have wrought for the spiritual values of organized, united Christian womanhood, let there be during one week of the year a great thank offering to be used in developing the program which will emerge from the Year of Jubilee.

THE COUNCIL'S TREASURY

The following statement, taken from the Treasurer, Mrs. Ina D. Fulton, reveals some interesting facts concerning the achievements of the year:

"The financial achievements of the year are noteworthy. The collections from the Conferences are \$12,420.14 in

WOMAN CONQUERS FEARS

Husband Delighted and Home Happier

St. Paul, Minn.—"Here is a little advice I would like to have you put in the papers," Mrs.

Jack Lorberter of 704 Dellwood Place wrote to the Lydia E. Pinkham Medicine Company. "If young women want to keep their health and strength for the next thirty years of their lives, it is best to start in right now and take Lydia E. Pinkham's Vegetable Compound. I have tried the Compound myself and received fine results from its use." In describing her condition before taking the Compound, she writes, "I was afraid in my own house in broad daylight, I used to lock the doors and pull down the shades so that nobody could see me." One day a booklet advertising the Vegetable Compound was left on her porch and she read it through. In so doing, she found a letter from a woman whose condition was similar to her own. "I bought Lydia E. Pinkham's Vegetable Compound," Mrs. Lorberter continued, "and have had fine results. My condition made me a burden to my husband. Now I ask him, 'How is housekeeping?' and he says, 'It is just like being in Heaven!' Are you on the Sunlit Road to Better Health?"



advance of 1925. There is cause for much gratification in this fact, since this gain was made while a great special enterprise was most successfully accomplished. In this gain 26 Conferences participated. Florida leads with \$6,012.58; Western North Carolina, \$4,676.27; West Texas, \$2,140.26; Memphis, \$2,408.35; Louisiana, \$1,823.28; Virginia, \$1,785.85. The pledge made at Council last year lacked less than \$4,000 of being entirely redeemed; 26 Conferences met the pledge in full and over-paid it. Other Conferences had a very small deficit. It is doubtful whether in the history of any department of our Church the regular income has ever grown while such pressure was put on a special not included in the regular income. We cannot contemplate it without consciousness of a great supporting body and a deep feeling of security for our regular work. We rejoice in it as the natural fruitage of the unremitting educational and inspirational policy of this body, and we pledge ourselves anew to the support of the policy."—From Bulletin of Missionary News.

RED EYES Dickey's old reliable eye water cures and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. Dickey Drug Co., Bristol, Va.

S. S. DEPARTMENT

A FINE SCHOOL AT CALICO ROCK

A report of a two-unit Cokesbury School at Calico Rock has just reached the office. Brothers I. L. Claud and J. W. Johnston were the instructors. Nineteen were enrolled and fourteen did the work for credit.

Brother T. J. Justice is the pastor and Mr. R. L. Hayden superintendent. Both took credit in the course on "The Sunday School Worker."—A. W. M.

INSTITUTES IN THE FAYETTEVILLE DISTRICT

Two splendid institutes were held in the Fayetteville District last week. Another had been held at Green Forest in connection with the Cokesbury School two weeks earlier. All were well attended and practically all schools reported a gain in enrollment and attendance. Various members of the District staff were on the program and rendered splendid service. An open forum with questions on the Program of Work proved interesting and helpful.—A. W. M.

ATTENTION SUPERINTENDENTS

North Arkansas Conference. We have sent to each pastor a supply of Sunday School Day Programs

sufficient for all the schools in his charge. If for any reason you have not received these programs please ask your pastor about them.

If any pastor has failed to receive these programs please notify our office and we will furnish these at once.—G. G. Davidson, Supt.

QUARTERLY BULLETIN

We have just mailed out our Quarterly Bulletin to all pastors and superintendents. If any one fails to receive a copy, or if you need an additional copy, please write to our office for same. We have a few copies left which we will be glad to send to any one interested.—G. G. Davidson, Supt.

TEACHER TRAINING AT HELENA

Rev. Paul Q. Rorie is doing a fine piece of training work at Helena. Reports coming to my office show that he has recently taken two units of credit by correspondence making very high grades. He has just taught a splendid class in The Meaning of Methodism. He has another class signed up and ready to begin the study of The Christian Religion. He with his efficient corps of workers is making training work felt in that great school. Notwithstanding they have a Standard School in that church every year they are not depending upon the standard work for their training program. This is the kind of leadership that will make the school efficient in every phase of its work. We are not surprised to know that this school leads the entire Conference in its offerings to the Dual Special for Missions.—G. G. Davidson, Conference Supt.

STANDARD TRAINING SCHOOL AT STUTTGART THIS WEEK

This week we are in our Fourth Standard Training School at Stuttgart. Rev. O. E. Holmes is the pastor and dean of the school. The instructors are Miss Fay McRae, Dr. Claud Orear, Dr. C. J. Greene, Rev. Roy L. Davis and Clem Baker. Several denominations of Stuttgart are taking part and it promises to be our best session there. Paul Daniel is again the energetic superintendent.—Clem Baker.

PINE BLUFF DISTRICT GROUP MEETINGS NEXT WEEK

Following his usual custom Presiding Elder Henderson is holding his Group Sunday School Institutes next week. Group No. 1 will meet at First Church, Pine Bluff, at 7 p. m. Monday, the 4th. Group No. 3, will meet at Stuttgart, at 10 a. m., Tuesday the 5th. Group No. 2 will meet at Altheimer at 6 p. m., Tuesday the 5th, and Group No. 4 will meet at Star City, at 10 a. m., Wednesday the 6th. Dinner on the ground at Stuttgart and Star City, and supper on the ground at Altheimer. Brother Henderson will be assisted on the program by all the District officers and group leaders together with Rev. S. T. Baugh of the Conference office and Dr. J. L. Ferguson of the Central office at Nashville. It is expected that all schools of the District will be represented at these Institutes by their superintendents with all their officers and teachers.—Clem Baker.

REV. W. L. PITTMAN STARTS SCHOOLS AT ALL HIS CHURCHES ON PEAREY CIRCUIT

A fine note from Brother Pittman states that he is reviving and organizing Sunday Schools at all the preaching places on the Pearey Circuit. This sounds mighty good. Our heart has ached many times over the situa-

tion up there. Under Dr. Stowe's vigorous leadership ably assisted by Charley Goodlett we expect to see the Arkadelphia District take front rank this year.—Clem Baker.

