

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. 11.

PUNGENT PARAGRAPHS.

The winds of adversity determine the direction of human straws.

Used talents grow and multiply; while idle talents minify and waste.

God measures motives rather than minds, and rewards efforts rather than results.

If you invest your life in a noble cause, you will get dividends in richer personality.

The revival which produces spurious religion is merely manipulated emotionalism.

Misinformation muddies and muddles the mind; while information clarifies and purifies thinking.

There is always room at the bottom, and it is easy to find; all you have to do is to do nothing.

CITY AND COUNTRY.

Time was when the farmer was self-sufficing. Now he is dependent on the city for the bulk of his living. When business is expanding, wages are good, and urban population on the increase, the farmer is apt to prosper. When conditions are reversed, farms begin to go under the hammer.

Likewise, as every banker knows, urban prosperity is largely based on rural prosperity. Thus, the welfare of each class depends upon the other.

It behooves the farmer to understand that low prices for his product are not the result of manipulation by a group of city men, but of the operation of economic laws; that the profits of the middlemen are not, for the most part, undeserved, but are payment for services rendered. It behooves the city man to understand that the farmer is no yokel, but is making his living at an occupation requiring as much skill and knowledge as his own.

Since the economic interests of farmers and city men are so closely joined, it is good that they are being brought into closer contact socially. Good roads and automobiles are the agencies working to this end. More and more are country folk going for their amusements to the towns, and city folk finding their recreation in the country.

Likewise there may result a movement from the country church to the town church, which, considering the inadequate service which most country churches are able to render, may be better for all concerned.

GOD'S DENOMINATION.

There are many people who act as if they thought God was a Methodist or a Baptist or a Presbyterian. It is hard for some of us to realize that our denominational organizations are merely human organizations intended to promote the interests of the Church of Jesus Christ, which is bigger than any denomination and includes that which is good in all denominations. How human is the experience of Mr. M. M. Davis, a member of our Church, who recently, at the meeting of the Federal Council of Churches at Atlanta, made the following confession, which doubtless expresses the feelings of many of us:

"Heretofore I had not realized the narrowness of my view; my work had been for the Methodist Church and that church was a part of my being. It had simply not occurred to me that possibly any other church might also be right. If I learned the Baptists or the Presbyterians had a fine meeting with many uniting with the church, did my heart thrill with joy? Not a bit of it. I regretted that people preferred to join any but my church and marvelled that they should do so, and the question in my thoughts was, 'Why take such a chance when there is a sure way?'"

"I know now that the God I worshipped was the God of the Methodist Church—yes, and Southern at that! I hoped I was a Christian; I knew I was a Methodist.

"I am reminded of the story of a little Atlanta girl from a home of wealth and culture who went home from Sunday School one day greatly disturbed. 'Mother,' she said, 'the teacher said that Jesus was a Jew! He wasn't, mother, was he?' The mother gently explained. After a few moments of perplexity the girl said, 'Well, I do not see how Jesus can be a Jew, when God is a Presbyterian.' Most of us would deny that attitude in our thinking, but do not our lives betray it?"

"The richest, most blessed experiences of my life have been in connection with the committee on church co-operation, the intimate fellowship of the brethren, lay and clerical; sharing the same burden of responsibility, and the same sorrow over

I HAVE CHOSEN THE WAY OF TRUTH; THY JUDGMENTS HAVE I LAID BEFORE ME. I HAVE STUCK UNTO THY TESTIMONIES; O LORD, PUT ME NOT TO SHAME. I WILL RUN THE WAY OF THY COMMANDMENTS, WHEN THOU SHALT ENLARGE MY HEART.—
Psalm 119:30-32.

existing conditions, the same disappointments, criticisms and problems. Loving each other, giving of our best, we have come into a wonderful realization of the brotherhood of men of every creed and color."

TREAT THEM RIGHT.

Transportation is now one of the biggest elements in our material civilization. No longer do people produce what they use and use only what they produce. We send our products to the ends of the earth and all peoples and tribes combine to supply our needs.

Destroy our railroads and steamships and we would go back a century. Auto-vehicles and airships would be utterly impotent to meet requirements and costs would become prohibitive.

Without railroads our population would merely fringe the sea coast and navigable streams. Our great prairies and plains would be simply big pastures, and our inland cities would be dwarfed. The railroad pioneers created our inland empire, and acres that would not yield taxes support teaming millions. Their commercial value has been multiplied a hundred fold.

At first both State and Nation encouraged railroad promotion. Then, partly because the railroads fell into the hands of men who exploited them for mere personal gain and partly because demagogues discovered that they could ride into popular favor by baiting and abusing the railroads, restrictive laws and regulations began to hinder railroad expansion.

To operate a great railroad a great organization and careful management are necessary. Losses by flood and fire, accident and inefficiency of employees, are enormous. A single big flood may take the entire profit of a year. Inefficient operation, careless and discourteous employees may so prejudice the public as to impair earning capacity. Costly repairs and betterments are constantly required. The failure of crops or the exhaustion of supplies such as timber or coal may transform a profitable line into a liability.

There is no industry so delicate; no enterprise so vital to material welfare. It requires a lifetime of experience to handle the complicated affairs of a transportation system, and yet the farmer who cannot raise a good crop, the mechanic who cannot build a chicken coop, the grocer who cannot sell potatoes at a profit, and the lawyer whose practice is limited to petty larceny cases all think they know how to run a railroad.

The best of us are often unfair and unappreciative. Recently the writer heard two fairly intelligent men complaining bitterly of "rotten service" simply because the splendid train on which they were riding was thirty-minutes late, when the railroad deserved great credit for overcoming tremendous obstacles occasioned by unusual storms. Once he heard a lady who was watching ten cars of oil burn, say that it served the railroad right, simply because she was inconvenienced by the delay. People who hourly flirt with death in automobiles pretend to be outraged over a railroad accident, when they have safely traveled tens of thousands of miles on the railroads. No matter how good and how continuous the railroad service, praise is rarely heard. No matter how seldom or trivial the railroad fault, it is bitterly blamed.

The railroads are regarded as great and grasping corporations owned and controlled by multi-millionaires, when, as a matter of fact, much of the stock is held by the people, and profitable dividends are rarely paid; while the higher officials, most of whom have laboriously worked their way up, are paid far less than managers of other concerns with less capital and less value to the public. To be a good railroad president requires vastly more sense and experience than to be president of the United States.

Men who do not hesitate to sell for \$10,000 a

piece of land that cost \$1,000, and which has increased in value simply because the community has grown, think it a crime to value railroad property higher than the cost of construction twenty years ago when material and labor were low. Men whose lands had little commercial value before the railroad increased its value a hundred fold, begrudge the railroad a beggarly 4 per cent on a value less than the cost of replacement.

Men who ride in automobiles whose materials and gasoline were transported over the railroads, and on roads built largely with tax money paid by the railroads, and who object to contributing to the upkeep of the roads which they use, are often bitter against the railroad because the railroad to live must charge a rate less for 100 miles than an auto-truck charges to carry the load from freight depot to warehouse.

All these things and many more make the ownership and management of railroads extremely hazardous. A house built for one business can be used for some other purpose; but most of the property of a railroad is worthless except as it is used as designed. An investment in a railroad is a dead loss unless the railroad runs, and a poor investment unless there is a fair return. It is not strange that, hampered and burdened, criticized and constantly blamed, railroads have had a struggle for existence.

We hold no brief for them. Their owners and managers are simply men with the faults and virtues of humanity. Often times they have been wrong. Often times they have been pig-headed, and would not be advised. In spite of all that, we believe that today our railroad administrators are as honorable and conscientious, and as anxious to render good service under fair conditions as any other group of men. They are not trying to take unfair advantages more frequently than the grocer, the farmer or the mechanic. They can not give the public every detail of their business, but they court publicity in all that is reasonable and invite constructive criticism and helpful suggestion. If we will give them a square deal, they will render fair service, and as we help the railroads to prosper, we are helping all to prosper. Let us realize their true value and treat them right. We believe that now our people are ready to do this unless misled by designing and self-seeking demagogues.

SAYINGS ON SUNDAY LAW.

The following paragraphs on Sunday law are taken from an exchange.

"We need to re-live the Sunday law as well as re-write it."

"A belief in the Sabbath is not worth much without the practice."

"The Sabbath was made for man, but it was not made by man."

"Let us not use the Sabbath as an ornament, but as a power."

"'On it thou shalt do no work.' Here is the first beneficial labor legislation."

"Sunday labor is a pickpocket. It robs man as well as God."

"Double sacrifices were enjoined on the Sabbath Day. Our sacrifices are service."

"Civilization is the realization of ideals. The Sabbath is the day for creating ideals."

"The Sabbath is no less for the health of the soul than for the health of the body."

"Sunday is the soul's day. Prussianism lost the day of the soul, and lost the soul out of the nation."

"It took force to make the world safe for democracy. It will take religion to make democracy safe for the world."

"Canada keeps Sunday. Mexico does not. Is there any relation between this and the peace on our Northern, and the lawlessness on our Southern boundary?"

"'Wherefore it is lawful to do good on the Sabbath.' Seven of Christ's miracles were wrought on the Sabbath. If the Christian will imitate the Lord of the Day, he will use it more for the service of mankind."

"The Sabbath is for service as well as for worship. If you use the Sabbath for church-going only, and not for service, your religion will die of fatty degeneration of the heart."

"Democracy rests upon duties as well as upon rights. It is the Sabbath that teaches duties as well as rights."

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PERSONAL AND OTHER ITEMS.

The address of Rev. J. M. Thrasher, superannuate of North Arkansas Conference, is Tioga, Texas.

Rev. J. S. Brooke, formerly of White River Conference, who has been at Umatilla, Fla., is now at Delray.

Rev. Francis Asbury Buddin is enjoying a great pastorate at Asbury Memorial. He is preaching to large crowds.

Rev. E. D. Galloway gives encouraging reports concerning his work at Henderson Church. He is one of our finest young ministers.

Rev. A. B. Barry, pastor of Carr Memorial, Pine Bluff, spent last Friday in the city, visiting his wife who is here under treatment of a specialist.

At its recent session, the China Mission Conference took steps to project a mission to Chinese in Manchuria and has raised \$10,000 for this purpose.

If you have not yet arranged to send the Arkansas Methodist to all of the homes in your church, it is not now too late. Try it. You will not regret it.

The Centenary carried Methodism to Czechoslovakia just as this new nation was emerging from four hundred years of political and religious oppression.

Rev. J. W. Harrell, presiding elder of Camden District, announces that he has secured for the Taylor Circuit Rev. W. F. Campbell of the Sheridan Circuit.

Rev. R. E. L. Bearden is now driving a "Blue Bird" Overland, which was presented to him by his congregation. First Church, Batesville, is in love with Brother Bearden.

At the meeting of Henderson-Brown College trustees, March 3, it was voted to confer the degree of doctor of divinity on Rev. A. N. Evans, pastor of our First Church, Ft. Smith.

Rev. Byron Harwell is doing a monumental work at 1st Church, Shreveport, according to reports from that great church. He is gifted in his field of work and will doubtless render invaluable service.

Remember the Centenary. If you have not paid your pledge, do it now. The Board of Missions has been forced to go in debt to sustain the work which was begun by the Centenary. Do not let that work stop.

The Czechoslovak Mission of the M. E. Church, South, is a fully organized mission. In four years it has reached proportions rivaling in size any foreign field of the Church and actually surpassing some of them.

Rev. P. R. Eaglebarger, pastor of Washington Ave., N. L. R., states that they hope to complete their new church this year. When the designated quota shall have been raised, the work will be resumed and carried to completion.

Mrs. J. G. Moore, Little Rock Conference superintendent of Young People, asks us to say that the Young Peoples' Summer Conference will be held at Henderson-Brown College June 8-13, instead of June 15-20 as formerly announced.

God asks for human life in the bud. If he has that, he is sure to have the blossom and the fruit. But some people wait and wait, and then hand over to him only a faded flower that wasted its sweetness on the desert air of sin.—Religious Telescope.

The Cuba Mission Conference is the first in our Church to vote on Unification. It voted unanimously to adopt the "Plan." Some six or eight Conferences of the Methodist Episcopal Church have voted, and they are almost unanimous for it.

It was announced some time ago that Mr. Adam Trieschmann of Crossett was moving to California. Information now comes that his plans have changed and that he will live in Evanston, Ill., and have his office at 822 Railway Exchange Building, Chicago.

Rev. P. C. Fletcher, D. D. spoke to a capacity audience last Sunday. This princely pastor always attracts large congregations. He is now entering upon the second quarter of his eighth year at 1st Church, and his twelfth year as a resident minister in Little Rock.

On February 21 Senator T. H. Caraway of our State delivered a strong speech in the U. S. Senate in favor of the Cramton Bill which is intended to secure better enforcement of the prohibition law. Unfortunately the Congress adjourned without passing this excellent bill.

In planning your giving do not forget the Anti-Saloon League which has carried on the war against the organized liquor traffic, and is still needed because the fight is still on. Send contributions to Superintendent Paul E. Kemper, 409 Donaghey Building, Little Rock.

The Conference Centenary treasurer, Rev. J. F. Simmons, has recently visited the following charges: Stamps, Camden, El Dorado, and Warren. Stamps has paid its Centenary pledge and the other places visited have definite plans for a personal solicitation canvass for Centenary money.

One could name a score of Centenary enterprises of large proportions, either completed or near completion, in China alone. Note the following examples: Huchow hospital, Science Hall, Soochow University, Kong Hong Institutional Church at Soochow, Allen Memorial Church at Shanghai, the best church in China.

A young woman in Henderson-Brown College desires a school during the summer. This is her third year in College. She is working her way and is most deserving. She is a strong Christian character, a splendid church worker, commanding in personality, and will be a blessing to any community. To communicate with her, address Rev. J. J. Galloway, executive secretary, Arkadelphia.

Rev. R. S. Satterfield, D. D., who for many years was assistant editor of the Christian Advocate (Nashville), has been appointed pastor of First Church, Muskogee, Okla., to take the place of Dr. C. M. Hawkins, who has been appointed to Rockingham, N. C. Dr. Satterfield is president of the Southern Methodist Press Association and is greatly appreciated by his fellow editors who wish him great success in the pastorate.

Henderson-Brown College has received an endowment several tracts of land, which it would like to sell. Some of them are as follows: 40 acre tract near Manning, Dallas Co.; 40 acre tract near Blevins, Hempstead Co.; 135 acre tract out from Arkadelphia, Clark Co.; 100 acre tract in Lonoke County; some lots in Pine Bluff. Anyone interested may inquire of Rev. J. J. Galloway, executive secretary, Arkadelphia, Ark., for prices and conditions.

Evangelist Walt Holcomb has recently completed an evangelistic tour of two months in California, having held successful federated campaigns in Santa Rosa, Modesto and Turlock. Large audiences attended all of the meetings and many were reclaimed and converted. Mr. Holcomb is resting a few days at his home in Cartersville, Ga., and will begin a meeting in Wilmington, N. C., with Dr. A. D. Wilcox, pastor of Grace Methodist Church, March 22.

In Czechoslovakia a Centenary revival is sweeping the land. We entered four years ago, and already we have three Districts, 45 Churches, and 10,000 members. With Centenary money Southern Methodists have built a large orphanage near Warsaw where hundreds of homeless little ones find shelter. Other orphanages, clinics, kindergartens, day and night schools, together with preaching services and social service centers in four continents, serve to show how the Centenary has come as a ransom to childhood.

Thinking is taxing, and it may be disconcerting. It is much easier and safer to snatch a proffered slogan and start off on a run. While people are willing to have their prejudices re-arranged, they

do not want to have them examined. Therefore the voice of the demagogue is heard in the land, and the conscientious statesman who urges the people to think through to right courses of action is often defeated by leaders who skillfully move with the thoughtless drift of popular opinion.—G. T. Rowe in Methodist Quarterly Review.

The bill to establish a forestry commission was overwhelmingly voted down in the House. We are firm in the belief that this action was a serious mistake on the part of our lawmakers, and one that would react against the future prosperity of Arkansas but for one thing, and that is as soon as this question is better understood by the people the importance of caring for our timber will be fully realized and a future Legislature will be as strongly in favor of a forestry commission as the present one is opposed to it—Union Labor Bulletin.

It was predicted that prohibition would ruin the hotel business; but the hotel business moves grandly on. Bigger and better hotels are being built constantly, and the business increases in quantity and quality all the time. It also was predicted that prohibition would kill the grape industry. But it hasn't. In 1917, three hundred car loads of grapes were shipped from California to New York. In 1924, the shipments amounted to sixteen thousand car loads. We do not find a single good thing that has been injured by prohibition. And any business that depends on iniquity for its prosperity ought not only to be injured, but annihilated.—Religious Telescope.

Dr. A. J. Weeks, editor of the Missionary Voice, and his daughter, Miss Agnes Weeks, a member of the music faculty of Southwestern University, Georgetown, Texas, are organizing a party for a tour of Europe next summer. The itinerary includes the British Isles, France, Italy, Switzerland, Belgium and Holland. Anyone interested in joining a small, select party for a carefully planned and intelligently directed tour of Europe, can secure full information by addressing Dr. A. J. Weeks, Box 509, Nashville, Tenn. Before returning Dr. Weeks will visit our missions in Belgium, Czechoslovakia and Poland and will attend the Universal Conference on Life and Work in Stockholm, Sweden, as one of the delegates from our church. Following the Stockholm meeting he expects to make a brief visit to the Near East.

In the Mineral Springs Vim a letter from Bishop Candler appears in which he says: "The Conference organ is very reluctant to print anything in opposition to the plan." If the bishop had said that the Conference organ is very reluctant to print anything on Unification he would have stated a fact, as, since the sessions of our Conferences, we have published practically nothing except news items. After the special session of the General Conference we published all that the bishops on both sides sent us, and then decided their discussions were hurtful, and since the Conferences we have published nothing from the bishops except a short statement from Bishop Cannon. During the period between the special session and the date when we announced that no more articles from the bishops would be published, we had thirty-two columns of discussion against Unification and forty-four columns favoring unification, and about six columns of the latter were news rather than discussions, and we rejected twice as many articles favoring Unification as articles against it.

THE ANTI-SALOON LEAGUE.

On Thursday of last week the trustees of the Arkansas Anti-Saloon League held their annual session, and elected the following officers: A. C. Millar, president; Otto Whittington, vice-president; J. S. Poole, treasurer and auditor; J. W. Wade, secretary; and Paul E. Kemper, superintendent.

After a detailed report of his labors had been read by Superintendent Kemper, resolutions of approval and appreciation were adopted. Discussion revealed the fact that the two things most needed were publicity and money. Publicity is needed because the League does not get the credit to which it is justly entitled for its long, consistent, and vigorous fight on the liquor traffic, and our people need to know that the League is still necessary to resist the insidious and hurtful attacks of the foes of prohibition. Money is needed to maintain the organization. It was decided that the Sunday Schools of the several denominations of the State should be asked to utilize the quarterly temperance lessons to inform the people of the work of the League and that on those days the Sunday Schools should be asked to contribute funds for the support of the League. In this way the children and youth of the Churches will become informed and interested in the program of law-enforcement as sponsored by the League. It was also agreed that, in view of the fact that, in cities where the community-chest plan has been adopted, the Anti-Saloon League is not included and therefore the cause of the League suffers, friends of the League should be

informed and be requested to keep the needs of the League in mind when they are making contributions to the community chest.

Our pastors are urged to co-operate heartily with Superintendent Paul E. Kemper, and to send contributions of churches or Sunday Schools to him at 409 Donaghey Building, Little Rock.

DEATH OF BISHOP MURRAH.

