

# ARKANSAS METHODIST

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

VOL. XLIV.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 30, 1925.

No. 18.

## PUNGENT PARAGRAPHS.

An empty head, an empty heart, and an empty hand will empty the house.

High ideals cannot rest on a foundation of low morals and high finance.

If you have been helped, repay it by helping the first man who needs your help.

Heard blessings may blight; while scattered blessings may bloom and bear fruit.

A true marriage requires honest heads, whole hearts, and helpful hands all working in unison.

The man who gets rich suddenly should be on his guard lest his new wealth impoverish his soul.

If you have never made a mistake, let us know so that we may have this inscription graven on your tombstone: Here lies one whose only mistake is that he lies.

## HELPING AND HURTING.

Evangelistic preaching is far more exciting and thrilling than quiet pastoral work; hence pastors are usually quick to accept invitations to hold meetings. The impulse is good and sometimes should be followed; but a Methodist itinerant preacher is a preacher in charge of a flock and is responsible as is no one else for that flock. When he leaves his flock there is always danger that wolves may come in, and, taking advantage of the shepherd's absence, destroy weak members. The official board may be perfectly willing that their pastor should be absent and helping some other pastor in a meeting, but they have no authority to let him go. Indeed, it often gives the stewards an excuse for not collecting on the pastor's salary. They know he will receive a nice gift from the people whose meeting he holds, and they argue that it will take the place of the unpaid salary. They are freer to do as they please when the pastor is away and readily consent to his absence.

While he is gone and enjoying himself in the excitement of a revival; some of his members may take sick and die without the help that their souls need and the families lack the comfort they should have in time of sorrow. A man who has a besetting sin, but who fights it successfully when his pastor is near, lacking his spiritual friend, falls. A pleasure-loving girl, who has been steadied by having the pastor to keep her active, without her pastor's direction is tempted beyond her strength. A stranger who would have joined his church, starts out under unfavorable circumstances and never comes into the church. The prayer-meeting is not held. The Sunday School that was just beginning to function steadily, begins to run loose. The Epworth League at a critical moment drops back for lack of counsel. The new members, who should be given helpful tasks, are left unemployed and begin to backslide.

This preacher may never know of these things, and congratulates himself that he has done a great work in saving souls in the revival elsewhere; but the flock that has been entrusted to his especial care has suffered grievous hurt. No one can fully take the place of the true, helpful pastor in his own community. He assumes a great risk when he leaves it unguarded and unattended.

We are not arguing that a pastor should never leave his flock, never help another pastor in a meeting. Indeed, there are good reasons why he should leave occasionally. His people need to cultivate the power to carry on their own affairs; and he needs change and the refreshing that preaching in a revival brings. But we do insist that, when a pastor leaves for any purpose, he is under the highest obligation to plan so that his people will not suffer during his absence.

Instances might easily be cited of cases where a pastor has been absent for weeks at a time, and he glories in the fact that scores have been snatched from the burning under his fervent preaching; but the charge to which he had been appointed and those who looked to him for spiritual aid and comfort were suffering on account of neglect. Every pastor should realize that his first duty is to his own charge, and that he cannot safely leave that charge unless he is reasonably sure that their interests will not be neglected during his absence. The preacher who cannot be satisfied unless he is in the excitement of a protracted meeting, had better get an appointment as an evangelist so that he will not have the responsibility of a pastoral charge. Let no one take offense. This exhortation is intended to hit only where it ought to hit. But, brother pastor, think on these things.

**AND AS YE GO, PREACH, SAYING, THE KINGDOM OF HEAVEN IS AT HAND. HEAL THE SICK, CLEANSE THE LEPROS, RAISE THE DEAD, CAST OUT DEVILS; FREELY YE HAVE RECEIVED, FREELY GIVE.—Matthew 10:7-8.**

## THE MARTIAL MENACE.

In the election a few weeks ago Germany failed to give any one the required majority to elect a president; hence another election was held last Sunday, resulting in the choice of General von Hindenburg. He is an old man without any experience in civil office, who was unwilling to run until almost forced by the monarchist element. As he grew up under the Empire, and loyally obeyed the Kaiser and still believes in him and loves him, it is reasonable to suppose that he would favor the return of the Kaiser to power. This is the first time the German people have had opportunity to elect a president; hence it may be assumed that they have elected the old general because they approve the things for which he has always stood. We think that von Hindenburg will prepare the way for the Kaiser's return, and that the monarchy in a modified form will be resumed. This justifies the suspicions of France, and will make it harder to maintain peace. In spite of Germany's almost helpless and exhausted condition, we believe that President von Hindenburg's election is the first step in preparation for another war.