THE TEN TO WIN ONE CAMPAIGN

Under the leadership of our General Sunday School Board the entire Church is being called upon to put on a vigorous membership campaign for the Sunday Schools this spring. The purpose of the campaign is to add a ten per cent increase to our enrollment in the Sunday Schools of the Church. Hence the name "Ten to Win One." We are expecting the Little Rock Conference to enter wholeheartedly into this effort and we will win our ten per cent. We never fail when we start at a high job like this. Many pastors and superintendents have already ordered the necessary literature, including survey cards and are already at it. At the round of District Sunday School Institutes to be held in connection with the District Conferences next month the details of the campaign will be fully explained and definite plans made for pushing it in every District. Surely there is nothing more vital for us than a large membership increase just now.—Clem Baker.

ST. CHARLES COKESBURY

A fine Cokesbury School was held at Pleasant Grove church on the St. Charles Ct. March 21-24.

About thirty people attended the class sessions and 25 earned credits. The preliminary work was done by the pastor, Rev. R. E. Simpson, and it was well done. He is doing a fine work there, and his people thoroughly appreciate him. Three schools were represented by their superintendents and workers. Crockett's Bluff, Pleasant Grove, and St. Charles. I enjoyed the work as much as in any school I have worked.—S. T. Baugh.

DO IT RIGHT

All the time and effort preparing the Missionary programs, and the money spent in printing them and mailing to the Schools, is wasted if our superintendents do not see that the program is put on at the worship period the fourth Sunday morning each month.

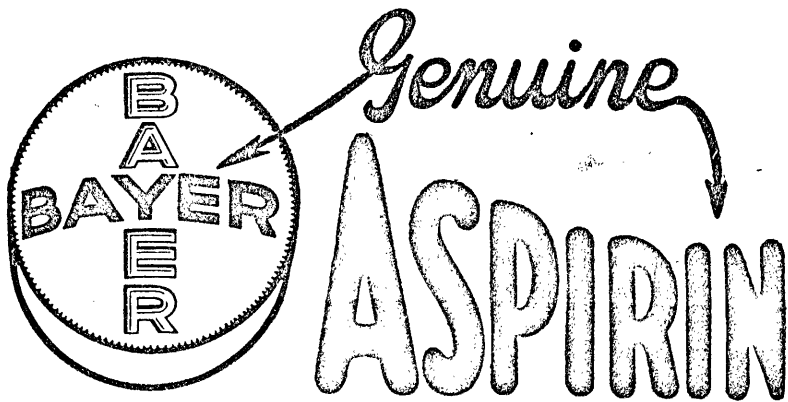
We are persuaded that some of the schools sending in the fourth Sunday offering for missions are not putting on the program. The offering is appreciated, but the program is absolutely necessary. Our people have a right to know where their money goes, and we cannot hope to develop a strong missionary Church if we do not give our people the information.

You have a full month to get ready for the missionary program for April 24. Will you not PLEASE have a real Missionary Program?—S. T. Baugh.

LET'S MAKE IT 100 PER CENT!

Every month brings new schools into the fine group supporting the Dual Mission Program of the Little Rock Conference. You understand the Dual Program. It is supporting our work in Europe, and the Rural program in our own Conference. The offering is divided, half going to our work at home and half to Europe.

Why can't we have every Sunday School in our Conference supporting this program? The only reason ever advanced is insufficient to buy the literature for the School. This can no longer be used as a legitimate excuse, for the Conference Sunday School Board has agreed to help pay (Continued on Page 10.)



SAY "BAYER ASPIRIN" and INSIST!

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

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions.

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

Aspirin is the trade mark of Bayer Manufacture of Monaceticacidester of Salicylicacid

We carry a complete stock of

Canary Bird Supplies, Gold Fish, Gold Fish Supplies, Bulbs, Garden Flower and Field Seeds

Quick delivery on any size order.

You'll always find our prices lower. Write us for prices now

Hayes Seed Stores

408 West Seventh Street

Little Rock, Arkansas

The Union of Hand and

Man is a trinity. His body is of the earth. His mind distinguishes him from all other created beings. His spirit relates him to divinity. But he does not come into the world full grown, with developed mind and spirit. He comes as a little child, and to become a full grown man, physically, intellectually, and spiritually, he must be trained, and it is self-evident that the more fully the training conforms to the real needs of his nature, the more nearly perfect the man will be.

If man were spirit without body, no physical training would be necessary. If he were mind without spirit, no moral training would be required. But he is a trinity, indivisible, and every part of his nature must be considered if he is to become a perfect man.

The mind is superior to the body, but in this world functions through the body and needs a body that is capable of expressing adequately the movements of the mind; therefore the education which produces a body through which mind and spirit can project themselves is the education to be desired.

Educational Needs Of Today

Moreover, as our civilization advances, education becomes increasingly complex

and costly. Consequently, while education is more needed today than ever in history, it is becoming so expensive that thousands of our most promising youth find it almost beyond their grasp. When education was elementary, it could be obtained by the youth while living at home. Now, it must be had in expensive schools far from the average home, and unless aid is provided for the poor of our youth it becomes difficult to reach the coveted goal of a serviceable education.

Thousands of youth with intellectual and spiritual possibilities of the highest order are born in humble homes and the parental purse is unable to meet the demands. Uneducated, such youth may be burdens to society; educated, they may help to bear the burdens of Church and State.

Schools abound in which the youth with money can pay his way; but few and far between are the schools which offer opportunities to penniless youth to win their way by work.

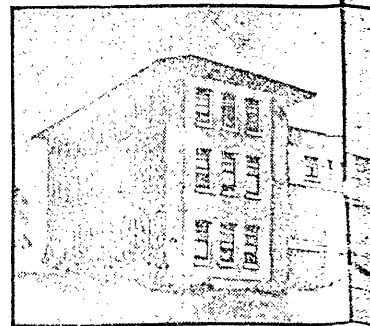
John Brown's Inspiration

Born in poverty, John Elwood Brown was forced to get his education in the "University of Hard Experience." Deeply conscious of his difficulties, he resolved to make the way more sure for the youth of courage and

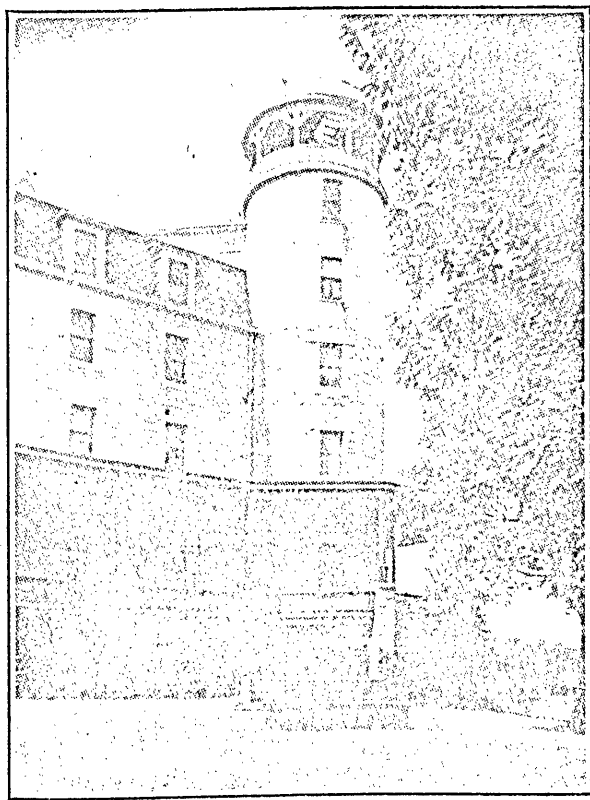
industry who would be willing to pay the price of education with the sweat of brow. Brown not only got the idea, but the idea got him. He wrestled with it. He prayed over it. He determined to objectify it. The idea took form in the John Brown School at Siloam Springs, Arkansas, where now hundreds are working with their hands in order that they may enrich their heads and hearts. Later another school was established at Sulphur Springs, Arkansas, where girls may also have advantages similar to those offered to the boys at Siloam Springs.