On March 5, at his home in Memphis, Bishop William Belton Murrah, after an illness of more than a year, passed quietly away. Born in Pickinsville, Ala., in May, 1851, the son of Rev. William Murrah, he grew up in a Methodist parsonage. Graduating from the Southern University in 1874, he joined the North Mississippi Conference in 1876, and was stationed at Oxford, Winona, and Aberdeen, and became vice-president of Whitworth College, in 1886, and the first president of Millsaps College in 1892, serving with distinction in that capacity until he was elected bishop in 1910. In 1881 he was married to Miss Beulah Fitzhugh, who, with one son, survives him. He was a member of many General Conferences and of the Ecumenical Conference in 1891, and fraternal messenger to the Canadian General Conference of 1902. In 1911 he made a tour of the world inspecting missions. Quiet, dignified, scholarly, irenic, Bishop Murrah was prominent as a Christian gentleman and a man of peace. Not aggressive, but wise in counsel, he was a trusted and honored leader who ever sought to avoid hurtful extremes. In this period of stress and strife his sweet spirit is sadly missed.

DEATH OF BISHOP QUAYLE.

Born in Clay County, Mo., June 25, 1860, Bishop William Alfred Quayle, after two years of feebleness, died at Baldwin, Kansas, March 9. Graduating at Baker University in 1885, he entered the ministry of the Methodist Episcopal Church, and, after many years as a teacher, he became president of Baker University; then pastor of St. James Church, Chicago; and then in 1908 was elected bishop. He was the author of many books, a popular lecturer, and a brilliant preacher. A genius, more or less erratic, he had a rather meteoric career. He vigorously opposed the plan of Unification submitted four years ago, but during his last years ceased to oppose. One of the most gifted men ever elected to the episcopacy, he will hold a unique place in Methodist history.

SUNDAY AT STUTTGART.

Having been in the hands of his dentist son last week, Dr. W. R. Richardson felt the need of a mouthpiece in his pulpit; hence my invitation to his good town. Having learned to run his own car, the good doctor met me at the station and skillfully carried me to the excellent boarding house of Mr. Wood for supper. After that I was entertained at the pleasant home of Dr. and Mrs. M. C. John, except for the splendid Sunday dinner at the home of Dr. and Mrs. R. E. John where fellowship was enjoyed with a goodly company of friends.

I preached at eleven and at night, and addressed the Epworth League. Several departments of the Sunday School, which is well organized under the superintendency of Mr. R. O. Burk, were visited. As our church building is small, many of the classes have for years been meeting in the old public school building on the same block. This is soon to be removed to give place for a junior high school; hence provision had to be made quickly for the Sunday School. As a consequence work is now in progress on a substantial frame, 60 x 72 in the rear of the church. It will have five class-rooms, and with folding doors two can be joined to make a fair auditorium. There will also be kitchen and dining room and other conveniences. This new structure will cost about \$4,500, and will provide ample space for the rapidly-growing Sunday School. By diligent pastoral visiting and strong preaching Dr. Richardson is building up and strengthening our Stuttgart church. The people are delighted to have a man of his scholarship, experience and wisdom, and are responding admirably to his prudent and helpful leadership. He is very happy in his work and expects to have a fruitful year. With a little more growth a new church building will be a necessity. The parsonage is a comfortable two-story house beside the church and is shaded by fine trees. Stuttgart is an over-churched community, but our church is prospering and seems to have a bright future. One evidence of its virility is that the official board, of which that faithful layman, Mr. J. W. Searan, is chairman, has adopted the budget plan to put the *Arkansas Methodist* into every home, and in a few weeks all of the members will get the paper.

It did not quite seem like Stuttgart church without big-bodied, big-brained, big-hearted J. I. Porter on a front seat. This was my first visit since he went to his reward. Bro. Porter's life-long work-fellow, Bro. W. M. Price, was in his accustomed place; but on account of impaired eyesight he is no longer active. After dinner Dr. Richardson and I called to see Bro. Price and found him cheerful in spite of his affliction. He took great pleasure in recalling the good men of the past who had

preached in that country, such as Ware, Godden, McLaughlin, Brinkley, Pinnell, and Bro. R. W. McKay who began his itinerant ministry there. For many years Bro. Price was Stuttgart's greatest booster. He advertised, built houses, planted trees, and promoted every public interest, and along with Bro. J. I. Porter helped to make it a good town.

Now this gem of the prairie is one of the best little cities in our state. Located about forty years ago on a level prairie without a tree, it now has wide, well paved streets lined with beautiful shade trees. It is the center of rice-growing and has big mills and warehouses. It is a railroad center, and with a system of hard surface roads radiating in every direction is a trading point for a great farming district. It has big business houses, home-like residences, many churches, a great school building, fine hotel, and good water from deep wells. With the slump in rice several years ago, business suffered; but the good crop of last year has restored hope and confidence, and the outlook is now bright for Stuttgart and its tributary territory.

The weather was ideal. The air was balmy. The blossoms were showing. Flowers were beginning to bloom. I enjoyed my visit and shall be glad to repeat it.—A. C. M.

BOOK REVIEW.

Piloting The Sunday School: A Message to Superintendents; by E. Morris Fergusson, D. D., author of "Church School Administration," and "How to Run A Little Sunday School;" Published by Fleming H. Revell Co., New York and Chicago; price, \$1.25.

The author is a recognized authority on Sunday School administration. In simple language, with ample illustrative matter, he here presents the solution of the problems that challenge the average Sunday School superintendent. In the Preface he says: "Every Sunday School superintendent today stands in need of the new education. There is such an education. In the public school world, for these many years, it has been coming in; and its advance was never swifter, surer, or saner than it is today. Leaders of Sunday School service, with a wide section of the rank and file, have accepted its principles and viewpoints and are busy embodying them in the work of teaching religion. In some cases, as befits teachers of religion, and as conditions have made possible, the Sunday Schools have distanced the public schools in the application of curriculum and method of the modern view of educational truth. The superintendent has a right to know what this new education has for him. . . . If the present generation of children is to be saved through the teaching of Christ's religion, most of such teaching will be given them in the Sunday School. The plain every-day superintendent, in nearly every case, will continue to be his own director of religious education. If there is anything in this new education that he can put into his work, he wants it. This book aims to meet him where he is and help him find the better way."

The Preparation of Calvin Coolidge: An Interpretation; by Robert A. Woods, author of "The Neighborhood in Nation Building;" published by Houghton Mifflin Co., Boston and New York; price, \$1.50.

This is one of the most worth while books of its kind that has been written. It is not a fulsome eulogy of its distinguished subject; but a discriminating study of a man who is proving every day that he is well prepared for his weighty duties. Coolidge is by heredity and early education the type of man who made our nation. He is modern, but brings into the present day the virtues of a former generation. Because of his character the men who knew him best called him from time to time into public service. He neither sought nor declined public office. It seemed to call for him and he modestly responded. More completely than any of his predecessors has he passed through the various graduations culminating in the presidency. As this book is digested, the conviction grows that Calvin Coolidge is the genuine American providentially led into just such experiences as he needs to meet his present tremendous responsibilities. Every youth with political ambition should read this splendid book. The author says: "Calvin Coolidge went through a more consistent and complete preparation for the presidency than any previous incumbent of the office. . . . Starting with the Common Council soon after his admission to the bar, he has gone up a steadily ascending scale of office, legislative and executive; partly parallel, partly interrupted, by an attorney's experience with the Judiciary branch of the government. He has entered with a rare individual quality of penetration into the duties of every office held by him. The solid reason for his phenomenally rapid advance since 1914, when he first became known throughout Massachusetts, was that he filled out the measure of each successive responsibility. It is significant that before entering his two great

positions as Governor and President, he had first created an essentially new conception of under-study to each of them."

Sex: For Parents and Teachers; by William L. Stowell, M. D., fellow of the New York Academy of Medicine and of the American Medical Society; published by The Macmillan Co., New York; price, \$1.50.

This delicate and difficult subject is admirably handled by a wise and capable doctor. The subject of sex is being presented to our youth through pictures and novels which should be mostly used only by adults. They are getting all of the suggestions and incitements without the knowledge necessary to safeguard them. Most parents, having had little training themselves, are at a loss how to deal with their children. This book will help them, and aid teachers in dealing with the problem. The author says: "Parents hesitate to inform their children of their own origin and developmental changes partly because of modesty, but in most instances on account of limited knowledge concerning anatomy and physiology and a consequently limited vocabulary. The teaching of the young child should be commenced as early as it asks for information on any subject, but this cannot be done until the parent and teacher have been instructed. . . . A knowledge of the facts of physiology is essential to the proper care of the body, and truth is essential to the training of the mind; ignorance or erroneous information may lead to disease of one and to disorder of the other. A right-minded girl with a clear understanding of her organs and herself has a sense of her importance to the race; and a right-minded boy equally informed has a sense of responsibility and respect for the opposite sex, and develops chivalry and courtesy in his treatment of his own or another's sister. It is the general opinion of American educators that the biological approach is the method best suited to the successful teaching of sex subjects."

Putting It Across; by William H. Leach, editor Church Management; Published by the Cokesbury Press, Nashville, Tenn.

The object of this book is to furnish suggestions to leaders of Voluntary Organizations so that they may get the best results from their committees and members in their movements and enterprises. There is a psychology in all such work that needs to be understood and observed. Business Men's Clubs, Chambers of Commerce, and Church Organizations would do well to study their work in the light of this discussion. The editor is a Presbyterian pastor and editor-in-chief of Church Management, an inter-denominational journal of modern church methods, published in Cleveland, Ohio.

It is nice to have one's way—sometimes. Then again it is not so nice. It may cost too much. One may have his own way and then be left to walk that way alone. Or he may find it a rough and stormy way. If, in having his own way, a man alienates his friends, engenders strife, and creates confusion, so that he has to flee from the wrath he has created, he likely will conclude that it would have been better to make a few concessions. John Timothy Stone, at a farewell dinner in his honor when he was about to embark on a world tour, made this apt statement, which embodies a lot of good, common sense: "I don't believe in a pastor forcing his will on the people. This church was not built just the way I wanted it to be. I didn't insist on my way, because I wanted to preach in it after it was built." He was wiser than some preachers who are determined to have their own way in incidental matters, only to find that their own way involves a vacancy for someone else to fill. And some laymen persist in having their own way, to the destruction of the very thing they are trying to advocate.—Religious Telescope.

Congregations must justify their existence. If they only bring people together to be "very much pleased," why, the lecture bureaus will contract for all that. "Did you worship? Were you edified? Did the Lord speak to you? Did you speak to Him? Do you mean more seriously to be pure, honest, upright, generous, manly, holy from what you did and heard today?" These are the questions which the best part of mankind feel to be proper, and to which we must have affirmative replies.—John Hall.

How can we become intimate with Jesus when we are not in sympathy with the things He loves? John was beloved of Jesus because he, of all the holy company who followed Jesus, lived day by day the separate and vision-filled life. Narrow vision stands in the way of men when they seek the innermost holy place of communion with Christ.—Methodist Protestant.

The man who blatantly boasts of his poverty is usually a petty politician or a financial failure, or he may be both.

CONTRIBUTIONS.

HOME MISSIONS AND THE TASK AHEAD.

By Dr. R. L. Russell.

Never before in the history of our country has there been such a call for the preaching and teaching of vital Christianity among people composing what we know as our home mission obligation.

During the past five years our Church has made the greatest progress in its home mission enterprises of all the other years of its history, but the end is not yet. We are but beginning the great task of making America wholly Christian. Our greatest work and brightest day as a Church in America are yet ahead of us.

When we know that only one-third of our population belongs to any Church—Roman Catholic, Jewish, or Protestant—we can get some idea of the task that is before us. So far as I have been able to collect figures, there is not a state in the South where more than 50 per cent of its white population belong to any Church, and this per cent goes down and down until we reach Arizona, where only about 6 per cent of the population belong to the Church.

It is said that there are more Christian Science practitioners listed in the telephone directory in San Francisco than there are Protestant preachers.

There are millions of people living within the bounds of our Church whom we designate as "Foreigners." Most of them have come to be citizens of our country, and whether they are good or bad citizens is determined by the attitude of the Church toward them. They will either be Christianized by us, or our children may be heathenized by them.

So the Methodist Episcopal Church, South, must take an aggressive attitude toward the work of the Church among these people. We have made wonderful progress among them in the last five years, but have not yet touched the fringe of the possibilities for the Church among this class. Shall the Methodist Episcopal Church, South, go forward or lose the ground which it has already gained? The answer is to be partly made by the people who have unpaid pledges to the missionary program of the Church, and it is further answered by the large group of people in the Church who have no missionary obligations at all.

Shall we not go up and possess our land in the name of Jesus Christ? God's people are called in this day of tremendous opportunity to bestir themselves and do the biggest piece of work we have yet done to make our country God's country.

THE WASHINGTON CONFERENCE.

By Mrs. C. F. Elza.

The simple fact of a body of some five thousand delegates, representing fifty-eight different denominations, with missionaries from every corner of the globe, meeting for six days in the nation's capital and listening to sixty-two addresses (only four of which were less than twenty minutes in length) this, in itself is proof of the mighty welding and unifying power of the missionary motive. Chairman Barton said of the foreign mission boards of North America in the opening session: "For seventy years now we have been putting our differences into the background and finding new bases of co-operation." And when he said that he disclosed to us the theme that ran like a red cord of love through every song, prayer, talk and address—the theme of Christian co-operation. It is going to be a high day and a new day for the church of God when we learn this superb lesson of putting our differences in the background and finding new bases of co-operation.

It is meetings such as the Washington Convention where religion all over the world meets in fellowship and hand clasp, that sound the high, true note of unity in Jesus Christ, a

meeting where there is no East or West, no North or South; where denominational lines are entirely lost sight of and where Methodists, Episcopalians, Presbyterians, Baptists, Congregationalists and Lutherans lose denominational identity as they pool their resources in a mighty task.

Someone reduced the purpose of the convention to its simpler elements by saying "The Washington Convention met to find out:

"How peace may be substituted for war.

"How faith may be substituted for force.

"How co-operation may be substituted for competition.

"How health may be substituted for disease.

"How knowledge may be substituted for ignorance.

"How good may be substituted for evil."

That is a fine diagnosis, yet I like better Robert E. Speer's definition of the meeting's aim when he said: "Our purpose is to find out how to release adequately the gospel of Christ to the whole world." I'm glad this great convention was held in Washington, because Washington is not only the place of pilgrimage for patriotic Americans, but there is in the atmosphere of this liberty-loving, democracy-loving, humanity-loving American city a sort of reverence and devotion to the ideal that all men are created free and equal, which fits in with the missionary instinct.

We enjoyed a review of the new buildings in Washington, new since our last visit in 1911, the beautiful Red Cross and Pan-American buildings, the perfect memorial to Lincoln, where he sits in his great stone chair guarded by the classic columns like watching sentinels, and looks out over the city beyond. A new fifteen million dollar bridge will soon connect the Lincoln Memorial with Arlington, the home of Robert E. Lee and the resting places of our soldier dead. Maybe, because we are Methodists, we loved best of all that recent statue erected to that pioneer Methodist preacher, Frances Asbury, "that old circuit rider and pioneer of Christianity who carried the makings of an empire in his saddle bags." President Coolidge said at the unveiling of Asbury's statue that "the government of a country never gets ahead of the religion of a country." All honor to the chief executive who has time in the busy affairs of state to unveil the statue of a Methodist pioneer preacher, and to make the opening address of an ecumenical conference. President Coolidge's address on the first afternoon sounded the keynote, the true note of co-operation, so constantly repeated and reiterated, when he said: "The problems of the world are not to be solved except through a greater and still greater spirit of neighborhood and co-operation. It is the essence of Christian ethics and spirituality that those who have once felt their full inspirations are hereafter enlisted in carrying these blessings to all who need them."

To even touch the heart of the sixteen great sessions in the auditorium proper, to say nothing of innumerable luncheons, dinners and simultaneous afternoon conferences touching every phase evangelistic, medical, educational, agricultural, industrial and social work is impossible. I am reminded of a sweet small college girl, who spoke at our last denomination meeting in the Oak Room of the Hotel Raleigh and said: "When I think of trying to take all this back to my student body, I turn sick, I feel, rather, with Dr. W. W. Pinson, our own foreign administrative secretary from Nashville, who said, 'we have had the super-privilege of walking on the shining heights and there comes upon us the responsibility of following the gleam that these flashlights of duty and opportunity have shined into our souls, because we represent a cross section of the church in America.'" As my mind runs back through the hundreds of addresses

made by preachers, missionaries, scientists, sociologists, business men and bishops of high church and low, I find my thoughts crystalizing around the co-operative themes suggested by the prefix "inter." Never before in my life have I heard the words inter-racial, inter-denominational and international used so many times. I believe the meeting will mark a new era in inter-racial sympathy. Someone said 'twas a colorful convention because we had white men, black men, brown men and yellow men. High in one of the boxes on the right sat two Hindus, their heads picturesquely bound in sky-blue silk, and 'tis said one said to another, "Do you know why they put us in this box? It's because we are 'Foreign Exhibit B.'" On all sides were Orientals—one of the striking messages of the convention was brought by the Japanese Kagawa, the Apostle of the Poor in Japan. The man himself was a message to any intelligent mind. This young Japanese, a graduate of Princeton University, who had served for years as pastor of a slum church in Kobe, who has been lecturer at the Imperial University in Tokio, and who also has spent a while in jail, possibly as a result of his labor agitation, for he is called the Apostle to the Poor. He told us confidentially that he enjoyed the season in jail as it afforded him a much coveted opportunity to study the Gospel of St. Mark, a Bunyan in the 20th Century. This Kagawa brought us a plea for racial and international understanding. He said the "Pacific means peace; let us keep its waters blue—not stain them red." And yet you could see the deep hurt in his Oriental soul as he spoke of the Japanese exclusion act. Many were the appeals for racial understanding and sympathy from the Orient. Bishop Welsh of Japan and Korea said, "One half the races of the earth are white, one third are yellow, there should be fellowship. The West has given charity, will it give brotherhood?" Bishop Oldham, editor of the International Review of Missions said, "I do not believe there is anything in racial differences which need separate men in spiritual fellowship." MacLaurin of India told of miraculous examples of the lowest dregs of humanity in India, the scavengers, the untouchables, who lived in pig stys, worshipped devils and in whose faces could be seen the bestiality of the swine and the fox, changed by the power of Christ, 'till they gave forth the white fragrance of a Christian life. We in America talk of the yellow peril while they of Japan and China whose land has been wrung from them in unjust concessions, whose people have been exploited in industry—they speak of the white peril. It was a layman who said this: "The program of foreign missions is useless until Christian laymen rid themselves of race prejudice, which often amounts to hatred." Stanley Jones of India told of an interview with Mahatma Gandhi in which Gandhi said to him: "If you come to us in the Spirit of the Christ, practicing an unadulterated religion, putting your emphasis on love and sympathy, we cannot resist you." And then Jones asked this piercing question: "Are we of America inoculating people with such a mild form of religion that they become immune to the real things?" That's a terrible analogy, and a terrible question, but it has thought in it. Let us think it over.

I must use this message from the Orient as typical of the stirring messages from the ends of the earth. Whether from Orient or Africa or the isles of the sea, they all had in them this seed thought of brotherhood rather than charity, of comradeship, and always too, that idea of self-determination in the native church—that each native church should reflect the life and traditions of the people, become indigenous and permit its people to make their distinctive contribution to Christianity. Surely that is as it should be; Jap-

anese Church should be Japanese, and Chinese Church Chinese. For as some pertinently asked is there anything more ridiculous in church names than a Dutch Reform American Chinese? So quoting Stanley Jones again: "We do not wish to make the East a pale copy of the West," but to give them a Christ which they may interpret and help us interpret. "Then will the world clash of color become the world blend of color through the Christian Spirit of unity and co-operation." "It is the heart that knows Christ that knows there is no difference in the value of human souls."