## "OFFICIAL BOARD BANDITRY."

Under the caption above the Christian Advocate (New York) says: "The crime wave has penetrated the official boards of some Methodist churches, if we may believe a story which comes to us with impressive authentication. It seems that in a certain community there is a Methodist Church duly organized with official board, treasurer, etc. They are members of the Church, and presumably have at some time or other in their process of religious education learned the Ten Commandments, not excepting the eighth, 'Thou shalt not steal,' though their reported action in handling other people's money would seem to argue to the contrary. This church solicits subscriptions from its members for two budgets. Budget A is for pastoral support and the maintenance of local worship. Budget B is for World Service and certain named local and Conference benevolences. The people made pledges on that basis, with the understanding that their gifts would be applied as designated. They paid weekly through a duplex envelope, placing in one pouch the money for Budget A, and in the other the money for Budget B. But when the pouches were opened the money was all placed in one lump in the church treasury, and when the end of the Conference year came around, and there was a shortage on the apportionments to the charge for Conference Claimants, Episcopal Fund, and District Superintendent, the official board authorized the treasurer to pay these amounts out of the funds pledged and given for World Service. So the minister whose charge had given \$800 for benevolences had only \$200 to report to Conference. And he didn't like to tell the truth about the bandits who had raided the church, and rifled the right hand pocket of the duplex."

The editor of the Christian Advocate very properly says: "This tale in its essential elements would not be generally true in all Methodist churches. But it is true of some. And the worst of it is that the officials are indifferent to the moral quality of their action. Inasmuch as they do not embezzle the benevolent funds and apply them to their private personal use, they have no sensation of sin, no consciousness of betrayal of trust. Yet the diversion of a single dollar from the object for which it was given is a sin, and, it may be, a crime. Some hold that there is an implied contract between the Church and the contributor which the courts of law might enforce. At least there is a tacit obligation which binds the official board to comply with the wishes of the subscriber."

We could hope that such a thing would never occur in our own Church, yet this editor can recall incidents that have come under his notice from time to time that are essentially the same as that described. And what shall we say about the moral quality of the conduct of a member of our Church who, with full information, made a pledge

to the Centenary or Christian Education, and now, although he is able to pay, repudiates his pledge? The fact that one is dealing with the Church does not excuse an essentially dishonest act. Indeed God's attitude toward such church-members may be understood by the case of Ananias and Sapphira. The incident in Acts is evidently recorded to indicate that God expects honesty in reporting the use of Church funds. Today we may not be stricken dead for lying to the Holy Ghost, but He may strike our names from the roll of the Church above.

## OUR HOSPITAL ENTERPRISE.

We believe in hospitals. In our civilization the proper care of the sick without a hospital is practically impossible. Our Master healed the sick and authorized his disciples to heal. In the early days, when scientific treatment was unknown, miraculous healing was practiced. But God does not do for us what we can do for ourselves; hence as medical science progresses, it is reasonable to believe that God expects us to utilize all of its advantages. Thus, by using our minds to discover God's remedies in nature, we are working with him. Surely God is in the movement to build and equip hospitals, and our Master must approve them. We believe it is a thoroughly Christlike movement, and we rejoiced when our last General Conference created a General Hospital Board and committed the whole Church to this enterprise of faith and love.

Even before this general movement, our people had inaugurated the hospital enterprise at Memphis. Our North Arkansas Conference is one of the patronizing Conferences; hence that Conference is now under the highest obligation to co-operate in financing it. An appeal is now being made to secure the funds to furnish the rooms. Let every pastor and every church in the campaign soon to begin do their part. Let us not be slack in this glorious undertaking. A quota has been assigned to each District. It is not too heavy. It should be raised.

Then let Little Rock Conference remember that we are thinking of a great enterprise at Hot Springs. The psychological moment should be grasped to launch that worthy enterprise. When we are ready, the General Board will back us up in the movement.

## THE PASTOR'S SCHOOLS

(Passed by the College of Bishops in Session May 20, 1924.)

The rapid and substantial development of the Pastor's Schools throughout our entire connection is evidence that these schools are meeting a real need and rendering a large service to the Church. This is cause for gratification. In the performance of their high and sacred duties, our pastors stand always in need of wisdom and inspiration; in a day crowded with heavy tasks and weighty problems it is incumbent upon them to secure the widest possible knowledge of means and methods. Such training the Pastor's Schools are well adapted to supply, and we accordingly urge our preachers to avail themselves of the advantages thus offered.

It would be a worthy mark of appreciation as well as a profitable investment, if our laymen and congregations everywhere would make it possible for their pastors to attend the Pastor's Schools, by defraying the necessary expenses. To sit for a season at the feet of competent instructors, to hear the lectures and sermons of inspiration; to enjoy the happy association with brethren in the ministry, to rest in a changed environment from the constant round of duties—these are privileges which every pastor should enjoy. They can best be had at the Pastor's Schools, and an attendance thereon will be profitable in an enlarged outlook, a more efficient leadership, a warmer heart, and a more spiritual pastoral oversight.

Let all of our pastors take full advantage of the privileges offered by their Conference School, and let our laymen, in so far as possible, cooperate in enabling the pastors to attend. By so doing a great and worthy contribution can be made to the efficiency and spirituality of our Church, and thus to the cause and Kingdom of God.