These John E. Brown Schools are the working of the idea of self-help in education and of education of the trinity constitutes the true man.

Manual labor without intellectual direction is drudgery and little more than the



California State



Girls' Dormitory at Sulphur Springs.

Arkansas Should be Proud Quickly Cont

The money wasted by the readers of this article in a single day would make possible the right education of a hundred youth in the John Brown Schools, and the givers would be winners in every way. It would be an eternal dividend-paying investment.

Arkansas should be proud of the man who is nationalizing this educational idea, and should show its appreciation of the idea by meeting the challenge of two men in another state who believe in the idea sufficiently

JOHN BROWN ENDS

JUDGE W. B. SORRIS

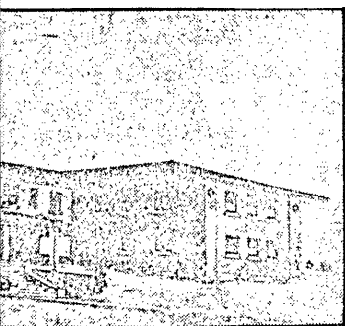
1014 Home Insurance Bldg.

Head and Heart

port of instinct to get food. Manual labor
ightly directed by an inspired mind and a
igh purpose has elements of the divine. It
ecomes uplifting and ennobling. As youth
akes the material things which God puts
to his hands and prepares it to minister
o man's needs he becomes a co-worker
with the Creator. As he uses his physical
owers laboring with God and recognizes
is Maker's plans for the subserviency of
ne material to the spiritual, youth develops
is soul along with his body and truly
thinks God's thoughts after Him."

These Are Unique Schools

We have today schools and other schools;
ut few of them offer education with op-
portunity to work and still fewer require
work as a part of the education. The John
E. Brown Schools offer and require both;



Siloam Springs.

therefore, these schools are at this critical
period in our civilization meeting a need
that is imperative. They seem to be provi-
dential, coming at the psychological mo-
ment in our national life to take care of an
educational emergency.

Such schools deserve liberal support.
Some men get a great idea, but lack the
means to develop it. Other men with abund-
ant means, but without that idea, get the
inspiration and help to realize the idea.

The Schools' Big Opportunity

John E. Brown has presented the worthy
idea. He has also found two men who ap-
preciate the idea and are willing to trans-
mute their wealth to the amount of \$1-
500,000 into that idea; but they wish to
fix the institutions embodying the idea in
the minds and hearts of a multitude of no-
ble people that they may participate in the
consummation and by their personal inter-
est popularize the idea.

Wealth is a trust. The men who have it
are merely stewards. If they use their
wealth aright they get the blessing that is
promised to the faithful servant. If they
withhold their wealth and use it for selfish
purposes, they lose its true value and are
borne down by its weight. The John E.
Brown Schools come to such men as Oppor-



Rev. John E. Brown, Pres.

tunity for wise and permanent investment.
It has been quaintly and shrewdly said,
"There are no pockets in a shroud;" there-
fore no man can take his money with him
and get it beyond the grave. But he can so
invest it in young life that in immortal spir-
its it may go before him into the realm of
the soul and follow him as he lives in the
everlasting abode of the good.

Wise investors consider the possibility of
dividends. The fool spends two dollars for
a rich meal, gets an hour's satisfaction and
dispepsia, and loses his soul. The wise man
spends fifty cents for a wholesome meal,
gets comfort and strength of body and puts
a dollar and a half into youth through such
a school as the Brown Schools, realizes the
promise that "it is more blessed to give
than to receive," and saves his soul for time
and eternity.

Head of John Brown Schools and Should Contribute the Needed \$500,000.00

er a gift of a million and a half dollars!

et us rise up and meet this challenge by giving the \$500,000 neces-
o bring \$1,500,000,000 to this great Arkansas enterprise. Let us
e the means whereby hands and heads may cooperate to educate
mind and spirit. No matter what the amount of your contribution,
be gratefully received, and every penny given goes direct to the
Brown Schools.

MENT PROGRAM

S, General Director

LITTLE ROCK ARKANSAS

Director of Endowment Program John E. Brown Schools,
1014-15 Home Insurance Bldg.,
Little Rock, Ark.

☐ I want to help the John E. Brown Schools. I hereby
promise to pay &..... for this worthy

work, of which \$..... is enclosed, the balance
to be paid within 90 days.

☐ I am interested in the John E. Brown Schools.
Please send literature.

Name

Address

the literature for any school not securing sufficient revenue from the other three Sundays to buy their literature, if they will send their fourth Sunday offering to Mr. Hayes to support the Dual Mission Program.

Nothing is in the way now, so let's line up 100 per cent.—S. T. Baugh.

124 SUNDAY SCHOOLS HAVE ORDERED SUNDAY SCHOOL DAY PROGRAMS—PRESCOTT DISTRICT IS LEADING AGAIN IN NUMBER OF SCHOOLS ORDERING PROGRAMS. THE TEXARKANA AND PINE BLUFF DISTRICTS LEAD CLOSE SECONDS.

Sunday School Day preparation in the Little Rock Conference has started off with a rush. To date 124 schools have ordered programs and new orders are coming in every mail. The old Prescott District is leading again in number of schools ordering programs. The Pine Bluff and Texarkana Districts are tied for second place, but Charley has pushed the Arkadelphia District to within one school of the leaders. Sunday School Day is now only three weeks off and every school should have the programs. Send in that order card. They are free. We give below the schools that have ordered programs all of which have been sent out.

Arkadelphia District.—Social Hill, Benton, Oaklawn, Carthage, Third St. New Salem, Tulip, Sardis, Bethlehem, Leola, Poyen, Lonsdale, Magnet Cove, Willow, Malvern, Bethlehem, Traskwood Ouachita.