I have suggested briefly how this convention registered its inter-racial and inter-denominational reactions. May I also touch with hasty sketch the way in which this convention recorded itself regarding internationalism or world unity. Arthur Judson Brown of New York said: "We have passed the age of provincialism, and entered the age of cosmopolitanism." Bishop Brent, of the Philippines, a friend of Pershing's said: "There are only two things worth living for, a closer brotherhood between nations and church unity." Very interesting was the phase of internationalism that concerned itself with the cause and cure of war. Mrs. Thomas Nicholson of Detroit, spoke with compelling power to this subject saying: "War is an international crime and must be outlawed." And when you think of the fact that the total annual budget of the Christian nations for missions is forty-four millions of dollars, but that over against this the world war spent nine millions per hour, no wonder this convention by its addresses and its spirit bore evidence of its purpose to "wage peace." Rowell of Toronto, a Canadian member of the League of Nations asked: "Do we believe in the essential unity of humanity under the Lordship of Christ?" Allegiance to our State and Nation is not enough. We must add allegiance to humanity. Humanity has the right to say to every nation. "You must settle your differences without the blood of humanity. Courts of justice, processes of conciliation must be substituted. We need a common order through which we can express this Christian conception." Then he referred to Woodrow Wilson's great work in the League of Nations. The crowd cheered in long and continuous applause as they greeted the name of that advocate of peace whose martyred body rests now enshrined in St. Paul's and Peter's Cathedral.

We stood with bowed head but exultant heart before that crypt marked Woodrow Wilson, and deservedly adorned with a crusader's sword, thinking of how he above all humanity kept faith with the ideals of peace. Would God we had such faith as he! Let us begin in our own hearts, in the unprejudiced hearts of childhood, in our schools, everywhere, to wage peace.

Then there was that hour each day when five thousand hearts bowed for one hour in prayer—calm, patient, unhurried, sometimes spoken, sometimes silent prayer, led by great, tall, sun-crowned men of God, who knew the Father. It was this hour that may make possible the greatest results, for Stanley Jones, of India, said truly, "If this convention marks an era in the rediscovery of Jesus Christ, if a new Christo-centric influence emanates from it, it is worth while," and added, "There's nobody else seriously bidding for the heart of the world but Jesus Christ. Well, many have bidden for it in their way." It was Stanley Jones also who in a matchless statement on the finished products of comparative religions said:

"Greece said, 'Be moderate—know thyself.' Rome said, 'Be strong—order thyself.' Confucianism says, 'Be superior—correct thyself.' Buddhism says, 'Be disillusioned—annihilate thyself.' Hinduism says, 'Be separated—merge thyself.' Mohammedanism says, 'Be submissive—bond thyself.' Judaism says, 'Be holy—con-

form thyself.' Modern materialism says 'Be industrious—enjoy thyself.' Modern dilettantism says, 'Be broad—Cultivate thyself.' Christianity says, 'Be Christlike—give thyself.'

If we shall ever achieve as Christians, as nations and as a world the task ahead it shall be because we give ourselves.

A very enthusiastic minister spoke at our denominational meeting on what the Washington Convention had meant to him. He said it had meant so much that he must find some outlet for his enthusiasm, or talk. As I thought of Southern Methodism and her mission board debt of a million dollars I wanted to rise and say, "I suggest that the brother try writing a check," and if there is one of us in Southern Methodism whose Centenary pledge is unpaid, or whose pledge to the W. M. S. is written in less than four figures, I recommended this plan of expressing our enthusiasm.

LETTER FROM CHINA.

I think that perhaps a word about the disturbances in China may be permitted by one near the scene. The surest description I can make of them in confidence is, "Yes; we have them."

I write because I feel sure that the paper statements you get at this time can be not better than the paper statements we get here; at best overstatements, if not misstatements. That is not said in bad spirit; the writers do not know because they cannot know just what is what. I do not pretend to fall into my own pit. I do not know. I know that much that is reported is not correct, because by waiting a bit—and all we can do much of the time is to wait—we find that the statements sent out were not according to facts.

Well, it is not a civil war. It is not the people of one section fighting the people of another section for difference of opinions. The people as such have nothing to do with it at all, except to try to escape it all, and in the end to get all the evil and to pay, in all kinds of ways, direct and indirect, the cost of it. It is the marvel of all of us who have known them long how much the Chinese can stand in the way of ill treatment and suffering. It is the contention of rival leaders to self-raised and self-controlled armies of men who are trying to hold and to get rich and as yet unravaged, sections of the country. The big plum in all this is the great port of Shanghai. Some who ought to know, who seem sure entirely that they do know, say that it is to get the income of big opium smuggling here in and about this great port. Foreigners and foreign officials do not escape suspicion. You will be able to hear stated with equal certainty that it is to get the power to reap the revenues from imposed "squeeze" taxes on foreign cigarettes. One arrives nearer the truth perhaps to add these charges together and to pack on more of a like nature. Whatever, and however it is, it bodes no good to the suffering public.

Such description being true of well nigh any of the militarists mentioned in the press of today as to China's current happenings, we may mention those with whom we are concerned here and now. When the fighting in this sector stopped some couple of months ago, General Chi, the Tupan of Kiangsu Province, had defeated and driven from the country General Lu, the Tupan of the Chekiang Province. These provinces are neighbors. Shanghai is in the former. Each of these war lords wanted control of Shanghai. Lu fled to Japan; it seems he left his troops unpaid and on the hands of the country. Shanghai had to pay the bills. Almost immediately there was "overturning" in Peking. The "Central Government" then trying to function went out of business. Now our "war" is the coming back as "Peace Commissioner" of the man Lu, who fled after defeat, to destroy his rival Chi, who put him out of business so recently. Then it was that Chi was

the agent of "Peking" to chastise the "Rebel" Lu; now it is Lu, the agent of "Peking" to punish the arch-rebel Chi. In each case it is "Peking," but not the same "Peking," for in the mean time came the coup. I do not blame you for not understanding it all.

That suggests the "Christian General" Feng, who was interested in "changing" Peking. It is too early to state his case; even as to what happened and what he did, not to mention why he did it. We do not know. I know a great deal has been written, and much of it in ex cathedra style, but it does not require a life time in the East to make one wait before making up his mind finally. The dust has not settled enough yet to see fairly.

Even Christian men, Chinese and European, differ widely, and even radically, in assessing the facts and the reasons in the case. I am inclined strongly to refrain yet in passing judgment finally that will condemn him as "bad." We shall have to wait to know; we ought to wait before we decide his part and its cause and his motive.

The fighting, as bad as it is for all concerned, is not dreaded by the people so much as the non-fighting performances. The suffering comes to the people mostly from the savagery of looting, and worse, that comes mostly after the fighting and usually from the defeated soldiers. Poor fellows, they need not be condemned too much. Unpaid for many months, almost starving and well nigh freezing, what can be expected? It is no time for wholesale condemnation of such things, as bad as they are. War is no philanthropic movement, say what we may. Even the great World War, enterprised principally by the "Christian" nations has not escaped just charges of barbarity. Stone casting is no use. It is bad to be sure, but what is bad and always bad, is war.

This awful evil has given occasion to the Christian Church to bear strong and telling testimony to the love of God for men. Much splendid relief work has been done; the very best and most abiding has been done by the Christian organizations. Local churches have done wonderfully fine service.

It will be of more interest still to the people of our Church to know that in this conflict that has been confined so largely to territory in which our Church ministers our missionaries have all been preserved. No accidents have happened to them. So far as we can find out now, although communications are interrupted badly, all are safe and well. Almost all have been able to remain in their stations and work for the suffering.

But it is not all thus. Very recently I have been out on my longest trip as presiding elder of the Shanghai District. I was out almost a week. Met no manner of ill treatment nor incivility. Travelled 55 miles on a Chinese wheel-barrow, slept in dirt floor houses preached in all kinds of places, except those with any manner of modern comfort, baptized a large number of believers and held two quarterly conferences. The crying pity is that the shrinkage of the support from home is playing cruel havoc with this most promising work before the people can become strong enough to carry it on alone. They are doing finely in this regard, however. I mention this even so briefly to offset the discouragement that might come to those from the recital of the grimly difficult facts above. The fact must be remembered that we are not doing an easy thing out here. We do not stay out here because it is easy. We do not come back because it is easy, but because it is not. We are not working under pleasant conditions and do not expect to do so. Let no one be surprised and no one deceived. It is still true that there "are adversaries." But I never felt more sure that it is worth while, "in the long run." We as Christians have got to keep in mind to "run

long" to get the results. The results are coming. Let us not be "weary in well doing." Why do you suppose that was written? Was it rhetoric only? It is fatally easy to become 'weary in well doing.'—Jno. W. Cline, Shanghai, China.

A TRIBUTE TO LOCAL PREACHERS.

Much has been said and done for the Centenary, for the educational endowment, and for the dear old saints of God who have worn themselves out in the ministry. These are all good and worthy causes and fine causes to invest in, but there has never been anything said or done for the poor old local preachers, who have worn themselves out and gone to their long home, and to their reward.

I have known among them some as godly men as ever walked the earth, and some, one especially, who was one of the most interesting preachers I ever heard speak. That was dear old brother L. W. Pierce, of Stephens, Ark. He was a nephew of Bishop George Pierce. He has gone long ago to his reward. He sleeps beneath the cold sod, in the lonely and silent city of the dead, and I doubt whether there has ever been any thing like a marble shaft erected to that lonely and silent grave. But the gentle breeze will ever continue to scatter fragrance over that grave. The sun will continue to sink in his splendor amidst the clouds that veil the golden gate and will linger to kiss the majestic monument or slab that may have been reared by loving hands. Shadows will continue to climb the hillside, and angels will come out to watch over the sleeping dust of him whose soul has gone to that fair and happy land upon whose strand no wind or winter moans.

I have sat for hours in many an Annual Conference, and but few times have I ever heard the name of the local preachers called or mentioned. There is but little ever said about him in the great meetings of our Church, notwithstanding many of them are as loyal to the great Methodist Church as any man that ever placed his name on the church record. There is never a collection taken for his little family to help them on the upward way in life. The great question to be considered is, What will become of his little family when he shall have been dropped from the roll and left them alone in this world? It seems that this great body called the Methodist Church, has overlooked this all important question in their mighty march, notwithstanding there never was a great preacher in the Methodist Church that did not begin as a local preacher. Many of them no doubt will be as bright jewels in the heavenly world as ever walked the golden streets. My wife often asks me what I think will become of her when I am gone if I should go first. I tell her, if I should pass over first, I have faith in the great God sufficiently to believe He will watch over her and care for her. Notwithstanding when I laid aside everything and gave up a good position to enter this sacred calling, I had faith to believe that the good Lord would stand by us in all the ways of life, whether it was a way of plenty, or way of little. And if He would help us while I lived, He would continue to keep her when I am gone, whether in sickness or in health. And amidst all the conflicts and small salaries, yea, and sometimes no salary, I thank God that I am what I am. I owe no one anything but to love him. I counted the cost when I entered and enrolled as a soldier of Jesus Christ. Notwithstanding many of God's servants have fallen victims to misfortunes and afflictions, and the shadows along the way sometimes are deep, and rough seems the path to the goal. But we have trusted God in the dark shadows as well as along the sunny way. Let it be admitted that even with impaired health a good day's work may be done, for

the number is not small of great souls, mighty in word and deed, embarrassed by feeble and ailing bodies. The Apostle to the Gentiles had "his infirmities." It is said of Calvin, Baxter, and Tholuck that they "did their work along the brink of the valley of death."

Bernard of Clairvaux was a man of incessant activity, the most influential Christian of his day, and yet with health so broken by the severities of self-discipline as to have been "really a wretched invalid during all of his public life." Robert Hall was a sickly looking child, and much of his life was spent in heroic endurance of disease and pain. Fletcher of Madeley was a consumptive. Francis Asbury had "headaches, toothaches, chills, fever, and sore throats for his traveling companions." Moses Stuart was not strong enough to study more than three hours a day. Spurgeon was hardly ever physically well, and sometimes hobbled in agony to his pulpit. No one should ever undertake any thing without counting the cost; for Jesus said to his disciples: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it. Lest happily, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him." (Luke 14-28-29.)

When I entered this sacred calling and started under the most unfavorable circumstances, without the promise of a dollar and with no encouragement at all, I went without a thought of ever receiving a dollar from endowments of any kind, for it was late in the afternoon when the Master sent me into his vineyard, especially to the sacred place of a minister. The sun was sinking low in the western horizon, and the shadows were reaching away to the east. I have helped some on every call by the Church for these sacred endowment funds, but without ever expecting one cent in return. When I shall have to quit and lay the armor down, it will be the saddest hour of my life. But I have counted the cost. I have long since asked my Lord to keep us from every snare, and from every plague, and from every disaster, and let me work until He shall say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

My dear brethren, this state of affairs ought not to be allowed to go on in our great Church. Some provisions ought to be made to remedy it. Every man that is called to preach the gospel, is not prepared to enter into full connection and go on to the heights and depths so as to reach the goal, and rank with these who have had great opportunities. But God has called them just the same as He did the other fellow. There is but little attention or encouragement offered in this great age to the local preachers. God speed the day when our great Church will get behind this important question which is so gravely neglected.—J. A. Hall.

WHAT WILL THEY DO WHEN YOU ARE GONE



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J. H. SHUMAKER, Secretary
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THE CHRISTIAN LIFE.

INSPIRATION

By Lucy Butler Pinnell.

Look up! See the stately ships of the air.

The clouds, like a woven pattern of lace,
Are sailing in the sun's bright glare.
Then look up with a smiling face.

O child, look up! See the clouds so bright;
The lark that sings in joyful glee;
In the blue dome of the sky so bright.
Open thine heart to God's love for thee.

O weary one, lift thy thoughts above strife,
Above sorrow or any earthly thing,
To see and prove that God is Life
Then lift up thy voice and sing.

Look all around! See the work of of God
Who cares for the flowers so bright;
Happy we'll be when this path we've trod;
So rejoice in Him for He is the Light.

Awake! Look beyond the green meadows;
See the landscape with its trees
And the brook flowing 'neath the shadows.
Rejoice, for God made all of these.

THE ABIDING MIRACLE OF CHRIST.

Our Lord Christ performed many miracles. They are recorded in the story of his life. They may be read as a challenge to faith, or they may be looked upon as creators of doubt. Those who read the Gospels with care and an open mind face these and feel their demands.

Today when we are in the midst of so many daily recurring miracles, he who denies those in the Scripture and places them in the realm of myth, or as coming from the folklore and mythology of the dead past, should check himself up by a lingering conviction that after all, those great and mighty works of Jesus were within the realm of greatest probability.

Today the radio is a miracle. The wireless telephone is a miracle. The airplane is a miracle, while the fields of chemistry and electricity are beset in every hand by realities that cannot be fully explained. Out of the unknown are appearing constantly those forces and those incidents that must be characterized as on the border of miracles.

Read the story of Jesus, with all of its strange, wonderful, supernatural occurrences, and after you have finished there is one thing that will stand out prominently, forcefully, and delineated above and beyond everything Christ said and everything he did, and that thing is his own personality.

The greatest miracle of the Holy Scripture is the personality of Jesus. The greatest miracle in all the 2,000 years of the history of Christianity is the survival and undiminished proportions of that personality. For the character of Jesus is a fact which one can verify for himself. We can read the record; we can gaze upon that miraculously vivid portrait of Jesus of Nazareth, as it brightens into the outline and lineaments and shades and colorings of the personality of Christ, the anointed of God, and incarnation of Deity, until we see written over the picture itself his own profound words, "He that hath seen me hath seen the Father."

Let it be written in words that all men may read; no matter what we may think about the impossibility of conceiving the character of Deity, there remains this fact, we must know the personality of Jesus Christ and see him before we can have any chance of seeing God. Having seen him, and having known his personality, the human heart and the human intellect will confess of its own accord that in him doth all the full-

ness of the Godhead dwell. Verily, he and the Father are one.

Then comes the manifestation of the leap of the soul toward the great conception, in its efforts to escape from the entanglements of sin, to take refuge in that life which is hid with Christ in God.

Then appears the second miracle as a fulfillment of the other, in which that amazing thing occurs, that a man by faith in Jesus Christ may come into the possession of a satisfying consciousness that he does see God in Jesus Christ. This experience is not only a matter of seeing, but one of realization that God has revealed himself with a purpose, and that purpose is redemptive love. Herein the soul finds its rest in faith, while Jesus Christ the Lord becomes unto it the fulfillment of the Scripture promise that "He shall be made unto us wisdom, righteousness, sanctification and redemption."—Western Christian Advocate.

NEW POWERS FROM WORSHIP.

The Psalmist wrote: "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." The church ministers primarily to this longing; that is her first concern.

The thrill that makes soldiers steadier and bolder when they touch shoulders magnifies and focuses the impulse to worship in every member of a congregation. You know how you have often gone into a place of worship in ordinary frame of mind, but the singing of a noble hymn, the utterance of a great Scripture, the hush of a single prayer, and the light of a text through which you could see God, has touched some weakness, some sorrow, some hope of your own. All these elements of worship have their cumulative effect upon you, and you are lifted into new powers, new appreciation and new directions.

Worship always potential in that it may become a walk to Emmaus, beginning with a faith that is cold and dim, and climaxing in the warmth and light of an eternal comradeship. Isaiah, in all probability, was not alone in the temple when he saw the Lord "seated upon His throne high and lifted up," and it is from public worship that men most often go with a sense of God which might not have come had not their spirits been stirred by the massed needs of the congregation, and the proportionate outpouring of the mighty presence.

The church, alone, is able to do this for men, and in the doing, deserves the attendance and support of every living creature. "Let everything that hath breath praise the Lord."—N. C. Christian Advocate.

HUMBLING OURSELVES.

In chapter 4:10, James uses this language: "Humble yourselves in the sight of the Lord, and he shall lift you up." Every man desires some form of exaltation. This is worthy, although the particular kind of exaltation desired may be unworthy. It is right to desire to live a high life, one that other people respect, and one that has influence. But the foundation that is under an exalted life is just as important as the life itself. James tells us that the way to the exalted life is termed humility. "Humble yourselves," he says. This means that we are not to assume the position of lords and autocrats. We are to recognize something higher than ourselves, something more important, and take a becoming attitude.

But James said we should humble ourselves "in the sight of the Lord." This defines man's relation to his Maker. It is almost a universal human failing to show humility in the presence of great riches; or great political power; or in the presence of those who have attained high social rank. We should not disdain persons of these classes; but there should be no fawning flattery which belittles the one who thinks he is humbling himself in the proper manner. Influence of any kind is a great trust, and the possession of wealth a similar

trust; yet to prostitute moral character before any of these things is an evil from every standpoint.

When one humbles himself before the Lord, he is assuming the right relation. A poor man may become as wealthy as the one before whom he bows, or as influential in politics or the social order, but he cannot come to the plane of the Almighty. Before God, man should bow the knee. Before Jesus Christ, man should confess that he is a creature, and that Jesus is Lord of all. To humble one's self in the sight of the Lord is to accept the proper relation between one's self and the Lord. It is to acknowledge his divinity, his complete wisdom, his unlimited power, his all embracing goodness, and to pay tribute to all of them. The man who does this is in his right place, and the man who refuses to do it is in the wrong place. When the Lord distributes blessings, lifting men to their proper plane, he cannot pass by this becoming attitude on the part of his sincere worshiper. Consequently, the Lord sees that something is coming to this man—something of moral value affecting his person, his character; so the Lord exalts him because of the appropriate humility.