It is useless to send to school those who already know everything and those who are unwilling to learn anything.

## THE ARKANSAS METHODIST

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## METHODIST CALENDAR.

Jonesboro D. C., Lepanto, May 4-6.  
Ft. Smith D. C., Greenwood, May 5.  
Pine Bluff D. C., DeWitt, May 6-8.  
Texarkana D. C., DeQueen, May 12-14.  
Monticello D. C., Lake Village, May 19-21.  
Booneville D. C., Paris, May 19-21.  
Paragould D. C., Biggers, June 2-5.  
Camden D. C., Hampton, June 9-12.

## PERSONAL AND OTHER ITEMS.

The annual meeting of the Arkansas Press Association will be held at El Dorado May 14-16.

Our Associate Editor has accepted an invitation to preach the closing sermon for the Huttig High School, Sunday, May 24.

The power latent in the atom is no more remarkable than the power latent in the human brain.—Forbes Magazine.

The assistant editor visited the Searcy District Conference at Pangburn April 22-23. The attendance was large and the spirit excellent.

Rev. W. Vance Womack, Forrest City's affable pastor, sends in a large club. We are indebted to Brother Womack for his support.

Rev. E. Clifton Rule, Warren, sends us the second list within the past two weeks. We thank Brother Rule for his 100 per cent co-operation.

A beautiful display section, featuring Parkin, socially, educationally, commercially and morally will appear in next week's issue of the Methodist.

Rev. R. R. Moore, pastor of the Hazen-DeVall's Bluff charge, preached the opening sermon at the Little Rock District Conference held at Mabelvale.

Rev. J. E. Cooper, pastor of First Church, Searcy, preached the opening sermon at the Searcy District Conference which convened at Pangburn.

The Senior Class of the Marshall High School has invited the pastor of Harrison, Rev. E. W. Faulkner, to deliver the closing sermon on May 10.

Dr. W. G. Holland, oldest resident of Pangburn, has been a subscriber to the Arkansas Methodist throughout its history. He still enjoys the Church paper.

Rev. George E. Patchell has been invited to preach the closing sermon for Hoxie High School for the second time. Prof. J. I. McClurkin will deliver the address on May 21.

On Easter Sunday 1,132 persons attended the First Church (Little Rock) Sunday School, making 250 more than were present the previous Easter, according to Mrs. C. B. Meyers' figures.

Rev. E. W. Faulkner, our pastor at Harrison, delivered the principal address at the graduating exercises of the Grammar School at Alpena on Friday night, April 17. Professor Grover Seals is the principal of the school.

Rev. F. R. Canfield of Roe announces that at the District Conference at DeWitt, on May 7, a quilt made by the ladies of Roe church will be sold to the highest bidder for the benefit of the Superannuate Endowment Fund.

Parkin and Rev. G. W. Pyles are now "Honor Members" as well as honored Methodists. Parkin's 100 per cent list was entered on our mailing list this week. Watch for the "Parkin Section" which will appear next week.

The Associate Editor will deliver the closing sermon for the Foreman High School, Sunday, May 17. Foreman is the first and only charge served by him. It will be a genuine pleasure again to visit the good town and hospitable people.

Dr. P. C. Fletcher has received 2,568 persons into First Church with the reception of a large class Easter Sunday. Dr. Fletcher brought the total number of members received up to that high mark without the holding of a single additional service.

Rev. B. C. Few of Earle is now on the Methodist's "Honor Roll." His 100 per cent list was entered this week. Every Methodist family in Earle will receive a copy of this week's issue. We are deeply grateful for this splendid co-operation.

At the close of the pre-Easter revival, conducted by Rev. Bob Shuler in Trinity Church, Los Angeles, 236 people joined the church, 107 on profession of faith, 36 coming by baptism. He has received 417 people during the first half of this conference year.

Married, April 20, Mr. J. B. Sexton of Walnut Ridge and Miss Tommie Gossett, daughter of Rev. J. T. Gossett of Mt. View. Miss Gossett is a graduate of Galloway College and has been teaching at Walnut Ridge this year. Rev. G. E. Patchell officiated.

Mrs. R. P. James, wife of Waldo's successful pastor, is the new superintendent of the Home Department of the local Sunday School. The Visitor, a splendidly edited church bulletin, states that this department is "growing in numbers, interest and usefulness."

At the opening of the beautiful new church at Berkeley, California, on Sunday, April 5, some 100 new members were received. This makes 449 new members received during the two and a half years' pastorate of Rev. J. N. R. Score, during which time he has more than doubled the membership of the church.

On page 15 you will find a statement of the Arkansas Methodist as of April 10, 1925. Be sure to read it. The Arkansas Methodist Commission earnestly requests our pastors and lay members to co-operate with the management of our church paper in order that we may maintain the splendid record.

Rev. S. R. Twitty, DeWitt, has been invited to deliver the closing sermon for the McCrory High School May 17. He is also scheduled to deliver the closing sermon for the DeWitt High School May 24. Both of these are second engagements, he having preached for the former in 1923 and for the latter in 1922.