Camden District.—Rhodes Chapel, Thornton, Mt. Ida, Parker's Chapel, McNeil, Christie's Chapel, Atlanta, Marysville, Junction City, Harmony Grove, Huttig, Stephens, Bearden, First Church, Eldorado, Fordyce, Magnolia, Camden, Waldo.

Little Rock District.—New Bethel, Johnson's Chapel, Sardis, Roland, Des Arc, Smyrna, Asbury, Capitol View.

Monticello District.—Eudora Wilmot, Portland, Wilmar, Fountain Hill, Hamburg, New Edinburg, Hebron, Lake Village, Snyder, Monticello, Warren Crossett, Dermott, Prairie Chapel, Ladelle, Zion.

Pine Bluff District.—Sherrill, Prairie Union, Pleasant Grove, DeLuce, St. Charles, Crockett's Bluff, Rison, Humphrey, Campshed, Roe, Swan Lake, Center, Sheridan, Wabbaseka, White Hall, Mt. Zion, Good Faith, Altheimer, First Church, P. B.

Prescott District.—Emmett, Washington, Ozan, St. Paul, Columbus, Delight, Glenwood, Amity, Antoine, Fairview, Findley Smyrna Friendship, Mineral Springs Murfreesboro, Center Point, Springhill, Hinton, Bethlehem, Hopewell, Okolona, Blevins, Prescott, Nashville, Hope.

Texarkana District.—Fairview, Ma-na, DeQueen, First Church Texarkana, Horatio, Ben Lomond, Gardner, Green's Chapel, Richmond, Hatfield, Vandervoort, Wilton, Dierks, Lockesburg Dallas, Gillham, College Hill, Ogden, Wades Chapel.

TRAINING SCHOOL AT LAMAR

We had our second Training School the second week in March. Rev. W. F. Blevins was with us on Sunday, March 6, in the interest of the Sup-erannate Endowment and stayed over to teach one of the courses in the school.

Two courses were offered in the school. Bro. Blevins taught "The Worker and his Work." He had a

FOR SALE:—Cabbage and Bermuda Onion Plants. All varieties. \$1.00 per 1000. Shipping daily. Dorris Plant Co., Valdosta, Ga.

EPWORTH LEAGUES.

SUMMER ASSEMBLY PLANNED

The summer Assembly Committee of the Little Rock Conference met in Methodist Headquarters Friday evening and planned the Assembly to be held at Arkadelphia June 20-24, 1927.

Rev. Fred G. Roebuck was chairman, Rev. L. E. N. Hundley, Miss Effie Bannon, Miss Lillian Peaslee, Miss Mary Burton, Miss Olive Smith, and the writer were present.

Plans were made for a great program for the summer Assembly. When completed the program will be printed and mailed to pastors and Chapter officers.—S. T. Baugh.

REPORT PROMPTLY

Now that the date for Anniversary Day is past, March 27, please report your offering to Miss Effie Bannon, Treasurer, 2012 Wright Avenue, Little Rock.

If you had to postpone the service, send in your offering just as soon as you have the service.

Churches reporting will be listed in the Methodist from week to week.—S. T. Baugh.

GENTRY

Pres. V. E. Chalfant puts over a great anniversary program at Gentry. He sends in check for \$10 and writes as follows: "We had a wonderful time Sunday night. The Leaguers gave the Pageant 'Golden Youth.' One talented man worked all the week on the background and stage setting. The house was packed, people standing inside and outside."—Ira A. Brumley.

YOUNG METHODIST ORATORS

The Know Methodism Oratorical Contest sponsored by the Epworth Leagues of the Methodist Episcopal Church, South, that began early in the winter with contests in local leagues, district and annual conferences, and then was carried into larger groups, was completed Friday, March 18, 1927, in the final contest for the whole church honors, held at St. John's Methodist Church, St. Louis.

There were three contestants from the larger groups of the church. Miss Blanche Milles of Edgewood, Tex., was the winner. She spoke on "Know Your Methodist Teaching." She represented the conferences of California, Pacific, Northwest, Arizona New Mexico, Central Texas, West Texas, Northwest Texas, North Texas, Texas, East Oklahoma, West Oklahoma, North Arkansas, Little Rock and Louisiana.

The judges were Dr. A. J. Lamar, senior publishing agent of the Southern Methodist Church, Nashville, Tenn.; Dr. F. L. Wells, presiding elder of the St. Louis District; Mrs. Joseph W. Lewis, Rev. J. T. Evitts, minister Clayton Methodist Church, and

good class and did a valuable piece of work. The pastor had a good class in "What Every Methodist Should Know." Thirty-two people were enrolled and of this number 26 took credit. The school has been a great help to the church and we hope to make it an annual event.

I think that a Training School is valuable in two ways: First, it gives the Sunday School workers a vision of the work and an inspiration to do the work. In the second place, it gives training to a large group of young people who are to be the leaders of the church. A large number of our young people attended our school.—W. J. Spicer, P. C.

NEWS OF THE CHURCHES

A CORRECTION

Some weeks ago we published the names and amounts sent in on the building fund of the Valley Springs Training School.

The report showed that G. A. Rowland had sent one dollar. That should have been ten dollars. It also showed that Prof. M. J. Russell and wife sent one dollar. That should have been two dollars.—W. M. Edwards.

ANOTHER CALL FOR THE VALLEY SPRINGS SCHOOL

Your school is still in the field and doing a work that you are proud of, and since you are proud of it, we feel free to come and ask that you help on the building fund that we are endeavoring to raise.

Some are sending money almost every day, and we appreciate every dollar. Others are going to send theirs half of the Methodists in the State would send us one dollar each. Look what it would do for your school. The reason some have not sent their dollar is because yop have not sent yours. Preachers do not expect your people to do any thing that you have not done. Some have sent their dollar is because you have not sent in time to get it in the next report which will go out from my office on April 11.

Some Sunday School classes are sending their offerings. Why not send yours in time for the next report? Do not disappoint us this time. Let us make the list much longer than it was before.

Make all checks payable to the Valley Springs Training School. Send to W. M. Edwards, Batesville.

MIDLAND HEIGHTS, FT. SMITH

Last Sunday evening, March 20, ended a very successful revival meeting at the East Van Buren Methodist Church. The results of the meeting were as follows: There were forty-nine conversions and thirty-five additions to the membership of the Church. The entire membership was

Mrs. Ellona Garland, all of St. Louis. The St. Louis Epworth League, of which Benjamin F. Frick, Jr., is president, had charge of preliminary arrangements.

Of the different contestants, Walter Johnson, of Columbia, S. C., represented North and South Carolina conferences; Baltimore, two Virginia conferences, two Georgia conferences and the Florida conference. His subject was "Know Your Methodist Heroes."