In our best moments, we are nearest like the Lord. We do not want anyone to humble himself before us, if we are in our right mind, for that would cause us to despise him. We want all to treat us as men, and to regard themselves as men, but putting moral character above all things else in this world—moral character and the Christ who is its foundation. If anyone desires to be a bigger and higher man than he is, that blessing will come to him by a becoming humility "in the sight of the Lord."—Religious Telescope.

LOOKING PAST HIM.

The large auditorium of the church was filling, and a hush settled down as the hour of eleven came. The minister that morning was a young man, still a student, and he felt ill at ease. Bravely he struggled to control his voice; the flush on his face grew deeper.

He had been sure that his sermon was not bad, but now it did not seem to be succeeding. He wondered whether he were a victim of "stage fright" and tried desperately to steady himself. Then he saw her.

She was neither young nor pretty, but she smiled just a little, and her eyes seemed to say: "I know you can do it."

The message in her glance gave him a sudden new courage. He forgot himself and threw himself wholly into his preaching. From time to time he glanced at the woman, and never once did she look tired or uninterested.

After the service many of his audience came to shake hands and to tell him how much they had enjoyed the sermon. He watched for her. Finally she appeared, the last in line. The young minister suddenly felt that he must tell her how she had helped him.

"Would—would you mind telling me," he said, "what there was in that stumbling sermon of mine that could hold your attention?"

He was blushing and stammering, but again her smile saved him. "Of course I do not mind," she said. "If you will pardon me, I was looking past you. You are young, but as I watched I saw an older man. The things you said you had perhaps not felt deeply. But I saw a man who had tasted the bitterness of life and who was still seeing the sweeter, brighter side of things—a man whose shoulders were square and whose eyes were brave and unflinching in spite of many discouragements."

The young man was a little disappointed, but he spoke sympathetically. "Oh, I see. Your husband was a minister? Do I resemble him?"

"The man that I saw was you. You are not the kind that will fall by the way. So many young ministers let themselves be lured away to easier or better-paying work. But you'll be

here when the day is done."

He had asked for a crumb of encouragement and had received a whole loaf. Many times the strength it gave him helped him to "stand fast."—Youth's Companion.

SEVEN REASONS

FOR A FAMILY ALTAR

1. A Family Altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.
2. A Family Altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.
3. A Family Altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.
4. A Family Altar in your home will sweeten your home life, dissolve misunderstandings and relieve friction.
5. A Family Altar in your home will largely determine the eternal salvation of your children.
6. A Family Altar in your home will assist the work of your Pastor and stimulate the life of your Church.
7. A Family Altar in your home will be an example to the other homes for a richer life of service and devotion to God.—Laymen's League.

ATE TOO FAST

South Carolinian Took Black-Draught For Indigestion, and Says He Could Soon Eat Anything.

Ballentine, S. C.—Mr. W. B. Bouknight, of this place, gave the following account of his use of Thedford's Black-Draught.

"Just after I married I had indigestion. Working out, I got in the habit of eating fast, for which I soon paid by having a tight, bloated feeling after meals. This made me very uncomfortable. I would feel stupid and drowsy, didn't feel like working. I was told it was indigestion. Some one recommended Black-Draught and I took it after meals. I soon could eat anything any time.

"I use it for colds and biliousness and it will knock out a cold and carry away the bile better and quicker than any liver medicine I have ever found."

Eating too fast, too much, or faulty chewing of your food, often causes discomfort after meals. A pinch of Black-Draught, washed down with a swallow of water, will help to bring prompt relief. Bloating sensations, eructations, bad breath and other common symptoms of indigestion have disappeared after Black-Draught has been taken for several days. NC-164



Sure Relief FOR INDIGESTION



FORD RUNS 57 MILES ON GALLON OF GASOLINE.

A new automatic and self-regulating device has been invented by John A. Stransky, 278 Fourth St., Pukwana, South Dakota, with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by anyone in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.—Adv.

FOR YOUTH.

THROUGH SOLID ROCK.

By Ruth Carr.

"I can't do it, Alice. I just can't, and so far as I am concerned it is all over."

"But it is not all over, Allen, and never can be till it is settled right."

"There's no use to discuss it any longer. That only makes it harder for me to act, so let's drop the subject forever."

"But, Allen, listen—"

"No need, it can never be," replied the boy as he turned from his sister and moved toward the door.

Five years ago their mother had been called away from them leaving Alice to keep house for her father, Dr. Coleman, and her twin brother, Allen, from whom she had not been separated for a single day in all the eighteen years they had lived. It had long been the plan of their father to have his son study medicine and enter the profession with him as soon as he was old enough. Together the children had gone through high school and both were now waiting to be sent away to college and dreading the day when they must be separated for the first time.

Although they were still young, Allen had formed an unfortunate attachment for a school friend who was known to be wild, and nothing Alice could say had any effect toward altering his determination some day to make Nora his wife.

"But she is not suited for a helpmate, and should you enter this new field—"

"But I have just told you I am not going to enter it, for Nora says she will not consent."

"Then you had better give her up, Allen."

"That is out of the question. I couldn't live without Nora and I do not propose to try."

"I'm sure she does not care for you like Mildred does, and she—"

"O, bother Mildred," said he roughly as he went out and slammed the door behind him.

He had only this day confided to his sister that on him had been laid a definite call to the ministry, which "call" he had emphatically turned down, believing that would be an end of the matter.

Their father had not been told of Allen's clerical prospects and they knew it would be the disappointment of his life if the boy did not enter the medical profession.

Next morning when Alice was busy setting her brother's room to rights she discovered, half hidden under the pillow a letter directed to her. What could it mean? Had Allen run away from home? Had he done anything rash in his effort to thwart the call that was not to be put away by a simple refusal on his part?

Hastily opening the envelope she read: "I thought I had ended it when I refused, but as soon as I opened my eyes this morning it came back for settlement; of all boys in the world I am most miserable—Oh, do please help me, Allie dear."

She crumpled the paper in her hand, fell across the bed and sobbed as if her heart would break.

"Poor, dear boy! This is your problem and I cannot help. You must decide it alone." Hastily she scribbled a reply and placed it beneath the pillow.

Not a word was spoken by either of them at the dinner table, though each knew the uppermost thoughts in the other's mind. Their father seemed unusually cheerful and related incidents which had happened in his office that morning.

"Just a few years, son, and we'll hang out our shingle, Coleman and son! Won't that be fine?"

Immediately a pair of tender eyes were turned toward Alice with a pleading look.

"But, father, suppose Allen should prefer some other calling in life? Don't you think a boy should choose his own profession?"

"Allen prefers nothing more than

medicine, I'm sure, and it will mean so much to both of us to be associated in our work. What say you, my son?"

"It's all right, dad. It's all right, only—"

"Only what?"

"O, nothing! It's all right," was the evasive reply as he arose from the table and left the room.

Once within his own room he threw himself in a rocker and sat gazing into the fire. What was to be the outcome of it all? What would his father say when he knew the truth? Oh, why hadn't the call come to Harry Taylor or Ralph Warren—both good boys, active in the young people's work of the church and both without a father to be disappointed when his lifetime plans failed?

Suddenly his eyes turned toward the bed and fell on the pink paper just showing beneath the pillow. Alice had found his note then, and this was her answer. Maybe she would help him. Maybe she would advise him to study medicine. Her advice was always good. With his heart fluttering he reached for the note.

"My own Allen," it ran, "there is no such thing as another settling a matter between you and God. You must do that alone; but I cannot see why you should rebel against the highest calling in this world. Make your choice yourself, but keep this ever in your mind, God will never give you peace or happiness in any other calling. Failure will follow everything you attempt and a wasted life will be yours in the end. Oh, how I wish I had your chance! Settle it right, Allen dear, and make no mistake."

Little comfort came to him from her letter. Her advice was not what he wanted. He believed that she could see only one side of the question. Girls were not competent to give advice to men anyway! He wished he had not told her of his call. But he'd not mention it again.

For several days Alice watched for a letter under the pillow, but none came. He must have made his choice. She noticed that he avoided her, coming to his meals with their father and leaving before either of the others, thus giving her no chance to have a word with him privately. She feared Nora had in some way influenced Allen in making him turn his back on his great and important duty to humanity and to God.

Without waiting for another opportunity to speak to him she hurriedly wrote a note in which she poured out her soul and urged him to let nothing come between him and his clear call to a specific duty. How she longed to run across the street and tell it all to her dearest friend Mildred, but she was bound to secrecy. She felt sure that Mildred loved Allen, because of the unusual shyness she always showed when in his presence, but there was no way of finding out.

As soon as breakfast was over next morning Alice hurried to her brother's room hoping to find a letter under his pillow, but much to her disappointment there was none. All day she kept him on her heart, believing him incapable of doing wrong or making the wrong choice.

While the dishes were being cleared away Alice heard a sweet voice calling at the door.

"Where are you, Allie?"

"In the kitchen, dear, come back here, Mildred."

"Have you heard the wonderful news? I've been selected as one of the teachers in school next session."

"You? I didn't even know you had applied for the place. Why didn't you tell me?"

"Wanted to surprise you just like I'm doing now. I'm going to save every dollar of my salary and enter the Training School, and when I'm through with the course I'm going to be a missionary. Oh, won't that be the finest thing you ever heard?"

Grabbing Alice, she swung her around the room and ended by giving her a good squeeze.

"You blessed child, Mildred, how I wish I could go with you."

"Why can't you?"

"I must stay and keep house for father and Allen. What would they do without me?"

"Allen could marry Nora and then you could get off."

"Maybe so, but—" thoughtfully.

"But what?"

"There is something, Alice Coleman, and you are trying to hide it from me. You have not been like yourself for a week. You seem like one in a dream. Please, Alice, tell me what is the matter."

"You are right, Mildred, there is something the matter, but I am not at liberty to tell you for it is a confidence. Maybe some day I can tell you, but not now."

As Alice slept that night she fancied she saw Mildred on a great ship just ready to sail to far away land and just before the plank was taken in Alice walked over it. Suddenly there came a knocking at her door and she sprang up in bed, feeling afraid because of the lateness of the hour.

"Who is that?" she called.

"It's I, Alice," replied her brother, "may I come in? I must talk with you or I shall lose my mind."

Hastily throwing a robe about her, she opened the door and was surprised at her brother's haggard face.

"O, Allen, what has happened? Are you sick?"

"Only sick at heart. I am the most miserable boy in all the world."

"Tell me, dear, what has happened."

"I've just come from Nora's. Here's the ring she gave me. It's all over between us and I feel as if I can't live without her."

"Did you quarrel?"

"No, I only told her I must accept the call to the ministry, and she said none of that for her. She would not be a preacher's wife. I tried to reason with her, but she flew into a passion and threw the ring in my hand."

"If she was to be a millstone about your neck and keep you from your duty then you have acted wisely. God will give you strength to give up anything that comes between you and your duty, if you trust him."

Far into the small hours of the night the pair sat thus discussing the future of the boy who was having the struggle of his life tonight. Finally laying his head in his sister's lap Allen said with tears in his eyes and a lump in his throat: "Alice, with your help, I here and now pledge myself to God's service to do and be all that he wants of me."

The tender arms of the girl drew closer about him and the beating of her loving heart against his strong shoulder told of the joy in her soul.

"It will all come out for the best, Allen, with God's leading. He will find another girl who is worthy of you and better fitted for a true helpmate. In future years when I shall write you and address you as 'Reverend' I shall do so with more pride than I would to write 'President.'"

"But, Alice, there is still one more stone wall to face. What shall I say to father? Oh, what a bitter disappointment it will be to him! He has long planned it otherwise and will be much upset."

"Trust me for that and let me talk to him first."

"No, that seems cowardly. I must face it myself, and I will. What was that noise. It sounded like some one tipping across the back porch."

Suddenly the knob of the door turned and a muffled figure shoved itself inside. Immediately Allen was on his feet and faced the intruder only to break out in a laugh.

"You gave me an awful fright, dad."

"I have just come in from a case and seeing a light in your room I feared you might be sick. What is the trouble, dearies?"

"Tell him, Allen, now is a good time."

"Sit down, father, I have something to say to you. I dislike to give you pain or grieve you, but I have decided to study for the ministry instead of medicine. It was a long,

FOR CHILDREN.

BEDTIME.

It's very hard to go to bed
With pleasant things to do,
To leave the nice downstairs behind
And all the people too.

My little room so quiet is,
My toys are out of sight;
I cannot have the puppy now,
And just because it's night.

But oh, when I wake up again,
The sun shines warm and gay,
And everything is golden bright
To greet the kind new day.
—Alix Thorn in The Christian Guardian.

CLARA'S JOURNEY.

Girls of twelve don't get many letters addressed to themselves, with an invitation to visit an uncle and a \$20 check to cover expenses.

These delightful things happened to Clara. Do you wonder that she danced up and down with joy when she read it? There was one sentence in the letter which read: "Or, if there is something else you would much rather use the money for, dear little Clara, you may do so. I want you to enjoy it all you possibly can in your own fashion."

With joyous feet the little girl skipped into the kitchen to tell her mother.

hard fight but my mind is fully made up and I shall not change."

His father seemed stunned by the news and sat gazing at his son as if he could not comprehend.

"Can't you bid him god-speed, father?"

A moment the iron gray head drooped forward, the eyes closed and the lips trembled. Slipping to his side Alice put her arms around his neck.

"Does it grieve you, dear daddy? Are you unwilling to give your best to God?"

"It is not that, my children. It is something I never told you. When your mother and I were first married we sat listening to a great appeal from a man who was calling for volunteers for the Far East. A man was wanted to take charge of a hospital in Japan and I said in my soul, 'I will go.' After the service when I offered myself I was told that only a single man was wanted. Much disappointed, your mother and I turned away and we asked God to give us a son to do the work I had so wanted to do. That was nineteen years ago, and I have felt all your life, my son, as if God gave you to us in answer to that prayer."

"O daddy! All these years and you never told us of it before."

"I feared I might influence you in making the great choice in life and I wanted it to be a free gift of yourself. I never had a thought but you would do right when the time came. Now listen to my plan, children. I shall send you, Allen, to a Theological School this fall; and you, Alice, shall take a nurse's training in a mission school and when you are ready you shall go to the Far East and tell the glad story I have wanted to tell all these years."

"Oh, what a dear, good father! Oh, I am so happy! But, daddy," stopping to think, "what will become of you? We can't leave you, daddy."

"What's to hinder me going too? I'm not an old man, forty-four last August. I shall open a hospital, have you for the head-nurse and Allen can do the evangelistic work. How about it?"

"It seems the ideal thing, father, and you have lifted the heaviest load from my heart that I ever carried," said the boy.

"And you have made me the happiest girl in forty-seven states," declared Alice stooping to kiss him. "There is only one thing I can think of that will add to the happiness of the occasion."

"And that?" asked her brother.

"If only Mildred could go with us."

"Maybe she will. I'll ask her," with a sly wink at his sister.

er. Outside, Clara had been so happy that she had almost forgotten the heat; but the furnace warmth of the little kitchen reminded her.

"I don't need you just now, little girl. You'd better stay outside a bit longer; it's dreadfully warm in here."

Clara looked at her mother's tired face and forgot her good news.

"When are you going to order the fireless, mother?"

"I don't suppose we can this summer, dear. Yes, I know we planned to, but the baby's being ill so long, at such a great expense, has made it impossible."

"Uncle Harry has invited me to see him, mother. He sent me a twenty-dollar check," said Clara, soberly, holding out the check for mother's inspection.

Mother's sweet face lighted up. "That's lovely, dear. I'm awfully glad for you to get into the country. It will do you good, and I am sure you will have a good time at Uncle Harry's."

"Yes, mother; but who'll help you with the baby? He's so cross these warm days."

"Never mind, Clara," came the answer, after the fashion of mothers. "Mother'll manage somehow."

"She'll just about work herself to death," Clara reflected, as with slow steps she sought the swing—her "thinking place," she expressed it. In the swing the blue sky smiled at you, the little green leaves whispered the nicest things to you, and the birds sang: "Be happy! Be happy!"

"How can I be happy," asked Clara, "when mother works herself to death, and hasn't any fireless cooker these hot days?"

And then an idea popped into her mind. It was such a big idea that it almost bounced her out of the swing.

"Why, I could give mother a fireless if I wanted to."

"Yes, but you'd have to stay at home," somebody seemed to say.

"I could have the best time at Uncle Harry's," Clara reflected. "I'd have some new dresses and ribbons to wear, and I'd play in the hay and eat peaches and ride the colt bare-back. I want to go."

"And mother would roast in the kitchen, and be worn out at the day's end with the care of the baby and all the other things she has to do."

"So you are going to Uncle Harry's?" her father reminded the solemn child who walked with him to the gate after dinner.

"No, daddy."

"What, not going? What better thing have you found to spend your money for?"

"A fireless for mother. Here is the check. I know it will buy a nice one. Please get it this afternoon."

Her father gave her a long, square look. "You are right sure you want to do this?"

"Yes, daddy."

Her father swung her up into his arms, held her very tight and kissed her. Then he took the check and walked away. When the fireless came home, mother put her head down on it and cried; and when Clara tried to comfort her, she kissed the little daughter many times.

"My dear little girl!" was what she said.

"So our little one prefers to play Lady Bountiful," Uncle Harry wrote in answer to mother's explanatory letter. "Well, I'm sure she couldn't have thought of a better use for her money. I'm coming to your town in August, and I want to bring her back with me. However, she has already had her best journey to the Land of Self-forgetfulness—and Thought for Other Folks."

"I don't quite understand Uncle Harry, mother," Clara commended, "but I know I'm happy."—Gospel Advocate.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Woman's Missionary Department

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Communications should reach us Friday for publication next week.

ANNUAL MEETING IN FT. SMITH, APRIL 7-10.

We hope to receive soon for publication in this Department a synopsis of the fine program we are sure the N. Ark. Conf. W. M. S. is preparing for their Annual meeting. We regret that the dates of the two Conference W. M. S. conflict as that prevents any interchange of courtesies among the officers. However each society had to be guided by the date of Council meeting and the convenience of her hostess and her membership.—V. C. P.

ANNUAL MEETING OF THE WOMAN'S COUNCIL.

The Woman's Missionary Council will hold its fifteenth annual session in Tulsa, Okla., March 18-25, 1925.

Reduced railroad rates according to the certificate plan will be offered if there are as many as two hundred and fifty delegates to purchase tickets to Tulsa amounting to as much as sixty-seven cents or over. Leaders in the various Conferences are urged to give publicity to the meeting and to try to work up a large attendance.

Many missionaries will be present, and the program throughout the meeting, which will carry the general theme "The Christian Way of Life," promises to be inspiring. Will the women in the auxiliaries pray continually for the presence of the Holy Spirit at this coming meeting of the Council?

Mrs. Fitzgerald Parker,
Recording Secretary.

WOMAN'S COMMITTEE ON UNIFICATION, M. E. CHURCH, SOUTH

Mrs. F. F. Stephens, President W. M. Council, M. E. Church, South, Chairman; Mrs. C. F. Elza, Pres. L. R. Conf. W. M. S., Secretary; and Mrs. Lee Britt, President Virginia Conf. W. M. S., Treasurer.

Looking over the list of the one hundred "hand-picked" women who compose this Committee working for the Unification of our two great Methodisms, I regret we have not space to give it in full in this department, for every name is a good name, and many of these women are well known and well beloved in Arkansas. This Committee has not sent out much pronaganda though propaganda is all right when it is all right. But these women are praying that the spirit of Christ may dominate every movement for the upbuilding of God's Kingdom.

They believe the time has come when, laying aside the weight that so easily besets us, there should be the closest co-operation between the forces of Methodism. To accomplish this there is only one "Plan" before us and that seems good to this Committee as it does to multitudes of other women who have prayerfully considered it. And I might add, a large number of men are of the same opinion, favoring unification of the M. E. Church, South, and the M. E. Church, though I shall only take space here to mention two of these who are well known and well beloved in Arkansas, Dr. E. R. Steel and Dr. A. C. Millar.