A good Easter service is reported at Russellville. Five infants were baptized in an impressive service. Nineteen children were received into membership from the Sunday School on profession of faith and baptism, and thirteen were received by letter. Since then six more have been received by letter. This makes thirty-nine in all at this Easter season.

Rev. S. R. Twitty plans to leave now shortly for Vanderbilt University for a few weeks study in the Divinity School. He is going there to complete some special work for the B. D. degree. June 1 he will leave on an extended trip to the Holy Land. It is understood that he will be a member of a party of twenty composed of some of our leading pastors and Bishop James Cannon, Jr.

Last Sunday, at our First Church, this city, as announced, great meetings were held in the interest of our Laymen's Movement. At eleven Dr. C. C. Sealeman, president of Southern Methodist University, preached a great sermon to a crowded University, preached a great sermon to a crowded University, preached a great sermon to a crowded University. In the afternoon Judge W. Erskine Wilhouse, a leading layman of Fort Worth, and Mr. L. M. Morelock, secretary of the Board of Lay Activities, delivered their messages to a large group of laymen. The occasions were helpful and inspiring.

Mr. and Mrs. A. M. Eastland have recently established a \$200 scholarship in memory of their son, Finley Easton, who died last fall while a Sophomore at Southern Methodist University. The award will be made to the theological student making the best average in his studies during the year. It will be announced at Commencement and become payable at the beginning of the fall term each year.

Our Connectional Organ, the Christian Advocate, of April 17, was a special issue of 132 pages. In addition to many admirable articles on different phases of church history, it contained many articles descriptive of churches. Among them were featured the following Arkansas churches: First

Church, Fort Smith, First Church, Little Rock; First Church, Conway; Waldron Church. It is a truly great number and ought to be in the hands of all our people, and should be preserved for its historical value.

The editor had the privilege on Wednesday of last week, of addressing, on the subject of Forest Conservation, the Citizenship School for Club and Community Leaders, held under the auspices of the Arkansas Federation of Women's Clubs in co-operation with Central College, at Conway. It was a serious group of intelligent and forward-looking women who are carefully considering some very vital problems. Mrs. John D. Sherman, president of the General Federation of Women's Clubs delivered two illuminating addresses.

Rev. G. G. Davidson, Jonesboro, reveals interest in the statistics of the church attendance in different departments of the Sunday School. Brother Davidson recently adopted a method of reports from the various Sunday School classes which enabled him to discover the department which showed the largest per cent of attendance on the preaching services of the church. The report for April 12 and 19 is as follows: Junior Department 65 per cent; Y. P. Dept., 50 per cent; Adult Dept., 50 per cent; Intermediate Dept., 48 per cent; Senior Dept., 31 per cent.

Rev. J. F. E. Bates, formerly of North Arkansas Conference, renewing his subscription, writes "Methodism moves on well here in Missouri. The Cape Girardeau District Conference met last week, and things look prosperous. The pastors reported more than 800 additions, most of them on profession of faith. In the Chaffee Church of which I am pastor, we have received 70. Had 39 in the Easter class. St. Louis Conference is strong for the Plan of Unification. This is a town of 4,000, a beautiful town. We need a new church building, which is now being planned."

Rev. J. Wilson Crichlow reports that our church at Rogers has received more new members this year than during either of the years he has been in that city. Easter Sunday fifteen were received into the church, one by certificate, two from the Episcopal Church, four by vows, and eight by baptism. Eight infants were also baptized, and the plate offering amounted to more than a thousand dollars. Last Sunday six new members were received and two infants baptized. While Brother Crichlow dislikes to leave his loyal people at Rogers, who have responded to his every call, he says that he expects to find the same loyalty at First Church, Jonesboro.

## TWO DISTRICT CONFERENCES

Last week I attended Arkadelphia and Prescott District Conferences one day each and greatly enjoyed both.

I left home early Thursday morning in order to reach Dalark before noon. Reaching Arkadelphia, I found Mr. G. W. Pardee, who represents our lay activities, and we negotiated with a taxi-man and were soon on our way. It was an easy drive over a good road. Arriving about 10 a. m. we discovered many automobiles parked all around the church and the house full of people.

The pastors were reporting their charges and balloting for lay delegates was in progress. No delegate was elected on the first ballot and all were elected on the second. About seventy laymen were present and most of the pastors. The attendance was unusually large, and yet the place is twelve miles from the railroad. That, however, does not militate against numbers when the roads are good and automobiles are used. This looked more like an old-fashioned district conference than any I had seen in years.

Most of the addresses had been made; but I heard Miss Bess McKay on the Epworth League work, Bro. Pardee on the work of the laymen, Bro. Baker on the Sunday School activities, and Bro. Simmons on the Centenary. They all believe in their causes and ably represent them. I discussed the "Club Plan" and it was approved by resolution. Pastors and officials are more and more coming to realize that this is the way to circulate the paper. It will soon become a habit.