Miss Julia Ruth Richardson, of Chattanooga, Tenn., with an oration, "Methodism's Enthusiasm for Education," represented the conferences of Tennessee, Kentucky, Holston, Memphis, Louisville, North Mississippi and Mississippi, North Alabama and Alabama, Missouri, Southwest Missouri, St. Louis and Illinois.

Several hundred young Methodists were engaged in the various contests. All were required to make extensive studies in Methodist history. The whole church will have an awakening to the greatness and glory of the church's contribution in making and molding of men and women and the development of the holy and mighty among the saints.

Methodism truly has a great history. Her heroes and heroines are without number. They will live again because our young folk have studied their lives and works and told the story of their immortality again.—St. Louis Christian Advocate

greatly revived and the spiritual atmosphere of the community as a whole is very much improved.

Rev. H. O. Bolin, pastor of our Church at Midland Heights Fort Smith, was the evangelist. I consider Bro. Bolin to be a man of spiritual power and a fearless preacher of the unadulterated Gospel.

Bro. Marvin Newman, of Prairie View, was the evangelist singer. Bro. Newman is very good help in this type of work. He has a splendid voice and a thorough knowledge of music. He is very efficient in directing congregational singing. Bro. A. M. Hutton, one of our strongest evangelistic singers, was with us during the first three days of the meeting but was called away according to previous engagement to sing in another meeting. Bro. Newman took Bro. Hutton's place and directed the music throughout the meeting.—Earle Cravens, P. C.

WONDER OF WONDERS

Wonders have increased so fast of late that soon there will be no wonders left in the world—everything remarkable will have become common. Along with the automobile, the motion picture, the radio, has come the Vitaphone. It is a device that synchronizes sound with motion picture action. It will be an everlasting record of audible and visual events. It is so new that few newspapers have been able to grasp its bigness. It is a practical realization of the dreams of inventors for the past twenty-five years.

The Vitaphone is the result of the combined efforts of engineers from the Western Electric Company, the Bell Telephone Laboratories, the Victor Talking Machine Company, and Warner Brothers pictures. Both pic-

The Townsend Hotel

"One of the Best"

Centrally Located

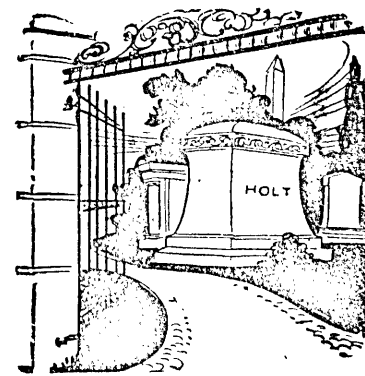
Modern in every respect.
Accommodations and Service
"As you like it."

European Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.
Free Garage.

"Mark Every Grave"



Only the Best Is
Adequate to
Express Your Love

Monahan's fine memorials of genuine marble or granite, will endure forever. Visit our plant or write us for catalog.

MONAHAN & SON
412-414 W. Markham
LITTLE ROCK, ARK.

ture and voice are accurately reproduced—the pictures as clear and distinct as camera art can make them, and the voice and musical notes free from the metallic, rasping sound so common in cheaper and earlier machines. The natural resonance is so clear that the auditor can easily imagine himself in the presence of the speaker or singer.

To date such artists as Mary Lewis, Giovanni Martinelli, Anna Case, Mischa Elman, the New York Philharmonic Orchestra, Marion Talley, Reinald Werrenrath, Al Jolson and Harold Bauer have made Vitaphone recordings. Their talents as singers and actors will be carried on for generations.

Would that it had been possible to have an accurate synchronization of Julius Caesar, Napoleon, George Washington, Theodore Roosevelt, Woodrow Wilson, and a host of illustrious names, to say nothing of having the story of the Holy Land written and produced.

It is now possible to make Vitaphone records of great artists, statesmen, and authors, that can be kept in the archives for future generations.

Famous speakers, ministers, artists and church leaders can now have Vitaphone records made and their

works can be broadcasted over many lands and in many tabernacles at simultaneous times.

The spoken word demands attention, not the semi-attention that pantomime demands, but taut attention. There is something commanding, challenging about the human voice, and, in addition, there is something that calls for a degree of understanding.

The first Vitaphone presentation will be given in Little Rock at the Palace Theater on the night of April 4, and will attract attention from those interested in the furtherance of religion and education. The eye grasps quickly, and the spoken word heightens the effect the eye obtains.

The age of mechanical Miracles has not passed. It is only beginning.

PULASKI HEIGHTS TO HAVE MEETING

Pulaski Heights will begin a meeting Sunday, April 3, and continue through Easter, April 17. General Secretary J. Blaine Withee of the local Y. M. C. A. will direct the song services. Special soloists have been secured for the series of services. During the first week Rev. John C. Glenn, the pastor, will preach. Rev. Clem Baker has been secured to do the

preaching during the second week.

A survey of the local congregation has been made. Special prayer circles have been organized and an earnest personal advertising campaign has been launched.—Reporter.

FRIENDS OF SUPERANNUATES: HOW THEY SUCCEED.

Here are statements from a few of the friends of superannuates as to how they succeed in collecting the quota for their respective charges:

Rev. J. F. Taylor, Paraloma: "This is the fourth year of Superannuate Endowment campaign. I shall strive to report more this year for this cause than the Paraloma Charge has reported in all the three past years together."

Rev. O. L. Cole, Smackover: First, I mean to put it before the people as planned, "Easter Sunday", and to follow it up if the quota is not raised that day. Then I mean to have you for one service, if not a whole Sunday, in August or September. You'll remember we paid the \$100 extra so as to bring it up to date last year. My plans, in short, have been, 'Keep everlastingly at it' and so far, under God, it has worked."

Rev. J. T. Rodgers, Hamburg: "Am trying as far as possible to follow instructions handed down by the General Board of Finance. In doing this, I first distribute literature bearing on the subject; preach a sermon urging payment of our quota, not as a matter of charity but as a debt honestly due our superannuate preachers for service rendered; enlist the help and co-operation of my Epworth League, Sunday School, and Woman's Missionary Society; then together with my Superannuate Committee canvass members not reached by the other named agencies. As a result have paid quota in full for three years, and unless some calamity befalls us will pay our quota this year."

The above plans succeed. They are in principle the same, namely a determination to do it. Any plan will succeed if worked wholeheartedly. There are many "Friends" who are working hard for the old preacher this year and will make a good report at Conference.—J. H. Glass, Commissioner, 407 Exchange Bank Building, Little Rock.

WATSON-KELSO

As many of the brethren have deemed it good to tell through the columns of our Conference Organ something of their respective fields of labor, we too wish to make use of the same to say something of the work to which "the powers that be" saw fit to assign us for the present Conference year.