In the L. R. and N. Ark. Conferences Dr. Steel has served pastorates with great ability and acceptability and Dr. A. C. Millar, our honored editor, through his monumental work in the education of our young men, has long been a leader throughout the southwest.

The women are thinking things through for themselves, but in this and every forward movement it is their joy to labor together with strong men of the church.

The Friendly Correspondents of

the Unification Committee are Mrs. Preston Hatcher and Mrs. H. L. Remmel. Other Arkansas members are Mesdames F. M. Tolleson, S. G. Smith, R. A. Dowdy, F. M. Williams and W. H. Pemberton.

May I ask the friends and members of the W. M. S. to unite with them in the prayer that the spirit of Christ may dominate every movement of God's Kingdom.—V. C. P.

BELLE BENNETT MEMORIAL FUND.

It is probable that your Superintendents of Publicity have presented the "Special Scarritt College Edition" of "The Bulletin of Missionary News," also the Comparative Report of Treasurer (Council) for Fourth Quarter 1924, which, in many respects give cause for rejoicing.

The fact that Scarritt College is making a remarkable record with such inadequate facilities and that many Conferences are making a fine showing in meeting their apportionments for Bennett Memorial Fund makes us look to the source from whence cometh all our help and we thank the heavenly Father for blessing the efforts of His servants in this cause. At the very earliest date possible we must have the Bennett Memorial and other buildings needed at Scarritt College. The Administration Building will be the memorial to Miss Bennett and donations to this Fund over what is needed to build and equip it will be set aside for an endowment to the Bible Department of Scarritt College. We know Miss Bennett's deep and abiding love for the Bible and how she longed to give it to the world. Every student in Scarritt will study the Bible, and will be, in an especially blessed sense, a beneficiary of the Bennett Memorial Fund. Those who give to the Memorial Fund are paying deserved tribute to a beloved leader—yea more than that: they are sowing seeds, the harvest from which no man can foresee. They are investing in a school with a world-wide interest. Its students will go forth to serve in the name of the Master helping many races and conditions of men. We have our apportionments, as auxiliaries—but why talk of apportionments? Why not talk about the wonderful privilege of having a share of a dollar each—share of investment in a stock that will not fail, a stock that is permanent. Any of us who might be given an opportunity to buy shares in an investment that would bring large dividends would not hesitate one moment to consider—we would invest! The Woman's Missionary Council is now offering shares in an investment of human lives, an opportunity to put our money in a memorial building where missionaries, deaconesses, and other Christian workers will be trained. The minimum goal of five dollars (\$5.00) per capita has been pledged for our Conference and I believe, through prayer and concerted effort on the part of the members of the Woman's Missionary auxiliaries of N. Ark. Conf. W. M. S., we will not do less.

Each auxiliary which contributes a sum equivalent to five (5) dollars per member will have its name inscribed in "The Bennett Book of Remembrance"—a permanent Record to be kept in Scarritt College.

Five dollars per capita, as an average for each auxiliary is not impossible, because those who are more blessed in this world's goods can balance off the "widows mite," if they will.

Our Conference was apportioned \$7,500.00 and of this amount we have paid, by Districts, as follows:

Batesville, \$338.05; Conway, \$251.40; Fayetteville, \$261.44; Ft. Smith, \$152.35; Helena \$662.00; Jonesboro, \$300.58; and Searcy, \$90.00. Total paid \$2,055.82.

I feel quite sure that the women of N. Ark. Conf. will make it one of the banner Conferences of Southern Methodism in this great project of the Woman's Missionary Council.—Mrs. I. N. Barnett, Chairman.

JUDSONIA AUXILIARY.

Our society meets every Thursday and to date we have thirteen members enrolled this year.

Our Voice program is always entertained in one of our homes and followed by a social hour.

We have organized a Bible Study Class which meets at the Church once a month.

Thursday Feb. 26 we had our annual church dinner at the Parsonage. More than fifty, including husbands of the auxiliary members, Stewards and their wives and a number of public school teachers were present. Diners were sent to some who were ill.

We had many good things to eat and it was a great get-together day for our Church people.

Our auxiliary is going forward under Mrs. T. G. Burge as president.—Mrs. J. E. Owens, Pub. Supt.

HUTTIG AUXILIARY.

We meet each Monday afternoon, with a very fine spirit prevailing in our meetings. For our open meeting once a month, we invite all the women of the Baptist Missionary Society, have our Devotional meeting, then refreshments. Huttig Church is fast regaining her self and with the leadership of our pastor and wife, who are always on the job, we hope to report many interesting things this year. The following Program was given at an open meeting, last Monday afternoon at the home of Mrs. Fred H. Moors: Song, The Morning Light is Breaking; Prayer, Rev. Thos. D. Spruce; Belle H. Bennett Memorial, Mrs. S. D. Rollins, Missionary News, Mrs. Dr. Mayfield; Song, Love Divine. Scripture taken from St. Luke's Gospel. Women of Korea in the Methodist Sisterhood, Mrs. Tom Dorman. Missionary letter from Manchuria, Mrs. J. A. Watkins. Song, From Greenland's Icy Mountains. Closing with prayer, by Mrs. W. H. Greer. There were thirty present and all went away expressing their appreciation of the splendid fellowship, and to Mrs. Moore for her most gracious entertainment.—Mrs. Tom Dorman, Reporter.

COTTON PLANT AUXILIARY.

Our W. M. S. had a social meeting at the home of Mrs. Sidney Jeffett, Wednesday afternoon, Feb. 25, for the benefit of Stella Neal Tribble the following program was rendered:

Piano selection, Miss Barnett.
Vocal number, Miss Fuzzell.
Vocal number, Miss Dillion.

A one act play, "Serving for the Heavens," presented by five ladies.

There were about fifty ladies present, representing all denominations. The offering amounted to twenty-eight dollars.

A delicious salad course was served at the close of the program.

We have a very enthusiastic society of thirty-two members.

We have a big work before us for this year.

Our report for 1924:

Dues	\$107.00
Pledge	100.00
Local Work	108.79
Scholarship	200.00
Supplies	58.00
Belle Bennett Memorial	5.25
Scarritt College	4.00
Week of Prayer (Adult)	17.42
Week of Prayer (Juniors)	1.83

Total \$602.29
With scholarship fund we are supporting a little girl, sent from our

town, to the Vashti School in Thomsville, Ga.

This is May Tribble's fourth year there and we are gratified by her progress.—Mrs. J. F. Angelo, Pub. Supt.

TUCKERMAN AUXILIARY.

Mrs. Chas. Harrison Pub. Supt. writes of an interesting meeting on March 4, at the home of Mrs. O. A. Jamison. It was decided to have an Easter Bazaar in order to replenish our funds. This auxiliary is going to pay \$75.00 on the Women's building at Mt. Sequoyah, and it will be sent in the first quarter.

We had interesting talks on the subject of Women of Korea in the Methodist Sisterhood, we also had the missionary news from the Arkansas Methodist. We enjoyed a talk given by Mrs. M. E. Yeaman on the life of Miss Belle Bennett after which we enjoyed a social hour and were served with delicious refreshments.—A Member.

BATESVILLE AUXILIARY, FIRST METHODIST CHURCH.

Our auxiliary had a very pleasant and satisfactory year, having attained the Honor Roll. We can not tabulate the prayers, kind thoughts, and good will for the work and workers, but will give a few of the things accomplished during the year 1924.

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NUXATED IRON
Enriches the Blood—Strengthens the Nerves

HELPED HER IN EVERY WAY

So Writes Mrs. Trombley of Sharon, Vt., Concerning Lydia E. Pinkham's Vegetable Compound

Sharon, Vermont. — "I was weak and run-down, had a tired feeling and bearing-down pains. I saw an advertisement in the newspaper about Lydia E. Pinkham's Vegetable Compound and began taking it. It has stopped these bearing-down pains and other bad feelings, and has helped me in every way. I have so much faith in the Vegetable Compound that I keep it on hand all of the time and recommend it whenever I have the opportunity."—Mrs. LEWIS TROMBLEY, Sharon, Vermont.

Glad to Help Others

"I had pains in my back and sides for many months, and my work would have to be left undone at those times. My sister told me what good Lydia E. Pinkham's Vegetable Compound was doing her, so I tried it, and from the third bottle I was well and every one thought I looked better. I am glad to help others regain their health, and you may use my testimonial."—MABEL HARTMANN, 1824 Greene Ave., Brooklyn, N.Y.

You must believe that a medicine that has helped other women will help you. You should try it.

We have a membership of 92, and 8 life members. Our Mission Study class of more than twenty members met twice a month and studied "Life and Letters of Paul," "The Child and America's Future" and "China's Revolution." We co-operated with the other agencies of the church in studying "The Task Ahead" last month and our new study for the class is "Life as a Stewardship."

We have fifty-six subscribers to the Missionary Voice.

We held a special "Belle H. Bennett" program, emphasizing the memorial in connection with Scarritt College. We co-operated with the County Agents. A lovely banquet was given for the men officials of the church. We aided the League in sending one of their delegates to the Conference at Galloway College.

We contributed forty sheets to our Hospital at Memphis, Tenn.

Gave a "love gift" of \$50.00 to Gladys Hensell (a daughter of one of our members) who has offered herself for life service and is now at Scarritt College making final preparations for her work.

Our Social Service work includes giving flowers to the sick and bereaved; distributing our church literature and splendid magazines to the Church in rural communities, to the inmates of the county jail (if there be any) and also placing them at the depot for the benefit of the traveling public. Had kitchen and miscellaneous showers for two families who lost their homes and household effects by fire, also a shower of canned fruits and vegetables and check for \$21.35 to the widow of a Methodist minister; gave \$2.00 to worthy, Christian woman and made the janitor of our church a Christmas present of a nice suit of clothes. We have visited the sick and strangers and expended for Social Service and "Friendship" \$321.11.

Our local departments include every woman of the church and they are divided into circles of 25 members each.

The local department raised \$2,100.31 and paid on repairs on Parsonage \$108.10; for furnishing parsonage \$566.20; insurance on Parsonage and furniture \$55.00; for interior decoration of our church \$857.00.

We observed the Week of Prayer, with total amount of daily offerings \$34.75; contributed \$4.00 to Scarritt Loan Fund; dues \$205.95; R. & R \$8.30; Conf. ex. fund \$41.50; "Mary Louise Barnett" (Bible Woman, supported by Mrs. & Mrs. I. N. Barnett) \$120.00; on Pledge \$626.66; Bennett Memorial Fund \$100.00; Total amount for connectional work \$1,141.16. Total amount raised by Batesville Auxiliary \$3,241.47.

The president, Mrs. I. N. Barnett, with the Dist. Sec. Mrs. Hanesworth and Conf. Cor Sec. Mrs. Dowdy organized a new Society, to be known as "The Daughters," at her home Oct. 1924.

Mrs. Hanesworth, Mrs. Lindsey and Mrs. Barnett visited the society at Cave City and gave helpful instruction.

Christian fellowship has been cultivated this past year by having monthly circle meetings, working together in the plans for making money for the local work, and by participating in the 5th Tuesday union meetings with the Baptist, Presbyterian and Episcopal Missionary Societies. Christian Stewardship was presented by our Cor. Sec., Mrs. J. A. Martin.

Our Local Department was ably led by Mrs. W. C. Brodie, Mrs. E. A. Hodges, Mrs. Jewel Pounders, Mrs. C. Wiles and others.

We have an active Young People's Society ably led by Mrs. R. E. L. Bearden. Our Juniors and the Cradle Roll are now under the direction of Mrs. W. A. Lindsey.

With the excellent corps of officers, we are counting on the co-operation of the women of our church to make advances in all lines of work with the spiritual life deepened.—Mrs. Charles W. Barnett, Supt. Publicity, 1924.

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. H. E. WHEELER, North Arkansas Conference Superintendent,
530 Southern Trust Building, Little Rock, Ark.
REV. D. H. COLQUHOUN.....Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

Lesson for March 15

OUR LORD'S RESURRECTION

LESSON TEXT—John 20:1-29.
GOLDEN TEXT—"The Lord is risen indeed."—Luke 24:34.

PRIMARY TOPIC—Jesus Rises From the Dead.

JUNIOR TOPIC—Jesus Risen From the Dead.

INTERMEDIATE AND SENIOR TOPIC—Christ's Victory Over Death.

YOUNG PEOPLE AND ADULT TOPIC—Proofs of the Resurrection of Jesus.

The resurrection of Christ is one of the foundation truths of Christianity. Its entire superstructure stands or falls upon its reality. It is the grand proof that Christ was what He claimed to be, the Messiah, the Son of God (Matt. 12:39-40; John 2:19-21). His resurrection authenticated his claims. If Jesus did not rise from Joseph's tomb, He was not the Son of God, nor a true prophet (He said frequently while alive that He would arise), neither a Savior; not even a good man, for He would then be a falsifier. However, if He did arise, all that He said concerning Himself is true. His resurrection declared Him to be the Son of God with power (Rom. 1:4).

I. The Empty Tomb (vv. 1-10).

John does not enter into a description of the resurrection of Christ, but says the tomb was empty, and that Jesus had repeatedly manifested Himself after the tomb was found empty. To see the body of Christ with a spear thrust and nail prints, and then the empty tomb was all that faith needed.

1. The Testimony of Mary Magdalene (vv. 1-2).

This woman out of whom Jesus had cast seven demons (Mark 16:9; Luke 8:2), announced the fact of the empty tomb to Peter and John. Prompted by great love to Him for His kindness to her, she went early to the tomb even "when it was yet dark." "She was last at the cross, and first at the grave. She stayed longest there and was soonest here." This woman's love for the Master was genuine though her knowledge as to His resurrection was defective. She had realized great good at His hand, therefore she could not rest until she had done her utmost for Him.

2. Personal Investigation by Peter and John (vv. 3, 10).

The news of the empty tomb which Mary brought with breathless haste so moved John and Peter that both ran to investigate. When John came to the empty tomb he gazed into it, but Peter entered it. This investigation convinced them. The removal of the stone from the sepulcher and the arrangement of the grave clothes convinced them that the enemy could not have done this.

II. The Manifestation of the Risen Lord (vv. 11-20).

1. To Mary Magdalene (vv. 11-18).

(1) Mary Weeping at the Empty Tomb (v. 11). Peter and John went home, but Mary could not. She stood weeping. Home was nothing to her while her Lord was missing. Earnest love need not weep long for Jesus is found of those who love Him. She should have been rejoicing that the grave was empty, for the empty tomb was eloquent proof of His messianicship and deity. Had His body been there she would have had real cause for weeping.

(2) Mary Questioned by the Angels (vv. 12-13). She viewed through her tears angels at the tomb who inquired as to the cause of her sorrow. She replied, "Because they have taken away my Lord and I know not where they have laid Him."

(3) Jesus Reveals Himself to Mary (vv. 14-16). She first saw the angels and then her eyes lighted upon the

Lord. As soon as He called her by name she recognized Him and fell at His feet weeping.

(4) Jesus Forbade Her to Touch Him (v. 17). This showed that she was coming into a new relationship to Him; besides there was not time for such familiarity while the disciples were in darkness. "Go tell my brethren," was the message she must carry.

(5) Mary's Testimony (v. 18). She told the disciples that she had seen the Lord.

2. To the Disciples (vv. 19-29).

(1) When Thomas Was Absent (vv. 19-23).

a. His message of peace (v. 19).
b. He showed His hands and His side (v. 20).
c. He commissioned them (v. 21).
d. He defended the power that was bestowed upon them (v. 23).

(2) When Thomas Was Present (vv. 24-29).

a. Victory of sight and touch (vv. 24-28).
b. Greater blessings for those who believe, not having seen (v. 29).

LITTLE ROCK SCHOOL HAS AUSPICIOUS OPENING.

The seventh session of the State-wide School for Methodist leaders opened Sunday afternoon with a congregation that filled the spacious auditorium of First Church. Each one of the fourteen teachers had a good class and some were overflowing. More than 125 out of town delegates are here, including all the presiding elders of the state. From every indication this is going to be the greatest Training School ever held in Methodism.—Clem Baker.

LITTLE ROCK METHODISM SHOWS FINE SPIRIT

The Methodist people of Little Rock and North Little Rock have shown a fine spirit in not only providing all the expenses for the great State-wide School for Leaders but in opening up their homes for entertainment to out-of-town workers. Again we say Thank You.—Clem Baker.

WESLEY CLASSES URGED TO REPORT

We have had a special campaign to clean up our Wesley Class records by the first of April. The time is nearly up. Many classes have sent in their reports and we want to thank all that have done so. May we not make this final appeal for all other classes to get their reports in by the first of April? Send the reports either direct to Nashville Headquarters or to me at Little Rock.—Clem Baker.

FORTY-TWO CREDITS AWARDED IN THE SARDIS TRAINING SCHOOL.

The first Cokesbury School ever attempted in the Little Rock Conference was held last week at Sardis church on the Sparkman-Sardis charge. The charges represented in this school were: Sparkman-Sardis, Holly Springs Ct., and Dalark Circuit. The pastors on these charges were all present and did credit work. Sixty were enrolled in this school and 42 took the examination for the certificates. The instructors were Rev. L. E. N. Hundley and Rev. Clem Baker. The courses taught were "What Every Methodist Should Know" by Dr. Geo. R. Stuart and "The Small Sunday School" by Mr. L. F. Sensabaugh. Three classes were held each day for four days. The sessions began at 5:30 each afternoon at 6:45 a

bountiful "Supper on the Ground" was served. There were two class periods after supper each night. In every respect this school was a success and we believe opens up the way for many more Cokesbury Schools in our Conference. The Cokesbury School fills a long felt need of reaching our rural Sunday School forces with a training course suited to their needs.—Clem Baker.

NEXT COKEBURY SCHOOL TO BE HELD AT HOLLY SPRINGS

The people at Sardis were so well pleased with their Cokesbury School that plans were made for holding a second session at Holly Springs the last week in March. The same Board of Managers will have charge of this school that conducted the Sardis School. Rev. E. D. Hanna is the energetic pastor supplying the "pushing" power for the Holly Springs school. He will be ably backed by his neighbor Rev. J. D. Rogers of the Sparkman-Sardis charge.—Clem Baker.

SUNDAY SCHOOL DAY PROGRAMS LITTLE ROCK CONFERENCE

Our supply of Sunday School Day Programs for the Little Rock Conference is on the road and will be ready for distribution in a few days. Next week blank order forms will be sent to all the pastors and superintendents. In the mean time we will be glad to send programs free to all who may order them in advance. We are expecting this to be our 100 per cent year in the observance of Sunday School Day in our Conference.—Clem Baker.

REPORT OF F. T. FOWLER FOR FEBRUARY.

The first part of the month we were with the Taylor Chapel school on the Maumelle Circuit. The last Sunday we were there we had 53 present. We arranged for the District Epworth League officers to go out and organize a League. The League was organized Sunday afternoon. They have a fine group of young people and they are doing some good work.

We planned for a meeting the afternoon of February 8 at Olive Hill on the Mabelvale Circuit to organize a school, but were rained out. We took the survey there last month and reported it then. We called the meeting again for the 15th and had a large group of young people. We organized with an enrollment of 39. Mrs. Grogan, the efficient teacher of the public school, is the superintendent. The people are well pleased with the prospects of the new school.

We took a survey of the Bethel community on the Sheridan Circuit. These people had been without a school for two years or more. We found there 161 people and only four were attending Sunday School. They were going to Sheridan ten miles away which was the nearest school. We called a meeting to organize February 22, but were rained out. We called another meeting for March 1, and had a good representation. We organized with an enrollment of 42. Mr. E. P. Tabor was appointed superintendent. They are very enthusiastic over their school and we are expecting some good work at Bethel.