This is the fourth year of the presiding elder, Rev. L. E. N. Hundley, and he and Mrs. Hundley are immensely popular. Bro. Hundley has the happy faculty of getting along with people and keeping them in a good humor and inspiring them to do their best. The prospects are that this year will be the best of all the four. With an interval for rest by change to the pastorate such a man as Bro. Hundley should be frequently used on districts.

I did not spend a night at Dalark, but heard others speak of the fine entertainment accorded by the hospitable people. I had tested it on several previous visits. Dinner was served in the church yard. It was superb. I sampled seven different kinds of cake, and can testify that all were good. Then there were at least seven other kinds that I did not try to sample that looked just as good as the samples tried.

Rev. C. F. Messer, the faithful pastor-host, was



## CONTRIBUTIONS.

## CHRISTMAS GIVING AND GIVING CHRIST.

By J. L. Cuninggim.

During the recent Christmas celebration, a splendid seven year old boy said to his mother, "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?" It is a very pertinent question, and one that we may seriously consider.

Think of the abuse of Christmas on the part of Christian people. For one thing the waste of money for unnecessary cards and presents for relatives and friends—hundreds, thousands, perhaps millions of dollars. Then, the enormous strain upon multitudes of people preceding the holiday season—mothers, shop girls, delivery boys, and other classes, many of whom are worn to the point of nervous collapse in the mad rush "to get ready for Christmas." And not the least evil connected with Christmas, the fact that our children are being trained to interpret the birthday of Jesus in selfish terms. Their chief question is "what will I get?"

Along with the orgy of buying, giving, getting, feasting, with which our Lord's birthday is observed is the painful fact that the supreme desire of Jesus is yet unsatisfied. Millions of people have never yet heard the name of Jesus. Consecrated young men and women are wanting to go forth to give Christ to the nations. The missionary work of the Church is seriously embarrassed for lack of

funds. The Church of Christ is being put to shame; Christ himself is crucified afresh.

Why not stop this pagan observance of Christmas and spend our time and money in a way to honor Christ? Why not give our Christmas presents to Jesus rather than to one another? Why spend time and money to give presents to those who do not need them, and neglect to give Christ to those who are dying for lack of Him?

It was with such questions as these in their minds that the faculty and students of Scarritt College recently took the following action:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birthday we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we the faculty and students of Scarritt College for Christian Workers, herewith, covenant together to observe the following plan in our Christmas giving:

First, to refrain from the unnecessary expenditure of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Savior. Third, to direct the funds through regular Church channels in order that we may render larger assistance to the Church in giving Christ to the world."

The plan adopted by Scarritt is not designed to lessen the joys of Christmas; it will, we believe greatly in-

crease that joy. It will not in any degree detract from the provision now made for those in need of physical or spiritual comfort; rather it will give more time and strength for such appropriate service. It will not rob the children of the day most precious to them; it will give them a finer appreciation of the beautiful significance of the day. It is designed merely to prevent the un-Christian abuse of Christmas and to direct the money thus saved in the way that will most honor our Lord.

It would be possible to save the funds now spent in unnecessary giving and to turn these funds to personal use, but this would develop selfishness and destroy the true Christmas spirit. We need to save, not for the purpose of hoarding but for the purpose of giving in a more Christlike way. The Christmas Saving Clubs may well be continued for the purpose of making a worthy Christmas gift to Christ.

The plan adopted does not involve any elaborate organization or machinery. Each member of the group will send to those whom he or she wishes to remember a specially designed post-card containing appropriate Christmas greetings and a simple announcement of the plan of observing Christmas. The money that can be saved by reducing the cost of Christmas will be donated as a loving birthday offering to Jesus Christ. The giving of these offerings can be made in connection with a beautiful service that will honor the Christmas day as the birthday of our Lord.

What would be the result if large numbers of Christian people should adopt some such plan as that adopted by the faculty and students of Scarritt? Suppose Missionary Societies, Epworth Leagues, Sunday Schools, Churches, and other organizations throughout the Connection should likewise refrain from unnecessary Christmas giving and donate the funds to giving Christ to the World! Suppose every individual member of the Church who would like to see the birthday of Jesus observed in a more Christian way were to adopt this simple plan! Think of the good result that might follow the adoption of such a suggestion. The Christmas season relieved from strain and burden, time and strength saved for more Christian service, large sums, in the aggregate, made available for making Christ known to the world, children and young people given a true conception of Christmas, the sacred season made a time of spiritual blessing to the individual, to the home and to the church.

## YOUTHFUL FRIENDS ON STREETS OF HARBIN

By H. W. Jenkins.

(The following description of the lives of the children of Harbin, Manchuria, China, was published recently in one of the papers of that city. This report was made by V. M. Anastasieff, head of the city schools of Harbin.)

This year the condition of the children of Harbin has become worse as unemployment has increased, and

doing everything in his power to care for the visitors. His good wife, who is a help in every way, was in the hospital some months ago and is still an invalid. She had the sympathy of all.