Just here we will say, as the Conference Journal for the year 1926 shows, we were "read out" for the second consecutive Conference year to the Watson-Kelso charge. Whether this was done as an appreciation for our having tried to do all that we were asked to, or as a kind of punishment for not being able to accomplish all we were asked to we will not say. Be that as it may, we have the honor of having been "sent" to this charge for the second consecutive year,—the first preacher to be so commended or punished, as the case may be, since some time prior to the year 1913.

Our work is not ideal by any means. But we have served "harder" places. We have some of as true Christians here as can be found anywhere. Our charge is composed of two organized "societies", Watson and Kelso, and one other place, Yancopin, where we preach two Sundays each month in the afternoon, where there is no or-

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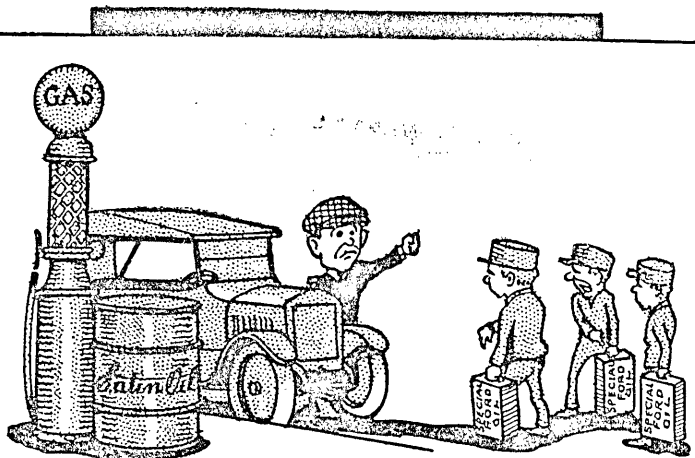
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ganized church.

When we came to our appointment in the beginning of the 1926 Conference year we found that Kelso had been abandoned so far as preaching is concerned. Our Church building was in a bad state of repair. So much so that we could not worship in it. For twelve months it looked as though we had just as well "give up" and not try to do anything there. We spent hours in prayer that we might know what to do. We preached all we could in such places as we could secure in which the people could gather. We talked to the people in their homes and on the streets of the necessity of their honoring God by assembling themselves together for public worship, and making His church go.

To make a long story short, soon after the beginning of the present Conference year some things "came to pass" that without doubt possessed the element of misfortune. Now, our church building is in such a state of repair that we can and do worship in it. Great congregations assemble to

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hear the preaching of the Word. We have organized a Sunday School there with seven officers and teachers and thirty seven scholars.

The people of Watson are not taking the community by storm for Christ. The statement is not intended to insinuate that none of them are true disciples of the Master. Many of them are endeavoring to help the pastor put over the program of the Church. The membership of the Watson Church is in great need of a new church building. So far we have not been able to secure a suitable location.

While we have not received that great "pounding" this year that so many of the preachers tell us about, our finances are in better shape to date than for the same period of time last year.

We are endeavoring to "put over" the entire program of the Church.—J. B. Pickering, P. C.

NOTES FROM N. ARK. CONFERENCE TREASURER

Eureka Springs' third check overpaying the first quarter's quota of Conference Collections was one day too late for the treasurer's First Quarterly Report. Rev. R. S. Hayden is the pastor and Miss Mary Lena Barnes the church treasurer.

Rev. Edgar R. Shuller, pastor of Valley Springs Church, is making the best beginning yet for his pastoral charge in paying the Conference Claims. This indicates a fine report at Conference time.

Fayetteville's remittances on the "Benevolences" are far in advance of the same date last year. It would mean a great deal if all our strong churches paid during the year, not waiting until November. Rev. H. L. Wade is in the fourth year as pastor. M. M. Collier is the church treasurer.

STAMPS

We have not had the thrill this year that we had last year while building our new church, but things are moving along smoothly. We have all the organizations of the church and they are functioning nicely. Every financial interest of the Church is up to date, so far as salary and general claims are concerned and we have raised and sent to the treasurer, Bro. J. F. Simmons, our full quota of \$341 on the Mission Special.

We need a great revival above every thing else and that is what we are hoping and praying for.

We were delighted to have Bishop Boaz with us March 13. He charmed my people and the town with his truly great sermon. Would be more than glad to have him with us again. We rejoice to see Methodism of Arkansas looking forward to the solving of our educational problems and may our God direct and guide us to do the very best thing for His Kingdom.—S. K. Burnett, P. C.

A VALUABLE MEMBER

It is interesting to observe how men of usefulness and power in the Church are discovered. It would make mighty fine reading if we could get up a book on the way in which God finds men to carry on his work. Some years ago, I believe that it was in 1924, our pastor, the Rev. J. C. Glenn, who was business manager of the Arkansas Methodist at the time, wrote an article on the progress of our Church. He had many fine things to say about our former pastor. He secured all of this information from Mr. Charles A. Price, who was an interested "outsider." Mr. Price was editing and publishing the church bulletin weekly without expense to the

church, and attended the services occasionally, but had never affiliated with the church. Mr. Price gave some of his views on how a church should be run financially. He stated that a church should observe the same business rules and follow the same commercial methods in the matter of handling its finances as any secular corporation or private business enterprise.

Rev. William T. Thompson read the news item and story, and immediately called on Mr. Price who lived near the parsonage. After several visits he persuaded Mr. Price to unite with the Pulaski Heights Church. Later he put him on the official board. He took hold in a remarkable way. He led the drive in the final campaign for Conference, Claims and other expenses, collecting nearly \$2,000 in a short time.

The following spring, repairs costing about \$1,200 were made. The church, inside and outside, was put in first-class condition. In this remarkable undertaking he had the fine support of that great pastor, Rev. Fred G. Roebuck, and the backing of the entire officary. Unfortunately for the church, Mr. Price accepted a position in San Antonio. But "luck" brought him back to us last fall. He was "harnessed up" again.

He is now a member of the official board, chairman of the finance committee and business manager of the church. This shows just how his brethren trust him and what they think of his financial ability. To say that he closed out the finances of the church in 1926 in fine shape is

expressing it mildly. He has also led the campaign to pay off the church debt of long standing. Since conference \$1,000 in cash has been raised on it and more than \$2,500 has been subscribed. All regular finances are in good shape and more than \$600 has been paid on specials, etc. In addition to this, recent repairs totaling \$250 have been made on the church.

In token of their appreciation for his fine service and as an expression of esteem and good-will, the congregation presented Mr. Price with a beautifully bound, red-lettered, thumb-indexed Bible at the close of a great "Victory-Day" service held, Sunday morning, February 20.

While Mr. Price was not active in church affairs in Little Rock immediately after coming to the city, yet he was an experienced church and social worker. Just a brief side-view of his previous experience is given below.