We assisted Bro. Scott of the Keo-Tomberlin Charge with a survey of the Hubb School House community. We did not finish the survey because of the fact that we were not sure of a place to hold our services. The incomplete survey shows 114 people in the immediate community only two of which are regular attendants of any Sunday School. There are 42 children and young people nine to twenty-four years of age and only four are members of any church. The youngest church member in the community is 18 years of age.

Bro. Scott will preach here once a month if a place can be secured. We hope to organize a Sunday School there in the near future.—F. T. Fowler.

Epworth League Department

LESLIE HELVEY.....Treasurer Little Rock Conference
222 Lexington Ave., Ft. Smith, Ark.
HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
HOMER TATUM.....Editor Little Rock Conference
4216 West 12th St., Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville

ARKANSAS-LOUISIANA REGION

There was held in Little Rock in February a meeting of the Epworth League Conference presidents, Presidents of Conference Boards, of the two Arkansas Conferences and the Louisiana Conference, together with Rev. W. W. Holmes of the General Epworth League Board and Dr. Fitzgerald S. Parker of the Central Office.

The purpose of this meeting was to discuss the practicability of forming the Arkansas-Louisiana Region and placing a Secretary in the field for this Region.

After an entire morning in session going into many angles of the question, and looking at it from every standpoint that suggested investigation, this committee unanimously agreed to undertake this new enterprise beginning this summer after the Assemblies have been held.

Little Rock was selected as the headquarters because of railroad facilities and because two-thirds of the time will be spent in Arkansas. Each Conference pays an equal amount, the Central Office paying a part, and the worker is to give equal time to each Conference.

The Central Office selects the field secretary with the approval of the Regional Committee. This secretary is to work under the direction of the Central Office co-operating with the Regional Committee.

This is a new venture in Epworth League work and it is believed that the three Conferences working together under the direction of the Central Office will be able to do what no one Conference can do alone.—S. T. Baugh, Chairman Committee.

GROUP MEETING.

On Sunday, March 1, a League Group Meeting was held in Danville. The young people served a delicious dinner on the grounds, after which we started our program. At 1:30 we were called to work by Mr. B. Arnold of Danville. The three Leagues had planned and rendered a perfect program, using the regular devotional service with special song by three little girls and a piano solo by Little Miss Edith Rose Evans.

After the devotional service the District secretary, Miss Eva Mae Carmichael of Booneville, gave an inspirational talk on the work and plans for the year. The policies, Mt. Sequoyah Building Fund, Searcy Assembly, and Banquets were the main topics of her talk. After the address everybody joined in singing some of the League's peppy songs and were dismissed by the League Benediction.

This meeting was a success because everyone joined in and did his part perfectly thus putting into practice the theme of the program Friendship. There was a good representation from the neighboring towns and all enjoyed being there.—Reporter.

VILONIA LEAGUERS "Always On The Job."

That accounts for their Efficiency, Enthusiasm, Loyalty, and Growth. Mr. H. F. Ellison as president supported by a loyal cabinet, enthusiastic pastor, and a lively crowd of Leaguers is keeping his League right up to the 100 per cent mark. The Jr. League, newly organized and under the leadership of Mrs. J. S. Williams, is also doing fine work.

Vilonia is situated about 12 miles from Conway and is an ideal community for an Epworth League to flourish. The program rendered

there Sunday night on "Friendship" was indeed fine and was enjoyed by a large crowd.—Conway Dist. Sec.

BENTON COUNTY UNION MEETS.

On Sunday, March 1, I had the pleasure of being in a meeting of the Benton County League Union. It was held at the Oakley Chapel Church with nine Leagues represented. About three hundred Epworth Leaguers were present. It was one of the most inspiring sights that I have seen since the last Summer Assembly at Galloway College.

A splendid program was given, a feature being the numbers rendered by a double quartet from Bentonville.

At each of these meetings a banner is awarded to the Chapter doing the best work. After a careful grading of the Secretary's books by the committee, it was found that Oakley Chapel was winner for the past three months.

Mr. Beverly Rakes, the new secretary of the Fayetteville District, is doing a great work. He is on the job at all times and is very popular with the Leaguers. We are expecting big things from Fayetteville this year.—S. Harny Chaney, President.

ANNOUNCEMENT.

Our annual District League Banquet will be held in Booneville on Friday night, May 8, at the Methodist Church. All Leaguers and young persons are invited to attend.

At Danville there will be another banquet held sometime during May. The date will be set soon. We want every Leaguer in the District to attend one or both of these banquets. Noted speakers will be there and a great time is anticipated.

Watch this page for further information.

Don't forget the date, MAY 8. Everybody come.—Eva Mae Carmichael, Booneville District Secretary.

NO. 6, IN THE STANDARD OF EFFICIENCY.

One of the requirements of the standard of efficiency is that there should be at least one Era to every four members of your chapter.

Those who take part in the devotional exercises know the value and help of the Era. Outside of these few who are on the program, how many of the other members use the Era?

There is a lot of interesting reading matter in the Era and the literature is of a high class. It contains inspirational articles and stories and excellent poems which should inspire us to live nobler and sweeter lives. It tells us what other Leagues are doing. Now we have "Cracks from a Dumb-bell," and, last but not least, the Era contains our devotional programs.

Sure, we are going over the top as to our quota required in the Standard of Efficiency. A higher aim is to have an Era in every home represented in our Chapter. Would that not make our devotional meetings more interesting?—R. L. Ashcraft, L. R. Conf. Era Agent.

SUMMARY OF FOUR GROUP MEETINGS.

Arkadelphia District

Charges, 17; Represented, 11.
Pastors, 17; Present, 6.
Dist. Officers, 4; Present, 3.
Group Leaders, 4; Present, 3.
Sr. Chapters, 24; Represented, 9.
Inter. Chapters, 3; Represented, 2.

Jr. Chapters, 9; Represented, 1.
Making a Pledge, Srs. 17; Inter., 2; Jrs. 6.
Not making a Pledge, Srs., 7, Inter., 1, Jrs. 3.
Paying Pledge in full, Dalark Jr., Princeton Sr., Traskwood Sr.
Little Rock District
Charges, 23; Represented, 11.
Pastors, 23; Present 10.
Dist. Officers, 4; Present, 4.
Group Leaders, 4; Present, 4.
Sr. Chapters, 27; Represented, 14.
Inter. Chapters, 6; Represented, 1.
Jr. Chapters, 13; Represented, 6.
Making a Pledge, Srs. 19, Inter. 4, Jrs. 3.

Paying Pledge in full, Carlisle Sr., Pulaski Heights Sr.

Monticello District

Charges, 23; Represented, 13.
Pastors, 23; Present, 10.
Dist. Officers, 4; Present 2.
Group Leaders, 4; Present, 4.
Sr. Chapters, 21; Represented, 13.
Inter. Chapters, 2; Represented, 1.
Jr. Chapters, 10; Represented, 4.
Making a Pledge, Srs. 15, Inter. 2, Jrs. 9.

Paying Pledge in full, None.

Prescott District

Charges, 20; Represented, 15.
Pastors, 20; Present, 10.
Dist. Officers, 3; Present, 3.
Group Leaders, 4; Present, 4.
Sr. Chapters, 26; Represented, 15.
Inter. Chapters, 2; Represented, 1.
Jr. Chapters, 8; Represented, 3.
Making a Pledge, Srs. 18, Inter. 1, Jrs. 6.

Not making a pladge, Srs. 8, Inter. 1, Jrs. 2.

Paying Pledge in full, Delight Sr., Emmett Sr., Glenwood Sr., Gurdon Sr., Nashville Jr.

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NEWS OF THE CHURCHES.

ARKANSAS METHODIST ORPHANAGE

This is the tenth report that I have made of the Sunday School Christmas offerings for the Arkansas Methodist Orphanage. The following money has been received since my last report:

Little Rock Conference.

Pleasant Grove S. S., by
L. A. Alkire, P. C.\$5.00
Mt. Ida S. S., Buckner Circuit,
C. R. Andrews, P. C. 2.50

North Arkansas Conference.

Concord Sunday School, Jacksonville Ch. R. E. Glasscock 3.56
The Matron has received the following articles at the Home:

Young Women's Missionary Society, First Church, Little Rock, Valentine party, candy and gum.

Woman's Missionary Society, Circle No. 2, Winfield Church, one day's sewing.

New underclothing for one girl, Mrs. E. E. Marshall, city.

Mrs. George M. Wells, Pine Bluff, box of valuable clothing.

W. M. S., Alma, one quilt.

Young Ladies' Bible Class, Pulaski Heights Church, Susan McDonnell class, one day's sewing.

Mrs. C. K. Hegarty, city, magazines.

Barnes Bakery, 17 loaves of bread. 9 story books, from Kimbrough, Paragould.

During the month of February, we have received the following cash contributions:

Miss Mabel Irvine, for one girl's car tickets\$10.00
W. M. S. Helena, by Mrs. O. B. McCaddon, gift 14.70

Mrs. C. M. Sanders, Arkadelphia gift for one boy 4.00
Mrs. E. E. Marshall, city books for one girl 5.00

W. M. S. Circle No. 2 Winfield Church, for one boy's art lessons 5.00
Susanna Wesley Bible Class, First Church, Texarkana, Ark.

by Mrs. E. Kenney 5.00
—James Thomas, Supt. Arkansas Methodist Orphanage.

GALLOWAY COLLEGE.

February 14 was observed as Sophomore Day. In the morning the Sophomores appeared at breakfast in white dresses with crimson collars and heart-shaped patch pockets. Their special table was arranged in the form of a conventionalized letter S under a canopy of crimson and white streamers. Hardly were they seated when newboys arrived with a special edition of *The Flash-Light* printed in crimson, which they presented to every body present. It contained some delightfully bright and clever articles.

This loyal class tried to keep the spirit of the day by having unusually good lessons and being kind to every one. After chapel they produced a crimson mail box and delivered a valentine to every one in school. At lunch they gave toasts to their efficient president, Virginia Newburn of Marianna, and their loyal vice president, Viola Young of Oklahoma, also to Mr. Williams and to their big-sister class, the Seniors. In the evening they entertained the entire school in the chapel, first presenting an artistic pantomime, "Romance," and next a farcical representation of a moving picture. The day was a happy success.

Thursday, February 19, is a date to stand out in our college history. Mr. Williams announced at chapel that work would begin that day on the Woman's Building for Science, and almost immediately wagons began to roll in, bringing sandstone for the under-ground foundation. This is got from Backbone Ridge near the city. The granite for window ledges and columns will probably be an Arkansas product. Work is to progress as rapidly as possible with the views of having the foundation ready for the corner stone to be laid within a few weeks and the walls to reach the

height of one story by June. Miss Hayes reports \$43,000 in cash and \$14,000 in pledges on the fund.

On Saturday evening, the 21st, the domestic science seniors gave a very pretty colonial party in the interest of their memorial fund. The reception room was looped with red, white and blue ribbons and powdered gentlemen and stately ladies bade the guests welcome while neat little maids served cherry pie and other things. The only feature lacking in the George Washington party was the old Negro mammy to curtsy and declare, "Marse Geohge ain' neber tole one yit."—Eleanor Neill.

LAVACA CIRCUIT.

We have just closed our 2nd quarterly Conference which was held at Barling, Feb. 7, at 11 a. m. Preaching by F. M. Tolleson, P. E. Dinner at Church. Conference at 1:30. Laymen's Meeting Saturday night. Hon. D. L. Ford and A. H. McDonald of Ft. Smith were the speakers. Sunday School at 10 Sunday. Sam Galloway was called to fill the pulpit at 11 as the P. C. had to be away at a funeral. Since Sunday night the pulpit was filled again by the beloved P. E., Bro. Tolleson. Our work is getting along fairly well. Had a few additions to the Church. Baptized one baby, raised part of the Conference Claims. Making the Lavaca S. S. 100 per cent. Our Sunday Schools are improving at each of the appointments. Prayer Meetings are doing very well. The outlook is for a good year. The W. M. S. has paid for the Church pews and the League has bought a new piano. Plans are being made now for our Revival survey. We are trying to put the Arkansas Methodist in the Methodist homes. Pray for us that we may have a great year.—Hoy M. Lewis, P. C.

DES ARC.

It would be ingratitude not to let the readers of the *Methodist* know what Des Arc has done for its pastor and family.

When we came here we were given a warm welcome, and a great pounding, and the pounding continues from week to week in one form or another. We have received groceries and canned fruit, home-killed pork, birds, chickens, and many special dishes of good things to eat.

The good people here, not satisfied with what seemed enough, presented to us a fine baby carriage for our new baby, Benjamin Thomas, also many things such as cap, jacket, stockings, socks, pillow, comb and brush, and many other things which a baby needs.

I was presented with a pair of kid gloves, and a well rounded check, the check coming from a member of the Presbyterian Church.

Since my coming here, the Sunday School has increased about twenty-five per cent. A Workers' Council has been organized and meets regularly each month.

An Intermediate League has been organized and is doing good work. Monday evening a fine group of young people gathered for a social hour at the parsonage and asked for a Senior League. I had tried to organize before and failed, and was surprised to find them so interested as to come to me and ask for one. They shall have it, and it will be organized next Sunday night.

Our men are to meet tonight to organize a Wesley Brotherhood, at least half a dozen have signified their desire to organize, and we feel sure more will come in later.

As soon as organized we expect to push forward a campaign for the Centenary Collections, and a hundred per cent subscription list for the *Arkansas Methodist* as well as at least twelve subscriptions to *The Layman's Magazine*.

Seventy-five new Methodist hymnals have just been bought at a cost of about seventy-five dollars. About a hundred dollars has been added by the Woman's Missionary Society to their fund for new seats for the Church, and about twenty dollars for

papering a part of the parsonage.

The editors of our two County papers give free of charge as much space as the church of the town will use. This is a deed worthy of special mention and praise.

We have large congregations at Church, which is said to be unusual for Des Arc.

I have made more than a hundred calls since Conference, visiting the rich and poor alike, and making special effort to find the sick.

Brethren pray that Des Arc may experience a great revival this year.—Wesley J. Clark, P. C.

SULPHUR ROCK AND MOORE-FIELD.

We are serving our third year on this charge. We were cordially received on our return from Conference. We have received two poundings; one from each Church. As a result of these poundings the preacher's folks have had many good things to eat. The work is moving along nicely. Our Sunday Schools are making progress. There has been a vast advancement in our Epworth Leagues. Interesting and helpful programs are being rendered. A number of new members have been received. The Junior League is doing good work under the superintendency of Miss Frona Tarpley, a senior Leaguer. We are hoping to make this the best year of our ministry here. We have received five members since Conference.—C. J. Wade, P. C.

FIRST CHURCH, NORTH LITTLE ROCK.

Being one of the "Far back in the country" charges of the North Arkansas Conference and hard to reach by agents, it occurred to us that we would just like to tell the people that we were much on the map. Some of us read the *Methodist*. Not many of us, we are sorry to say, but those of us who do read keep our eyes open in earnest watchfulness for the news about the progress in all these "First Class and Prominent Charges," with their "popular and scholarly pastors," with their D. Ds., and R. F. Ds., and wonder who they all are and what they look like. Some of our people have been wishing they could go somewhere—perhaps to an Annual Conference—and get a picture, at least, of those most "popular and scholarly pastors and wonderful laymen"—who move the mighty throng. We read of the "financial wizards" and wonder why among these "mighty men and things" we do not find skylines reached, and sky pilots, who have dug up the old rusty souls by the score and by the hundred and have them made ready to occupy a Mansion of glory beyond "Skylines." But we seem to see these popular servants of the Lord are so busy here and there, that they can hardly touch such "little things." However, we are delighted to read all these "spectacular and most popular things," and we being the least of "little things" feel that perhaps some of these bright spots might be interested in reading about struggles and victories from some brethren who only produce "Widows Mites," and by the best that we can do, bring forth "little things." Our congregations are "good," but in numbers are not throngs. We have the house full, and that is all we can take care of. There have been added to the church "such as are being saved" during this pastorate, some over 300 souls. Perhaps as many as some entire congregations. There have been received this Conference year 80 people by letter and on vows, and 49 children and adults, have been baptized. Our Sunday School has outgrown all house capacity. We are happy to report that our Senior League, is the only League in all Southern Methodism, that has six consecutive Gold Seals. Our W. M. S. is a working band, and is composed of live live-wire circles. Just recently Circle No. 4 put on, in the way of an evenings entertainment "The Old Family Album," which created a sensation of joy throughout

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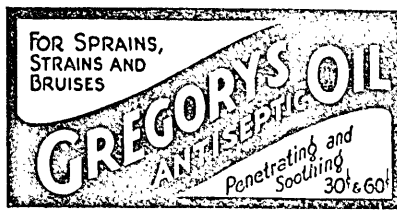
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FROST PROOF CABBAGE AND ONION PLANTS

Grown in open field, strong, well-rooted plants packed fifty to bundle, damp moss to roots, each bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch; Parcel Post prepaid 100 30c; 300 75c; 500, \$1.25; 1000, \$2.00; 5000, \$9.50; express collect, 5000, \$6.25; 10,000, \$10.00. Onions, Crystal Wax, Yellow Bermuda; Parcel Post prepaid, 100 30c; 500, 90c; 1000, \$1.50; 5000, \$6.50; 10,000, \$12.00. Full count; prompt shipment; safe arrival; satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Ark.

the city. It was sponsored by Mrs. Eli Myers, and is her own production throughout. Within 24 hours after the entertainment, several invitations from both cities have come to repeat it. If any of the Societies in the Conference, would like to spend an evening, sweet and rich in "Old Memories," just write Mrs. Eli Meyers, the pastor's wife. Well, the pastor and wife expect to move soon, but not out of North Little Rock, but into a new parsonage, which is to be complete about April 10. Yes, this is a fact, and when Conference is over, this coming November, some pastor will be appointed to First Church, and will be domiciled in a beautiful bungalow home. We have about \$3,000, cash in bank and on good note subscriptions, and expect to have the balance subscribed before the house is finished. The pastor and wife are happy, and according to what the people say, "are popular."—Eli Myers, P. C.

GREENBRIER.

I desire space to tell of our Greenbrier Charge, also to thank Elder Hays for his thoughtfulness of us in caring for us so well during the past two years. In Rev. E. R. Wilson we have as good a pastor as any one could desire.

The membership of our entire charge has increased since his coming here, and we can truthfully say that his influence in daily life has been the cause of our improvement. Our Sunday Schools are doing excellent live-wire service on the entire charge.

We have the best weekly prayer-meetings, also a live Epworth League at one of the churches that is doing fine.

We have five churches on this charge, and the sentiment of the entire membership is "Hold on to Bro. Wilson."—Mrs. Pearle Harrison.

GURDON.

Our basement is completed as well as our church and all departments are at work. We have received seven charters for organized classes and others to follow soon. We were pleased to have our old pastor Rev. W. W. Nelson to visit us and he preached two fine sermons last Sunday. Bro. Rogers' baby that has been so sick this week is much improved.

Outlook for a great year is good and all are well pleased with Bro. Rogers.

Our work over the District is taking on new life and we expect the best record for Prescott District that has ever been made.—C. H. Goodlett.

MONTROSE CIRCUIT.

Yes, we are here; have been here nearly three months. I have never served a people before who seemed to appreciate real work on the part of the pastor, more than the people of Montrose. I am walking in the tracks of one of the best men of the Little Rock Conference, R. A. McClintock, who is a tireless worker and because of this fact made things easier for me.

The good people of the town have given us a happy reception, and fail not in words and deeds as proof of their appreciation of our presence in the community and work as pastor and family. We have a good people to serve.