It was a distinct pleasure to revisit Dalark and to learn of the progress and prosperity of our church on the Arkadelphia District. Bros. Simmons and Pardee and myself returned to Arkadelphia in time to get lunch and catch the train for Gurdon where the Prescott District Conference was in session.

At the night session Rev. J. H. Glass represented the superannuate cause, Rev. H. H. Griffin represented Galloway College, Rev. R. C. Morehead the Christian Education Movement, and Dr. Workman Henderson-Brown College. All were brief, but pithy, pointed, and pertinent. Seldom does one hear more appropriate addresses. These causes are in safe hands.

Friday various reports were adopted. Bro. Simmons spoke on the Centenary, Mrs. Brient on the work of the W. M. S., and Mrs. G. F. Morelock, secretary of the Board of Lay Activities, delivered one of the greatest addresses on the "Ideal Layman" it has ever been my privilege to hear. Really it was a sermon with Stephen as his text. Bro. Morelock is saying just the things that need to be said, some things which he as a layman can say better than preachers can. He is magnifying his office. Bro. Pardee also spoke briefly, and the editor was accorded a hearing on the "Club Plan."

A cafeteria dinner was served in the basement by a group of the Gurdon ladies. It was the quickest and most satisfactory way of handling the luncheon that I have ever known. There was no rush, but all were through in less than half an hour and ready for the Conference session at one o'clock. Similar service had been rendered on two preceding days.

After luncheon many reports were adopted and the lay delegates were elected. With the exception of a little heat over the method of balloting, everything went off well. All eight were elected on the first ballot; but several ballots were necessary to elect the alternates.

This is the first year on a District of Presiding Elder J. L. Dedman, and it is no exaggeration to say that he is pleasing the people and definitely making good. He is good-natured and patient, and is throwing himself into his work. He is making it a good year. The District is in fine condition.

This is the first year for Rev. J. W. Rogers at Gurdon. He is starting well. He and his capable wife have captured the people and they are outspoken in their praise of their flock. The new brick church, begun by Rev. W. W. Nelson and completed by Rev. O. L. Walker, is a credit to their leadership and the liberality of the people. It is a "big" little church, modern in construction and beautiful in architecture. In the hands of Bro. Rogers this church is moving forward and has great prospects. Gurdon is prospering and showing signs of substantial progress. Mains are being laid for water and sewers. New houses are seen on all sides. The entertainment by Gurdon was superb and satisfactory.

The Conference finished its business Friday in ample time for me to get the train for home, where I had a full schedule to get ready for another trip Saturday. It is good to attend these District Conferences and hear the hopeful reports and renew old acquaintances and form new ones.—A. C. M.

## A VISIT TO BLEVINS.

Reaching Prescott at 8 p. m. Saturday, I was met by Rev. C. D. Cade and quickly transported over a fine gravel turnpike to the parsonage at Blevins. It had rained all day, consequently it was cool, and I enjoyed sitting before an open fire talking with Bro. and Sister Cade until bed-time. After a fine night's rest, I was ready for Sunday. It was Bro. Cade's second quarterly conference occasion; hence he and Elder Dedman went to Friendship, and I was conveyed in the car of the younger Mr. Stephens to Ebenezer Church four miles northeast, where at the close of Sunday School I preached to a fair congregation. After dinner with the Stephens families, Bro. H. M. Stephens drove me to Friendship five miles northwest, where Elder Dedman had preached at eleven. A large crowd had enjoyed dinner on the ground and remained; hence I had a great congregation for preaching. Returning to Blevins I visited the fine Epworth League, spoke briefly, and then preached to a good congregation.

Our church at Blevins numbers 186. It is well organized and under the leadership of Mr. H. M. Stephens, who is District lay-leader and a great business man, the church is paying liberally and functioning efficiently. Supt. J. W. Beauchamp has a fine B. type Sunday School, the only one in Prescott District. The Woman's Mis. Society, with Mrs. Carl Brown as president is unusually efficient. Miss Verna Stephens is the helpful president of the Senior League and Mrs. Annie Bostick is the capable superintendent of the Junior League. Both Leagues are thoroughly alive. Our church building at Blevins, a neat frame structure, has a two-story S. S. annex in the rear and is well equipped for all kinds of church work.

At Friendship the membership numbers 135. A large Sunday School under the guidance of Supt. Rupert Gorham fills the church and the three rooms of the nearby school house. President Ezra Moses has a small Epworth League, and Mrs. F. H. Douthit heads a small but active Woman's Missionary Society. Many people live in the Friendship neighborhood, and the frame church building is not nearly adequate for the various activities. A larger house would contribute much to growth and efficiency of the several organizations.

Ebenezer church has only 47 members. It is in an old neighborhood and was once a strong church; but has been depleted by death and removals. A small Sunday School is maintained under the superintendency of Mr. S. A. Sewell. It is a fine farming community and an increase in membership may ultimately restore this church to its earlier condition.

This is the first year of Bro. Cade's pastorate. As such men as Bros. Jesse Galloway and S. T.