Brother Price was reared in Kansas and a member of the M. E. Church, coming to Little Rock in 1916. His

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experience dates back to his boyhood days as he was brought up under the shadow of Baker University and influence of Bishop W. A. Quayle. In 1909 he organized the Denver Sunday School Athletic Association in Denver, Colo. He was elected 1st vice president and held that office four years. While serving with this association he had charge of the baseball club of which each Sunday School of Denver had a team. In 1912 he was elected by the South Broadway Christian Church to take charge of the gymnasium and look after the boys' work. When he took it over he had 25 boys and two years later, when he resigned, he had over 150 with a scout troop. Mr. Price is one of the committeemen of Pulaski Heights Methodist Church for the boy Scouts and takes a very active part in that work. He is also editor of the church bulletin, making the church a present of it without cost.

He never misses any meeting, or service in the church, unless providentially hindered. We love him for his earnestness and zeal.—A Member.

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Received since March 22\$ 1598.75
Previously reported\$17469.29
Total rec'd in L. Rock Conf. \$19068.04

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| | |
|------------------------------|----------|
| Gainesville Ct. | \$ 25.82 |
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| Gregory-McClelland | 44.00 |
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Received since March 22\$ 1631.82
Previously reported\$ 9021.98
Total rec'd in N. Ark. Conf. \$10,653.80
Total received in both Confs. \$29,721.84
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American business were such chances open to intelligent ambition. Mighty forces are at work. Bigger men are being sought to manage these forces. All over the country great tasks call for the creative and administrative forces of young men and women. The gates of success are wider today than ever before, and the ranks of the country's forces are being "combed" closer for the right sort. Let us counsel the young to take advantage of their opportunities and train themselves to the end that they may be ready when their great opportunity comes. This is, indeed, the "secret" of success.

Remember the story of the two frogs falling into a can of milk. One gave up and sank. The other kept swimming until he churned himself a little pat of butter upon which he was soon "sitting pretty." If you are "broke" and discouraged, dive in, and

sometime or somehow, you will be taken care of.

OBITUARY

MATTHEWS.—At Jonesboro, St. Bernard Hospital, Feb. 8, Bro. T. J. Matthews passed from earth to heaven. Bro Matthews had served us as pastor at Dye's Chapel two years and he had started into his third year. He was loved and honored by both saint and sinners. We miss his smiling face in our homes and in our pulpit. What is our loss is heaven's gain. He loved God's people and his whole life was glorified by the radiance of God's love. He leaves a wife, seven small children, mother, two brothers and two sisters. At his request his body was sent back to Campbell, Mo. to be buried. May God's richest blessings ever be with the bereaved loved ones. —Dye's Chapel Sunday School.

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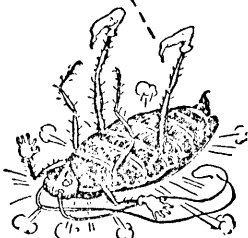
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LYDIA OF THE PINES

By Honore Willsie

(Continued from last week)

"Come on, Marg," said Lydia, "and, Mr. Marshall, please, won't you come too and see how well she does it?"

"Run and get into your bathing suit, daughter," said Marshall. "Elvry, want to come?"

"No," snapped Elvry. "Lydia, how do you manage to get so dirty, when to my positive knowledge you're in the water an hour every day?"

Lydia blushed and tried to hide one ankle behind the other. "I think you're terrible impolite," she murmured.

Dave roared with laughter. "Right you are, Lydia! I guess I'll have to hitch up and drive us all over."

They drove to the Willows and Margery went through her paces, while her father watched and applauded from the shore. When they had finished and had run up and down to warm up and dry off and were driving home, Dave said:

"You'd better come in to supper with us, Lydia."

"No, thank you," answered the child. "Mr. Levine's coming to supper at our house and I have to cook it."

"Hum! What does John Levine do at your house, so much?"

"Oh, he's going into politics," answered Lydia, innocently, "and Dad advises him."

"Well, tell them you've done a fine job as a swimming teacher," Dave spoke carelessly. "I don't see why Levine wants to get into politics. He's doing well in real estate."

"Oh!" exclaimed Lydia, with a child's importance at having real news to impart, "he's going into politics so's to get some Indian land."

"Like h—l he is!" exclaimed Marshall.

"Oh, daddy!" Margery's voice was exactly like her mother's.

They were turning into the Marshall driveway and Marshall's face was a curious mixture of amusement and irritation. He kissed his little daughter when he lifted her from the buggy and bade her run to the house. Before he lifted Lydia down he paused and as he stood on the ground and she sat in the surrey, she looked levelly into his black eyes.

"I wish I had another little daughter like you, Lydia," he said. "I don't see why—but God, you can't get swans from barnyard fowls." He continued to study Lydia's face. "Some day, my child, you'll make some man's heart break, or lift him up to heaven."

Lydia squirmed.

"Well, Margery's taught now," she said hastily, "so I don't have to be punished any more, do I?"

Marshall scowled slightly. "What do you mean? Don't you want Margery to play with you?"

"Oh, sure, she can play, if she wants to, but I mean I don't have to go get her and bring her into our games."

"No," said Dave slowly, "but I think it would be nice of you to sort of keep an eye on her and get her dirty once in a while. There! Run home, child, you're shivering."

With puzzled eyes, Lydia obeyed.

The most important result, as far as Lydia was interested, of the talk between her father and Levine that night was that Amos decided definitely to move the following week.

Lydia did not see the new home until she rode out with the first drayload of furniture. She sat in the high seat beside the driver, baby Patience in her lap, her thin, long little legs dangling. Her cheeks scarlet with excitement and the warmth of a hot September morning. The cottage was a mile from the old home. They drove along the maple-shaded street for the first half of the distance, then turned into a dirt road that led toward the lake shore. The dirt road emerged on the shore a half mile above the Willows and wound along a high embankment, crowned with oaks.

An old-fashioned white cottage, with green blinds and a tiny front porch, stood beside the road, its back to the lake. There were five acres or so of ground around the house, set off by a white picket fence. At the gate a pine tree stood. There were oaks and lilac bushes in the front yard. Through the leaves, Lydia saw the blue of the lake.

"Our yard runs right down to the water!" she cried, as the driver lifted the baby down and she followed after. "Gee! I'm glad we moved!"

Lydia looked along the road, where an occasional house was to be seen. "I hope kids live in those houses," she said, "but if they don't, baby and the lake are company enough for me, and Kent can come out on his wheel."

She ran through the little house eagerly. It was full of windows and being all on one floor, gave a fine effect of spaciousness. It was an old house but in excellent repair as was all John Levine's property.

Lizzie arrived on the third and final load. She brought with her a lunch that they shared with the driver. He good-naturedly set up the kitchen stove and the three beds for them and departed with the hope that they would not be too lonesome.