Our Sunday School since Conference has outgrown itself by at least fifty per cent. Our congregations are increasing constantly. All persons interested are optimistic as to the future of our church at Montrose.

Early in the Conference year with the help of the people I put the Arkansas Methodist into every available home of the church. The Methodist is a weekly visitor into all of the homes of our church.

Our congregations at Boydel have increased from five to greet the new

preacher to forty our last preaching day. The Sunday School has grown from nothing to thirty-six present on our last preaching day.

At Jerome I am serving a community church of large congregations. Here our Sunday School has grown by leaps and bounds. Attendance from about thirty to seventy-one.

We have some of the most loyal people on the Montrose Circuit, and they are expecting some great accomplishments in the Kingdom of God.

I have had the "flu" twice since Conference, but in spite of this I have made 337 pastoral visits. Have sent out 486 written invitations to people, inviting them to church, and, believe me, they are coming.—W. T. Hopkins, P. S.

WORLD'S W. C. T. U. CONVENTION WILL MEET IN EDINBURGH.

Fifty-one countries will be represented at the World's W. C. T. U. Convention which will be held in Edinburgh, Scotland, June 19-24.

Miss Anna A. Gordon of Evanston, Ill., president of the World's as well as the National White Ribbon organization, will preside at this convention which will be the twelfth held since its formation in 1883. Convention sessions will be held in the Free Kirk.

Youth's Year (1925) as inaugurated here in the United States by the National W. C. T. U. will be especially recognized by the World's organization which will feature children and young people throughout its program events.

During the past year the Young People's Branch has been developing a spirit which will tend to better international understanding among young people the world over, through individual correspondence work. Mrs. Oswald Carver of London, England, will report on this phase of the work which includes the exchange of letters between youthful members. These letters show that the problems of young people are the same whether they live in the Orient, South Africa or the U. S. A. Methods of handling these problems however differ because of tradition, education and social conditions.

South Africa is sending a full delegation to the convention and delegates from the following have also made reservations: China, Japan, India, Australia, New Zealand, France, Germany,—in fact all of Continental Europe, and even from the newer countries, Latvia, Czecho-Slovakia and Poland,—which have more recently formed W. C. T. U. organizations affiliated with the world group.

It is estimated that more than two thousand delegates will attend this convention.

STAMPS OUT ON CENTENARY

The Stamps Methodist Church has paid in full its adjusted Centenary pledge. Mr. W. R. Boney, the new Centenary treasurer for this church, and Mr. C. L. Cabe, who was church director when the pledges were made, and Rev. R. H. Cannon, the fine pastor of this great church, decided that the Centenary pledge for the church should be paid, and so it was. This is the first church, so far as I know that has paid its pledge since I took charge of the work. This was especially pleasing to me as I was pastor at Stamps when the pledges were made. What church will be next to pay its pledge in full?—J. F. Simmons.

AN APPRECIATION AND SUGGESTION.

In Nov. 1877, I was sent to my first Conference appointment—Frenchman Bayou Circuit, White River Conference. The Charge included what is now, Wilson, Whitten, Tyrnza, and some other territory not included in the ones mentioned. My predecessor reported his receipts on salary \$60 for the year 1877.

Last year this same territory paid

to presiding elder \$652, and to three whom the Lord has blessed in things pastors \$4,574. Wonderful progress! temporal, that could and would, if in the bounds of my first charge live they just thought of it, for our people a young man at home with his par-ple are good and generous, remember ents, good old Kentucky Methodists these old veterans as Bro. Ward and of the old type. Always had family family have remembered us.

prayers morning and night. The The old preachers and faithful wid- young man, J. M. Ward was not then ows that by sacrifice and privation, religious; but afterwards became re-made possible the success of their ligious and was a loyal, devout, lib- sainted husbands, will slip away be- eral church member. He went back fore we realize much from the drive to Kentucky for a wife, who was a now on for superannuates. Will not most estimable Christian lady. They some of their old friends lift burdens had a happy hospitable home, open and cheer their hearts in the even- ing time of life before the sun sets? It is rapidly sinking in the west.—M. M. Smith.

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is always an annoyance; worse when it afflicts you in the night, preventing sleep. You can stop it quickly with

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Laxatives do not overcome constipation

LAXATIVES and cathartics provide temporary relief only. Their continued use leads to permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

Physicians advise lubrication for Internal Cleanliness

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

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All-State Church News

(All items intended for this department should be sent direct to the Associate Editor, 221 E. Fifth St., Little Rock.)

OUR BOYS AND GIRLS AT SCHOOL

Five of the leading colleges of the State are being attended by boys and girls from our Church and Sunday School. These Colleges are Hendrix, Henderson-Brown, Galloway, Agricultural (Russellville) and the State University. Those attending these schools are, Boyd Keathley, Laverne Stepp, Marie Lewis, Courtney Sharpe, Selma Chambers, Jim Bill Gatlin, Gladys Choate, Audrey Keathley, Robert Reagan, and Clifford Blackburn. We are proud of these boys and girls, for we understand they are making good and some day are to be great assets to our Church and State.—Danville Bulletin.

BRO. WIGGINS TO HAVE NEW PARSONAGE.

Work is progressing nicely on the parsonages. Mr. Hays plans to complete his work on Tuesday. You are invited to come in at any time and see the good work go on.—Bulletin, Crawfordville.

REV. A. B. BARRY.

The editor of the Builder addressed one of the largest and best bodies of men and women ever assembled in this town last Friday night. These men and women are striving to conserve and advance the true principles of Americanism. So far as the Builder is concerned we are willing for all who do not like American principles to go elsewhere, but if they remain they must respect Old Glory and we will make it hard for them if they do not.—The Builder.

FIRST CHURCH TAKES HIGH RANK.

Of 100 of the largest churches of Southern Methodism, as given in the new "Southern Methodist Minutes and Year Book," this church ranks ninth, and is a close sixth.

Dr. Fletcher begins tonight a series of six Sunday evening sermons on "Tremendous Questions." The members and friends of this church, together with the hundreds of visitors who worship here every Sunday, will want to hear every one of these special messages, if possible. Special music by the quartet and chorals.—1st Church (L. L.) Bulletin.

FROM OUR NOBLEMEN.

The church at Wilnot is thriving under the leadership of Rev. J. M. Cannon. The parsonage has new furnishings and has many comforts and conveniences. They have a Mission Study class which is studying "The Task Ahead," and they have placed twenty copies of the book.

The assistant editor has received an appreciative letter from Rev. B. E. Robertson, pastor of our church at Hunter. He says he believes the "Club Plan" is the best plan ever tried to put the paper in the homes and that his people are proud of the paper. He reports his work as progressing.

gressing.

Hamburg and Rev. J. T. Rodgers are synonymous with loyalty and progress. Among the first 100 per cent lists that reached us, was Brother Rodgers. He is enjoying a successful pastorate. Hamburg loves him and his faithful wife.

JUDGE HAMITER REMEMBERS HIS CHURCH PAPER.

It is refreshing and heartening to know that our great, busy laymen are still reading their Church paper. Our financiers and professional men are our most loyal supporters. As is his custom, our personal friend, Judge J. H. Hamiter, sends in his annual gift, just a "little love token," as Judge expresses it. It was for a substantial amount, too. I wonder if there are not many others who feel that the paper is too cheap at \$2. They just want to "pay more for it."

We thank Judge Hamiter for this contribution. It comes from a man who has read the Methodist "all of his life." As a boy he read and loved his Church paper. Are there not others who would like thus to demonstrate their loyalty to and love for their Church paper?—Ass't Ed.

NEWS FROM THE "FIRING LINE."

Rev. W. T. Wilkerson, Magnolia's choice pastor, adds another star to his crown. He sends us the renewal of Mrs. M. P. Adkins. This subscription is added to his "already 100 per cent list." Brother Wilkerson says: "We are having fine attendance at our Mission school this week, studying the 'Task Ahead.' Church was three-fourths full last Sunday night. Everything is going nicely."

Rev. Thos D. Spruce, sends in request for the subscription list for Huttig. Brother Spruce says: "I will be ready with a 100 per cent list, and a write-up from Huttig—real soon." He concludes, "We are happy in our new charge."

We thank Brother Spruce in advance for the 100 per center.

Rev. C. H. Bumpers, sends us a complete subscription list for Scranton. He kindly requests us to place a beautiful bouquet on the altar for his "Missionary ladies" for this splendid work. To quote Brother Bumpers in full: "Our Missionary Society is to be given credit for this work, Brother Glenn. They are a group of loyal, responsive, and energetic women." New Blaine, the other point on his charge, is going to send in a 100 per center before long, states the pastor. We just humbly bow to them all. Thank you, loyal Methodists, one and all.—Ass't Ed.

Rev. T. C. Chambliss, Pangburn's live-wire pastor, sends us a 100 per cent list. It goes without saying that we appreciate Brother Chambliss' splendid work. We thank him and his loyal Methodists for their hearty cooperation.

Rev. M. R. Lark, Gravette, never forgets his church paper. He is one of our many "all-the-year-round" Methodist boosters. He delights our hearts by sending in a 100 per cent list from Gravette. Brother Lark promises to send us the Decatur list right soon.

I just happened to think about it. There are three Lark boys in the North Arkansas Conference. They are all live wires, too. They are all active members of the "Boosters' Club"—The Arkansas Methodist. This indicates that there is something in a name. Fred Lark, Newport, sent in a 100 per cent list several weeks ago. J. E. Lark, Heber Springs, was a close second and now comes the third Lark with his 100 per cent list. I appreciate their hearty support. Just here we want to thank the re-

sponsive Methodists of Gravette, for without their cooperation it would be impossible for Brother Lark to have sent in this large subscription list.

Rev. J. E. Cooper, Searcy's energetic pastor, sends us a 100 per cent list. He and First Church, Searcy, are now bonafide members of the "Boosters' Club." Some weeks ago Bro. Cooper promised the associate editor a 100 per cent list and has made good the promise. With next week's issue every Methodist home represented in his growing church will receive the church organ.

Rev. A. L. Cline, whom to know is to love and honor, sends us a 75 per cent plus list. We heartily thank him and his cultured Methodists for their splendid work. We have always felt that Siloam Springs Methodism was capable of accomplishing any task that it addressed itself to. We are indebted to the energetic pastor and the indefatigable workers of the Woman's Missionary Society as well as the Official Board for their cooperation.

Rev. C. W. Lester, our enterprising pastor at Dardanelle, sends us a list which represents every Methodist in the bounds of his charge. By way of parenthesis, we wish to state that he enclosed his check for the same. We bow thrice to Brother Lester and his loyal folk. It goes without saying that it rejoices our heart to know that a progressive church like Dardanelle does worthy and progressive things.

Rev. J. A. Coleman, the enthusiastic pastor of the Tillar-Winchester charge has forwarded us his 100 per cent list. Every Methodist home in Winchester and Tillar now receives the Arkansas Methodist. This is remarkable work. Just a week ago there were less than a dozen papers going to these post offices. Think of it now. There are practically forty-five. This is loyal co-operation and hard work personified.

Rev. J. L. Cannon, our loved pastor at Arkadelphia, according to his promise some weeks ago has sent in a 75 per cent list, for which we thank him and the good people of his church. They can always be counted on.

Rev. J. B. Stewart, Danville, sends a list of 7 subscribers this week. Brother Stewart is right on the job. This is the second list he has sent us in the last few weeks.

Rev. G. C. Taylor, the untiring pastor of East Side Paragould Circuit, sends in a 100 per cent list from New Liberty Church. This is what we call splendid work. He has some loyal people and they are standing behind him.

Rev. C. J. Wade, Sulphur Rock, sends in a nice list this week. Brother Wade is one of our most loyal pastors and can always be depended on.

Rev. G. W. Robertson, Richmond, is loyal to the Methodist. He sends in a list of 8.

Dr. J. J. Stowe, one of our splendid pastors at Hot Springs, delighted our hearts this week by sending in a 100 per cent list. We express our appreciation to him and the entire membership of his church.

Rev. R. E. L. Bearden, First Church, Batesville, also sends a 100 per cent list. Brother Bearden and First Church can always be depended on. We thank them for their splendid support.

ISN'T IT A "GRAND AND GLORIOUS FEELING?"

Isn't it a grand and glorious feeling to return from a long, tiresome, and nerve weakening journey and find a list of names representing those pastors who have sent in their 100 per cent subscription sheets? Why we forthwith, if not sooner, forget the disagreeable train schedules, wrecks which detained us for six hours, and every unpleasant occurrence. Our heart is galvanized into a new strength. We are ready to address ourselves to any task—even attempt to fight a circular saw."

Rev. W. A. Downum, our live-wire

pastor of the new Community Church at Elkins, is a real "joy restorer." We have heard of "Elixir of Joy." But Downum excels that, to be sure. His 100 per cent list reached our office last week. He is now a member of the "Boosters Club," and his dues are paid one year in advance. We thank him and Elkins Methodists most heartily.

Rev. J. C. Johnson, Prescott Circuit, sends us a 100 per cent list from one of his churches, Fairview. This qualifies him for membership in the "Boosters Club." He is now worthy, well qualified, and has made suitable proficiency in his grades. So, his name is placed upon the roll this week.

Rev. C. W. Johnston, one of our finest, most choice, and well equipped young ministers, of the Marvel-Holly Grove Charge, sends us a check for \$32.50 to cover the large Holly Grove Charge list which he had sent. We knew that Brother Johnston was deeply interested in his church paper, and that he was capable of doing just such a fine thing. We are indebted to this hard-working pastor and his responsive membership at Holly Grove for their whole-hearted support.—Ass't Ed.

AND THEY CONTINUE TO ENROLL

New members for the Arkansas Methodist "Boosters Club" continue to come in. The enrollment is growing large and long. As I take my machine in hand, to typewrite the reports for the week, my eyes fall upon the name of that prince of pastors, the Rev. G. G. Davidson, than whom we have no finer or more choice minister in Arkansas. We bow with gratitude to 1st Church Jonesboro, the Christian Literature Committee and Dr. Davidson. In our imagination, we stretch forth our hand and give them, one and all, a genuine "old time" Methodist hand-shake.

Rev. G. G. Davidson sends us 120 subscribers with the promise to complete the canvass and thus qualify for the 100 per cent list right soon.

Rev. G. L. Cagle, Delight's delightful pastor, comes next on the new-members roll. His enrollment card was forwarded last week. He sends a fine club from his charge. Since we have only one hat we can only take off one to Cagle. But we assure him that his list is as joyously received as a warm cup of coffee on a cold morning. To appreciate this fully, you will first have to see the Associate Editor with a cup of "Aroma," the Evan's delight from a coffee standpoint.

Rev. B. E. Robertson, Hunter Circuit, sends a club representing every Methodist family within the bounds of his charge. Isn't this par-excellence co-operation? Even friend Gatlin would not grumble at such support. That is, if he were in our shoes. Thank you thrice, Brother Robertson, this gives you a 100 per cent church.—Ass't Ed.

NEW MEMBERS OF THE "BOOSTERS CLUB."

Rev. E. J. Slaughter of Hughes says that he is determined to keep pace with C. W. Johnston, S. B. Wiggins, and J. W. Moore as regards the Methodist subscription list. To prove to us that he meant just what he said, Brother Slaughter sent us a 100 per cent list from Hughes. Now, that's fine. I would like to see others follow in my good friend Slaughter's foot prints. Who'll be next? The Methodist is under lasting gratitude to Hughes' pastor and the twentieth-century Methodists of that growing church.

Shall We Shoot Our Laymembers? Before answering this question read the article entitled, "Shall a Methodist be Shot?" which appears in this section this week. Frankly, I believe that such fine ministers as Ben Few, Roy Fawcett, Ira Brumley, and J. W. Rogers will agree with me when I say that we need to "Shoot our Methodist Laymembers," not with powder and shot, but with the never-failing

Take KOZOL instead of

aspirin for Headache, Colds, Flu, Neuralgia, Rheumatism and pains from similar ailments. It is safe and does not affect the heart. Not habit forming—25c at your Druggist, or by mail from WARNER DRUG COMPANY, Nashville, Tenn. Manufactured by KOZOL LAB., Nashville, Tenn.

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is a prescription for Colds, LaGrippe, Influenza, Dengue, Biliousness, Malaria. It is the most speedy remedy we know.

weapon of "Information," spelled with a capital "I."

Rev. J. A. Zinn, whom to know is to appreciate and honor, sent us a club of 10 from his charge, Viney Grove Circuit. This represents real, "honest-to-goodness" hard work, brethren. I know just what Brother Zinn had to do to secure these subscriptions. I have visited this faithful pastor's field of labor. There are other pastors with easier works who could send in even larger lists with

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Pastor's Department of four weeks, July 1-28.
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Life's Service Station

For the convenience of our patrons and friends in your town and vicinity, the Whole Grain Wheat Company desires to appoint the Woman's Missionary Society of your church as Distributor of **WHOLE GRAIN WHEAT** in charge of Life's Service Station. At their address you may obtain information and service of incalculable value to your health and efficiency.

If you are not already acquainted with Whole Grain Wheat, you are cordially invited to call and learn why it has swept into national prominence as the world's greatest food. If you cannot come, write, and, by all means, ask for the "Book of Life," and other vitally interesting food literature.

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In the files of the **WHOLE GRAIN WHEAT COMPANY**, are hundreds and hundreds and thousands of letters from all parts of the United States

gratefully and voluntarily offering testimony of relief from and correction of over 70 of the common physical ills such as High Blood Pressure, Asthma, Bright's Disease, Stomach Trouble of all kinds, over and underweight, and even some cases of Cancer, and mind you not one of these letters was solicited.

Every **WHOLE GRAIN WHEAT** distributor is appointed to **SERVE** you in solving the most important problem in the world—that of the food you place in your body. He is able literally to "take Time from Eternity" and add it to your life by supplying your body with the 16 mineral elements and vitamins without which health and efficiency—and even life itself—cannot continue.

Valuable educational and descriptive literature will be furnished on request.

Call the president of your Missionary Society and leave your order, or if they are not ready for this service ask them to write us at once.

Mail your order to the address below—delivery will be made promptly. In writing please enclose check—\$2.00 for a dozen 11-ounce tins (never sold in smaller quantities or thru grocery stores.) Ask for literature.

R. N. JONES
Russellville, Arkansas

Authorized Distributor Whole Grain Wheat Co.

far less difficulty. "Well done thou good and faithful servant," can be applied in this case. Our hats are off this week to J. A. Zinn and Viney Grove folk.—Ass't Ed.

GROVER CLEVELAND HERE.

Tomorrow evening at 7:30 in the main auditorium of this church the Grover Cleveland evangelistic party which is now conducting a series of evangelistic meetings in Van Buren will hold a union service for the city of Fort Smith. Brother Cleveland is a very striking character and a forceful speaker. He is bringing not only his regular associates but his choir with him tomorrow evening. This will afford the people of Ft. Smith a splendid opportunity to hear Brother Cleveland and we hope that many of the people of this church will be present.—1st Church (Ft Smith) Bulletin.

WHY EVERY METHODIST IN ARKANSAS NEEDS THE ARKANSAS METHODIST.

Every Methodist in Arkansas needs the Arkansas Methodist—Because He Needs:

1. Information about the progress of God's kingdom today.
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5. News of Hendrix, Galloway, and Henderson-Brown Colleges.

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If you read the **Arkansas Methodist** every week, you will be informed, efficient and loyal.

Price only \$2.00 for reading equal to four (4) big books worth \$5.00.

Better still, adopt the "Club Plan" and secure the **Methodist** for \$1.00 exactly half price. The pastor and official board can make no better investment. Place your Conference Organ in the homes of your membership. Consider the **Methodist** as the merchant does his advertising, or the farmer his fertilizer. The paper going into every home will be a paying investment.