Baugh had preceded him, the church was already in good condition; but Bro. Cade, cultured, consecrated, and faithful, was warmly received and has entered upon a year that promises to be successful. He and Mrs. Cade are well pleased and are thoroughly at home in the roomy, tasteful parsonage. Mrs. Cade was in the hospital at Prescott about six weeks ago. She has returned much improved, but will not for several months be strong enough to resume all of her accustomed activities. Meanwhile Bro. Cade is proving himself a good housekeeper as well as preacher and pastor, and C. D. Junior for his age is a fine assistant. The Arkansas Methodist goes into every Methodist home in Blevins, and it is probable that soon it will go into the homes of the other churches in the charge. Bro. Cade preaches morning and night every Sunday at Blevins and alternates every Sunday afternoon between the other two churches. Blevins has paid well on the Centenary, Christian Education and Superannuate Endowment.

Blevins, with a population of some 400, is fifteen miles northwest of Prescott, on the Prescott & Northwestern Railway, in Hempstead Co. It has several brick stores and a pretty brick bank building. In a substantial brick building a fine school is maintained with Mr. Moses as principal. This school is famous for the number of students who have from time to time gone to college. The community believes in education and religion. It is noted for the great crops of radishes and cantaloupes grown and shipped. This year, although cut short by the drouth, forty car-loads of radishes were shipped. A large acreage of cantaloupes has been planted and many cucumbers will be raised. In addition corn and cotton are produced and much poultry. Co-operative selling and diversification have made this one of the best farming communities in the state, and its radishes and cantaloupes have a nation-wide reputation. The soil is somewhat sandy, but contains considerable gravel, and the fields undulate sufficiently for drainage. The railroad and splendid gravel road to Prescott furnish excellent transportation. The farm houses are above the average and everywhere an air of thrift and prosperity prevails. Good school houses and country churches are in evidence.

As elsewhere in the state, the weather had been dry, but the heavy rain of Saturday and the shower of Sunday night refreshed the fields and provoked vegetation so that nature seemed to rejoice.

In order that I might return early, Bro. Cade prepared to start at five Monday morning. Very provokingly his car rebelled and delayed the start. Then a tire went flat. However, we made a good run, and arrived at the station at Prescott just fifteen seconds too late to catch the train. This necessitated a wait of three hours, which was spent in reading.

It was a pleasure not only to be with the Cades, but to see Presiding Elder Dedman and have additional evidence of his efficiency and popularity. Barring some unforeseen event, he will make a fine record for this first year on the District.—A. C. M.

added to the number of homeless children.

There are three classes of these homeless children, according to the report of the committee appointed to investigate the question. First, children who have absolutely nothing, and live like animals, sleeping in barrels in dark corners of lanes or warehouses, or occasionally being taken in to sleep in some kind-hearted person's kitchen. Second, children whose parents are not able to find work to feed their families. Third, children belonging to careless or depraved parents.

These classes of children belong to the beggar children of the streets and cultivate all kinds of bad habits, such as drinking and stealing. It has been discovered that there are many well organized thief societies among children of the school age, the members of which obey only their own leaders. Initiation into these organizations is usually by taking a dose of some narcotic, and the children soon become addicted to the lure of the poison. In order to obtain the drug, the young morphinist will commit any crime.

Many of the children of the streets are hungry all the time. The parent of the child sets forth to work early in the morning and closes his lodging for the whole day. In the city schools alone there are more than 400 children that have no dinner. After school closes the children have no place to go, therefore they walk the streets and beg.

The great need is to organize children's colonies, kindergartens, workhouses, etc., for the children of Harbin.

#### BISHOP MOUZON MOVES TO LAY ON THE TABLE.

By Bishop William N. Ainsworth.

In many papers of the South, Bishop Edwin D. Mouzon moves to lay on the table the motion that is now coming with many-throated volume from the laity of the church to preserve Southern Methodism from the inevitable hurt of the pending plan of Unification. His criticism is leveled at the process of electing delegates to the District Conferences that is now going on in many parts of the church, and particularly at the fact of instructions being given the delegates in some instances by their constituency. He rises to declare that the whole procedure is unparliamentary, un-Methodistic, and out of order.

Bishop Mouzon's protest is in keeping with the uniform policy of the Friends of Unification to keep the membership of the church from any effective expression of their will in regard to this matter. The General Conference at Chattanooga, under the absolute dominancy of the advocates of Unification, refused to approve a plan, whereby the adult membership of the church might register their will concerning the future of the church, which their sacrifices had made possible. The proposition to provide in an orderly way to secure the judgment of the people was pronounced by some of their speakers as "Democracy gone to seed," while pouring contempt upon the right and competency of the masses to pass upon the question. Not content with denying, as far as they could, all opportunity to the great body of the church to express themselves on such a momentous matter, this same General Conference recommended to the Annual Conferences the screen of a secret ballot, so that the people might not even know how their preachers and representatives had voted. The General Conference sought not only to suppress any general expression of the people, but also to protect their limited representation from any accountability to them for the discharge of their trust. The impartial student of church history will not rank the procedure of that day as attaining a very great height of Christian statesmanship. Moreover this policy was proposed for our church in face of the fact that the Northern General Conference never even suggested such a method to their Conferences

and they are now voting on the question in the open in all their Annual Conferences and lay electoral bodies.