Lydia and old Lizzie put in an afternoon of gigantic effort. By six o'clock, the beds were made, dishes unpacked and in the china closet, the table was set for supper and an Irish stew of Lydia's make was simmering on the stove.

When Amos came up the path at a half after six, his dinner pail in his hand, he found Lydia flat on her back on the little front porch. Her curly head was wet with perspiration; face, hands and blouse were black. The baby sat beside her, trying to get Florence Dombey to sleep.

"Well," said Amos, looking down on his family, "how do you like it, Lydia?"

"It's great! My back's broken! Supper's ready."

"You shouldn't lift heavy things, child! How often have I told you? Wait until I get home."

"I want to get things done," replied Lydia, "so's I can do a little playing before school opens. Come on in and see all we've done, daddy."

She forgot her aching back and led the way into the house. Amos was as excited and pleased as the children and Lizzie, so tired that her old hands shook, was as elated as the others.

"It's much more roomy than the old house and all on one floor. 'Twill save me the stairs. And the garden'll be fine," she said, failing to call attention to the fact that the water was far from the house and that there was no kitchen sink.

"We've got to try to keep this place cleaner than we did the other," said Amos. "Lydia, better wash up for supper."

"Oh, daddy," said Lydia, "I'm too tired! Don't make me!"

"All right," answered Amos, "but your mother was always clean and so am I. I don't see where you get it."

"Maybe one of my ancestors was a garbage man," suggested Lydia, sliding into her place at the table.

She allowed Lizzie to carry Patience into their bedroom after supper and Amos, smoking in the yard and planning the garden for next year, waited in vain to hear "Beulah Land" and "Wreath me no gaudy chaplet" float to him from the open window.

(Continued next week)

SUNDAY SCHOOL.

Lesson for May 1

PETER'S DENIAL AND REPENTANCE

LESSON TEXT—Mark 14:53, 54; 66-71; Luke 22:61, 62.

GOLDEN TEXT—Let him that thinketh he standeth take heed lest he fall.

PRIMARY TOPIC—Peter Grieves Jesus and Is Sorry.

JUNIOR TOPIC—The Story of Peter's Disloyalty.

INTERMEDIATE AND SENIOR TOPIC—How Jesus Is Denied Today.

YOUNG PEOPLE AND ADULT TOPIC—The Danger of Sudden Temptations.

1. Peter's Downfall (Mark 14:29-71).

This began when he refused to hear about the cross and ended when he, with a foul oath, declared: "I know not the man." When the disciples would no longer hear Christ's message about the cross, they not only ceased to grow in knowledge, but they began to deteriorate in moral discernment and were exposed to the possibility of the shameful denial of their Lord. Steps in Peter's backsliding:

1. Overweening self-confidence (vv. 29-31).

His unwillingness to face the cross alienated him from Jesus and when apprized of the fact that the disciples would all forsake Jesus, Peter declared that Jesus was certainly mistaken, saying: "Although all shall be offended, yet will not I." Our condition, is most perilous when we are most sure of our safety.

2. Sleeping at the post of duty (v. 37).

In one short hour the very one who was so confident of his self-sufficiency had fallen asleep instead of watching. The only way to escape from backsliding is to watch.

3. Lack of prayer (v. 38).

The legitimate inference from the Lord's words "watch and pray" is that He had commanded them to pray as well as to watch. The reason there is so little prayer is due to the lack of the sense of need of God's help.

4. Misguided zeal (v. 47).

Peter drew a sword and cut off an ear of a servant of the high priest (John 18:10) when they came to arrest Jesus. He was thus zealous for the Lord. He was trying to make up in outward service his conscious lack of communion.

5. Followed Jesus afar off (v. 54).

Christ's rebuke for taking the sword and the awkward position in which his act had placed him, caused him to follow afar off. He keenly felt Christ's reprimand. Following Jesus afar off got him into trouble.

6. Warned himself at the enemy's fire (v. 67).

This fire was built by those who had come unsympathetically to witness the crucifixion and even to mock in this tragic hour. For Christ's disciples to try to get comfort from the things prepared for the satisfaction of His enemies is sinful. Many professing Christians are living a life of compromise, even attempting to get pleasures out of the things which the enemies of Christ have prepared for themselves.

7. Open denial (vv. 66-71).

Step by step downward Peter went until the words of a servant girl provoked open and blasphemous denial. This even by one who had said: "If I should die with thee I will not deny thee in any wise." Peter's trouble began when he shrank from the cross. It was that shunning which separated him from contact with God. It should be remembered that there can be no backsliding until there be established a position from which to slip. Many of the so-called backsliders have never been born again.

11. The Repentance of Peter (Luke 22:61-62).

1. The look of Jesus (v. 61). This was a most wondrous look. It was doubtless filled with pity and pain. Christ knew the trials through which Peter and the other disciples would pass and He prayed for them. This look brought to Peter the full consciousness of his cowardice and disloyalty and his blasphemous words of denial, and yet it displayed His pity and forgiving love.

2. Peter's bitter tears (v. 62). The look of Jesus brought conviction of sin. It called to mind his boastfulness and cowardice. How awful must have been his condition as he went out that night into the darkness, little suspecting that there would be found a way to get back into communion with his Lord. Doubtless the message from the women as they came from the tomb brought the first good cheer to his heart. Christ said to them: "Go and tell my disciples and Peter." This encouraged him, no doubt, as it indicated Christ's particular consideration and love for him.

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Is it Possible in this Enlightened Christian Age for Preachers, Who Wrought to Produce Such a Day, to Become too Old to Matter?

By Luther E. Todd, Sec'y of the Board of Finance

Throughout the history of our country the government has been taxing the people to pension those who have served in the army and navy. The people gladly pay such taxes. They believe that one who is called upon to defend one's country, even to the extent of killing the enemy, is justly entitled to a pension for the service rendered. And this belief is all the more pronounced when the defender is himself physically hurt in the encounter.

Preachers of the Gospel are defenders, too. They are soldiers of the King of righteousness. They battle against the powers of darkness, not to kill the sin-possessed invaders who threaten the common good, but to save them. At length these preachers grow old in the service. They are compelled to retire. Should they not likewise be pensioned? Does the soldier with his repeating rifle do more for his country than the preacher with his piercing Sword of the Spirit? Is it worth more to kill a man who is seeking to kill you, than it is to teach and train that man so that he will love you instead?

Every time I see a soldier who bears in his body the marks of his fighting to protect me, I feel that I owe him a debt that will take me a lifetime to pay. And every time I see an aged preacher who is filled with infirmities from a life of fighting in Jesus' name, I know I cannot give too much to Superannuate Endowment for his comfort in the days of his disability.

If the Church Does Not Keep Her Promise Concerning Superannuate Endowment, Can She be Trusted to Keep Her Promise Concerning Anything?