EAST SIDE PARAGOULD CONTINUES TO "PROGRESS."

We have been authorized to send the 100 per cent list for "a whole year" instead of three months as was first ordered by East Side Paragould Methodists. This shows just how they feel towards their Church paper. It is also an indication of excellent leadership on the part of the pastor, the Rev. James L. Shelby, the writer's friend. Shelby sends us three more names to be added to his "every-home" list.

Just read these optimistic remarks if you don't believe that Shelby is "pasterin'" a real, live-wire church: "Our Senior League, under the splendid leadership of Tynette Caudle, continues to grow in membership and attendance. Under the wise direction of Supt. Orville Thompson, our Sunday School has gained 75 per cent in attendance. The congregations are large. My folk are loyal to the core, Glenn. Thirty members have been received since Conference. The W. M. S. is keeping pace with the Leagues and our growing Sunday School. Six new members have been reported during the past two months. This organization plans to send a delegate to the Conference at Ft. Smith. East Side Paragould is an ideal appointment. I am as happy as a 'dead pig in the sunshine.'"

Now, I know where to go when I want a man to give me a "real boost." Shelby must do it. I was surprised to learn that he was gifted along this line. Evidently Shelby is one of our most highly pleased pastors in the State.—Ass't Ed.

TILLAR-WINCHESTER CHARGE HAS A LIVE-WIRE PASTOR.

The Tillar-Winchester Charge has been indeed fortunate in securing splendid pastors. To list the names of former pastors would be sufficient to bear me out in the foregoing statement. When the late pastor, the Rev. J. Wayne Mann was sent to College Hill, Texarkana, after serving this



Rev. J. A. Coleman, Tillar.

splendid charge for a quadrennium, the people were wondering whether they would get another congenial, affable, and princely pastor. Fortunately for all concerned, Rev. J. A. Coleman, a man of rich character, strong intellect, and unsurpassed native ability, was assigned to this important work last December. To know Brother Coleman is to love and appreciate him. He is not gifted at flattery, neither does he possess the ability to "push himself" to the front. In other words, Coleman does not sell for what he is really worth, if you do not know the man.

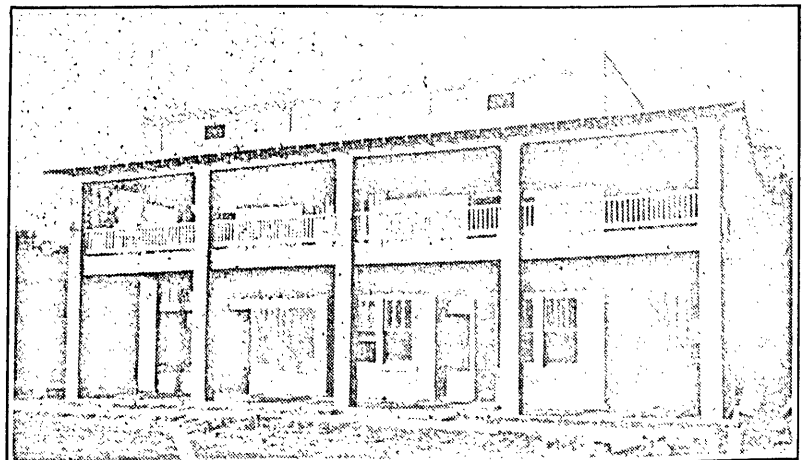
The writer felt inclined to make the preliminary remarks. However, they are absolutely true, and I don't know of a better way to approach my subject,—the Rev. J. A. Coleman, than after this fashion. It is really easy and delightful to "have something to say" about a man whom you know and love as I do Brother Coleman. Having known him since childhood I can say that he is one of our princely men. He is a loyal and indefatigable worker, studious, and absolutely devoted to his mission.

My eldest brother and Coleman were class-mates in Southern University, Greensboro, Alabama, where the former is now pastor. They have always been as close as brothers. As they grow older, in spite of the years of separation, their friendship grows larger and stronger. To visit Brother Coleman and "talk about the early days in Clarke County, Alabama" was as refreshing and helpful as a visit home.

Brother Coleman came from one of our most highly respected, cultured, and refined families. His name is synonymous with honesty, integrity, and uprightness of life and character.

During the short period in which he has labored in his new pastorate, he has wonderfully gripped his folk. They all appreciate and love him. They say of him, "Brother Coleman is a gem; he is a man to the core." Isn't that fine?

He is doing a splendid piece of work this year. His loyal members



BARNETT HOTEL, TILLAR, ARK.
Built at a cost of more than \$17,000.
J. W. Barnett, Proprietor.

Tillar is fortunate in having an up-to-date, convenient, and well managed hotel. There are but few towns

in Arkansas of the size of Tillar that can boast of such a commodious, expensive, and attractive hotel. Mr. J. W. Barnett, the proprietor, gives the hotel his personal attention. It is a home-like place.

are rallying to his banner. They are willing to follow his leadership.

Of course, we all know about the good people on this charge. They are noted for their generosity, loyalty, and responsiveness. It is a delightful appointment. The pastor is loved by all. With such splendid men as Brother Prewitt, the Harrells, Barnett, Peacock, Ballard, Oswald, Hopkins, Anchor, and many others, it is not difficult to understand why the pastors all like this charge.

The Sunday School and W. M. S. are doing good work. Sister Bertie Clayton, a choice and talented woman, has charge of the latter. Brother J. J. Harrell is the worthy and faithful Superintendent of the well-organized Sunday School. As the writer sees it, the only organization that is needed now is an Epworth League. The pastor states that they are going to effect this organization soon.

During my recent visit to Tillar and Winchester, I was royally and graciously entertained in the J. J. Harrell home and at the Barnett Hotel, which is shown in this week's issue. On account of the illness of Sister Coleman I was not privileged to be the pastor's guest. But my entertainment in the cultured Harrell home and at the hotel, which is managed by one of our fine Methodists, Brother J. W. Barnett and his daughter, Mrs. Argie Henry, was just everything that I could ask for.

Tillar and Winchester are on the "Honor Roll" now. The paper goes into every Methodist home. Isn't this fine work? We thank Brother Coleman and his loyal laymen for their most hearty co-operation.—J. C. G.

"THE CHURCH WITH A SMILE BACKED WITH A FRIENDLY HEART."

Rev. I. A. Brumley, Pastor.
Have You Read:

"Bad Examples," "Who want an open Sunday," and "A call to prayer?" These articles are found in the Arkansas Methodist. Let all the children read page six in the Methodist.—Springdale Bulletin.

A DELIGHTFUL OCCASION.

One of the most delightful functions ever attended by the writer, was the banquet given by the members of the Helping Hand Sunday School Class, J. E. Marbut, teacher, on last Tuesday evening. The room was beautifully decorated, and the banquet table was a sight to behold. It presented a picture of rarest beauty, the guests looked their best, the program sparkled with wit and wisdom, and best of all, the fellowship was all that could be desired.

All honor to those faithful women whose toil made such a joyous occasion possible. We feel that the general interest of the Sunday School is advanced by such occasions as this.—Heber Springs Bulletin.

THANK YOU, BROTHER SCOTT.

"It seems to me that the last issue of the Methodist was better than usual," writes Rev. B. F. Scott, Park Ave., Hot Springs. Thank you, Brother Scott. We are just trying our best to improve the Conference organ.—Ass't Ed.

ROEBUCK (F. G.) "STILL RISING."

"Good services last Sunday; received 8 members into the church," is Rev. Fred G. Roebuck's report to the Methodist this week. Fred's church is still booming, and he as pastor is "still rising."—Ass't Ed.

PLUMMERVILLE PASTOR DELIVERS SERIES OF SERMONS "DOWN TOWN."

Rev. Noel S. Chaney, Plummerville, is delivering a series of evangelistic sermons "down town." The purpose of the revival is so well set forth in a letter that the Official Board has sent out to the citizenry of the town, we give it in full, below: Dear Friend:

Rev. Noel S. Chaney will deliver a series of sermons at the Theatre be-

ginning Sunday morning, March 1st.

This pastor has been active in the community's life for more than a year, and, no doubt, has made a careful study of its needs, its problems, and its assets. He has been a warm "handshaker" and a friend to all.

The Board of Stewards feel that his leadership in our church, his connection with the school, and his interest in the community as a whole, peculiarly qualify him to lead in the "Downtown" services.

The chief purpose of the services is to properly show to the mind of the whole public the high value of the church to the community's life; that we should learn—each and all—to place the proper estimate upon all religious endeavor; that the value of our property, our homes, and our lives is largely determined through the influence of the church; that the church program cannot lag without serious hurt to both saint and sinner.

Leaders of the local church are undertaking to operate plans whereby the community may achieve the greatest good. Local talent will be in charge of both junior and senior choirs. Several committees are already busy. The preliminaries of each service will be taken care of by some member of the local congregation. In short, it is our "downtown" service. So the stewards urge that every man, woman, and child take advantage of every service. You will get great good from the services if you will plan to attend regularly. Show your interest in the community you live in by coming to the services.—O. P. Halbrook, Chairman; A. H. Malone, Secretary.

The Methodist joins Brother Chaney and his church in prayer that these services may be the means of bringing Plummerville up to the Christian level that it should occupy.—Ass't Ed.

THE PREACHER'S MEETING

Bro. Jefferson Sherman, our Presiding Elder, expressed himself as delighted with the Preacher's meeting Thursday. Harrison Methodism is on the map.

The pastor was pleased at the earnest way our League officers discussed the League work on our church and the plans for progress, at the Council Tuesday evening. Move forward, young people, success is yours.

Our Epworth League Mission Study Class was well attended at 6:15 Wednesday evening. Prof. Redwine taught the first chapter in "China's Challenge to Christianity."

What the Pastor considers the best Sunday School Council yet was held last Thursday evening. Problems of the Sunday School were discussed from many angles and a most helpful exchange of ideas on our Sunday School work is inspiring.—Harrison (Ark.) Bulletin.

THE SENIOR CLASS.

All hail the seniors of 1925! This is a most illustrious class of fourteen members. Eight of them are girls, six are boys; eight of them have done all of their high school work, four years, in Fulsom; six of them live in Smithville; one of them is a Choctaw Indian; five of them have worked out all or a part of their school expenses; each individual is a Christian and an active church member; three of them are volunteers for life service. This class ranks high in scholarship and is active in all departments of school life. Members of this class have won seven medals.—Fulsom Forum, Smithville, Okla.

THE ENROLLMENT CARDS POUR IN.

Rev. C. B. Powell, Chidester, sends us a fine club this week. And "what's more," he sends us a check to cover the same. Powell did just what every other pastor in Arkansas Methodism should do. Let's "shoot our folk" with the gun of information.

To Brother C. B. and his loyal Methodist families, we say, Thank you, friends!

Rev. W. W. Gibson continues to spread and grow. He is sowing down the Smithville charge with the Methodist. Old boy, we thank you for the second 100 per cent list which reached us Friday morning. This represents every home in the Shelby Chapel church, Brother Gibson says. Hurrah for the Smithville charge and this hard-working pastor. "Three cheers" for them, in other words.

Without the Church paper going in to the homes of our folk we cannot expect general co-operation and universal support from the membership. Information inspires our people to aspire to things high and holy. After reading about the progress of Methodism they feel like enlisting for service.

Rev. L. W. Evans and E. L. Nutt, Carthage, send checks to cover the balance due on the Carthage 100 per cent list. Well, it is just like Evans and that Nutt down at Carthage. Both are big hearted, liberal men. They are our strongest advocates. We thank them individually and as pastor and charge lay leader for their support.—Ass't Ed.

FOR ALL OF WHICH, WE ARE THANKFUL.

Miss Mattie C. Davis, Forrest City, R. F. D. No. 3, writes: "Enclosed find money order to cover my renewal. I expect to keep the Methodist in my home always, for I think it improves with each issue."

We appreciate such heartening statements.

Rev. Sewell B. Wilford, Belleville, sends us remittance to cover his 100 per cent list from Ranger Church, one of his preaching points. For which we thank him and all the "Ranger" families.

A DELIGHTFUL AND INSPIRING OCCASION.

President Clyde Croft, one of Asbury Memorial's choice laymen, presided over the regular monthly meeting of the Asbury Brotherhood, which is composed of the members of Judge W. T. Hammock's great Sunday School class. The membership is large, the interest excellent, and the spirit most conducive to good.

The writer was at this peppy gathering as the guest of the pastor, the Rev. Francis Asbury Buddin, whom to know is to honor and love. In the oft' quoted words of the old Kansas Sunday School superintendent, "It was a time long to be remembered and never forgotten."

The program was instructive and helpful. I am now firmly convinced that Clyde Croft is just as proficient and resourceful in the directing of this great body of outstanding laymen as he used to be in directing the peppy Lion's Club. He is a real "toast-master" most of the time, and a "roast-master" some of the time. At that, all of the fellows enjoy it. They leave the room with their hearts filled with good cheer and their souls energized.

Dr. L. R. Brown, Superintendent of the State Hospital for Nervous Diseases, delivered the principal address. It was pronounced by all a most wonderful deliverance. He spoke on the hospital with special emphasis upon the real mission of such institutions. He places service to his patients foremost.—Ass't Ed.

THE ARKANSAS METHODIST COMMISSION established the

Special Low Rate of \$1.00 Per Year

for the

Arkansas Methodist

in the hope that

Your Church

would put the paper in its budget and send it to all families represented in its membership.

Many Strong Churches

have already done this. We are looking for your list.

What Is Your Choice?

If the Official Board gave me the choice of a Church visitor as assistant, or putting the Arkansas Methodist in every home of the Church I would choose the weekly Arkansas Methodist visitor.

BOOST YOUR CONFERENCE PAPER!

RESISTLESS ARGUMENT FOR THE METHODIST

"You may train a Feeble, Local Methodist without a Church paper, but you cannot get a City Methodist, or a Rural Methodist, or a Conference Methodist, or a World Methodist, until you have fed a man for years on the nourishing food of our Conference Papers. The parochial Methodist is always a non-subscriber. The Ecumenical Methodist is always necessarily a subscriber"—Bishop Edwin H. Hughes. This is a resistless human argument for the Methodists. Brethren, let us put our paper in every Methodist home in Arkansas.

LET'S ADOPT THE "CLUB PLAN" FOR CIRCULATING THE METHODIST!

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Have you noticed how quiet the Forgotten Man has been lately? Don't for a moment think that he is dead. He never dies. He is so many, that as fast as he dies in one spot he breaks out afresh in another. No, it is not a funeral and the cemetery which have kept him silent for three months—he has merely been keeping his mouth shut while his brothers, Education and Centenary, have been talking. He now has a chance to speak again, and you are all urged to give him a good hearing. Surely he deserves your attention, not only on account of his personal worth but because you have promised definitely to listen to him at this time. Surely you will not deny an audience to one whom you have kept waiting so long. His claim presses with even greater emphasis, because the content of his message concerns not himself alone, but thousands of men and women who will some day occupy his position.

It Is Time To Make Garden

Spring is here. Get busy. If you want young onions soon, plant them now. But I never did care much for that kind of a garden, unless another worked it. However, I do love the garden of the Forgotten Man. There is where we dig, and rake, and sow in order to raise some more quota for the old boys. They like it, for it not only drives away hunger but also keeps them warm. It is amazing what a little quota will do for old broken-down preachers of the Gospel. The pained expression departs from their faces and the joy of contentment takes its place. It makes them sing again as they used to do. Their spirits bubble over with gladness, and they never tire of telling the story of their happiness to every person who comes down the road. If my quota will make the dear old superannuates act like that, all of us able-bodied men and women ought to raise quota to beat the band. Come on, everybody, and let us plant and cultivate and raise enough quota this year to supply every claimant of the Church with his delight. Step fast—there must be no slackers in the superannuate's garden.

How To Raise Quota

The almanac says you must begin on March 15—the moon is just right then. You should determine how much you will raise by adding what you didn't raise last year to what you ought to raise this year. The first step is to commence. The second step is to keep a-goin'. The third step is to pray the Lord to bless your efforts by sending plenty of rain and sunshine, and to keep your neighbors' chickens out of your quota patch. If you have such a big crop of quota to raise that the thought of it makes your knees shaky, you should call on another grower, who is ahead with his crop, to come over and give you a lift. He will be glad to help you, for he knows that the bigger the crop of quota the better it will be for the crop of superannuates. And the day when he comes to your assistance, for pity's sake don't go fishin'. Throw off your coats, roll up your sleeves, dig up your patch, and plant quota. So toil that when your helper returns home, he will know that he has been working and not just visiting 'round. If he

comes to you merely to talk Church gossip and not to assist you with planting your quota, it would be much better for you to let him remain at home. It would be a calamity to have two quota patches neglected in this way, when probably otherwise both of them would have at least some attention. Remember you have a crop to grow, and, if you do not plant it, some superannuate some time will go hungry for lack of quota—and it might be you!

Parasites That Injure Quota

Everything that you raise has something trying to eat it up before it grows up. Cotton, boll-weevil; tobacco, worms; wheat, chinch bug; corn, army worm (also crows), etc., etc. So it is with quota. There is the worm of procrastination—it's deadly, the bug of indifference—a bad bug; the hook-worm—if it hooks, the quota dies permanently right now; the passion-fly—it makes so many queer noises that the quota is smothered; the red ant of critical analysis—which examines the quota so much that it cannot take root; and many others which are fully described in the book of experience. Fortunately there is a good spray with which you can successfully combat these

parasites on quota: Take faith, add courage, pour on persistence, and do not quit day or night until the quota is thoroughly saturated with the solution. If you do this as it should be done every bug and worm will curl up and die—and you will have the biggest crop of quota for the Forgotten Man that you ever saw in your life.

Ripe Quota

Pick it, man, pick it. Any pastor who lets it shatter and spill all over the ground while he twirls his thumbs, will some day need it badly and not have it. When you pick it, don't put it in cold-storage. That might

do for some crops, but it is deadly for quota—it must be kept warm by action, for when cold by inaction it loses its nature to take the chill out of superannuation. Yes, pick it—and send right away quick to the Board of Finance in St. Louis, where it will serve through the years giving its substance to warm the hearts and cheer the souls of the age-worn preachers for whom you raised it.

All of Which Means This

That the time has come for every Charge of the Church to get busy in the matter of raising its second year's portion of its quota for Superannuate Endowment. If any Charge failed to pay its first year's portion, the deficit should be added to the second year and the sum thus due raised now.

March 15th to May 15th is the period allotted to the Board of Finance for special pressure. We are pressing, will you respond? Select your day within the period to do your bit, and draw all your energy in that direction. We must not fail with this program. It is the Forgotten Man's only chance, and all pastors are Forgotten Men in the making.

By the way, boys, wouldn't Easter Sunday be a choice day for you to fix as the time to honor the superannuates of your Church by raising your quota for them!

THEIR TIME—MARCH 15 TO MAY 15

Who are these now coming with bent forms and with expectancy in their faces? They are the Church's used-up preachers who have been superannuated.

They have a right to come; their inning in the year's calendar of listed events is about to begin. They are not degenerate profligates on mischief bent, but broken brothers of the service in distress.

They have a right to expect consideration from a Church whose name they have made a praise in the earth. They have borne the dread burden of inadequate support through many years, and surely now their seeking the crumbs under the table which they laid cannot be gainsaid.

O Justice, are you so blind that you cannot see your ill-treated children; so deaf, that you cannot hear their call; so dumb, that you cannot speak when they are depressed; and so unconcerned through it all, that you clothe yourself with skilled negligence? It cannot be, for you are known as giving to every person what is his due.

**"DON'T PUT OFF AND PILE UNDER THAT WHICH YOU
SHOULD PUT ON AND PUSH OVER"**