#### The Right of the People

The right of the people to be heard on a matter of this character ought not to be open to debate. On this question Walter West of North Carolina has expressed the views of thousands of Methodists in the following strong statement: "The nearly 2,500,000 members of our beloved Southern Methodism have a sacred right to be heard. They are almost altogether dependent upon their Conference organs for information. It is manifestly unfair to deprive them of a full discussion of this Plan which will merge the Church of their fathers into a new and untried organization. These men and women who were born at the altars and nurtured in the bosom of our Methodism; who have put more than \$116,000,000 into our church buildings, almost \$24,000,000 into our parsonages, more than \$48,000,000 into our schools and colleges, and more than \$12,000,000 into our orphanages and hospitals, have a right to a discussion of and to an advisory vote on this Plan of Unification which transfers approximately \$200,000,000 of their property into a new and unnamed church, and which means, as many believe, the surrender of even more sacred possessions. The people in the pews should thoroughly inform themselves about the pending Plan of Unification, and, in church conference, should exercise their indisputable right to express their will on this Plan, which involves the surrender of possessions most sacred to Southern Methodists."

The people were consulted about the separate organization of the church in 1845 under the optional plan that was approved by the General Conference of 1844. Bishop Collins Denny has set forth the official records on this subject with such clarity, confounding all who would dare deny it, that it is unnecessary for me to quote them here. The conclusion of the whole matter may be restated in the language of our first General Conference i. e., "The Southern delegates, however, resolved to consult the people before exercising the right conferred by the General Conference. A year was allowed for deliberation. Meanwhile the subject was fully discussed and came up for judgment and action, not only in all the Annual Conferences, but also in nearly all the quarterly conferences, and other official bodies, besides primary meetings of the people almost innumerable, throughout every division of the South. And the result was the ministry, and membership of the whole church, in the proportion of at least 95 in the hundred, decided in favor of separation." If it was a matter of wisdom to submit to the people the question of separation in 1845, it is equally expedient for them to pass upon the question of reunion in 1925. Indeed there is some ground for doubt as to the constitutionality of reunion unless this process is observed. It would at least be just. Both Bishops McDowell and Cannon, leaders of Unification in the two Churches, have declared that Unification ought not to be pushed through on any basis that would be unsatisfactory to any considerable number in either Church. How can the will of the people be fairly ascertained, unless they are given the opportunity to express themselves in an orderly way? In keeping with the fundamental equities in a similar case, the various congregations of the Methodist, Presbyterian and Congregational churches that are parties to the pending union in Canada were accorded the right to vote thereon. The same right was largely acknowledged in the proposed union of the various Methodist bodies of Great Britain, which was before their churches during the present year.

#### The Laymen Are Becoming Aroused.

Any effort to prevent the free and effective expression of the laity of the Church on this question by any authority whatsoever is not going to awe them into silence. I have re-

ceived a number of letters from laymen, who assert that delegates from their churches to the District Conference have been selected by their pastors to represent their views and their election secured in the quarterly conference months ago, without any information as to the issues involved. In some instances churches have waked with indignation to find that their hands are tied and they are demanding the right to be represented as they feel. The closing of Conference organs against discussion in some sections is being resented. Recently a representative group of Dallas, Texas, laymen, headed by the mayor, called on the Methodist pastors of the city and insisted on the submission of this question to their congregations, asserting that the laymen were opposed to it, even though most of the pastors of that city were for it and had permitted the discussion of only one side of the question. Their request was not received with favor, the result of the matter being that several dozen Dallas laymen issued a call for a meeting, which resulted in one of the greatest expressions of protest against the wisdom of the plan that has come from the people of any state. That call contained the following significant language:

"Action of the utmost importance to the future of our church is about to be taken, and it is feared that we laymen have shown an indifference that may all but result in a default judgment being entered against us. We are so accustomed to follow the lead of our bishops and ministers in matters pertaining to the church that we, for the most part, have failed to analyze the proposed plan looking to unification with the Methodist Episcopal Church. We believe a study of the plan will lead to its prompt rejection regardless of the attitude of many of our ambitious leaders. Let us not follow blindly into a situation where we shall be inextricably entrapped."

Mr. C. E. Bulloch, an official and useful layman in St. Louis writes me as follows:

"Many of our laymen are reaching the conclusion that we are being threatened by oligarchical rule. There is good evidence that we are. Why should we be warned that our decision, desire or instruction need not be heeded by our delegates? And why, if our advice is not wanted, should our prayers be sought? Scrupulous care is expended to see that our most remote sections are fully informed of all our financial drives. Yet none of these things so vitally affect our church as does this Plan of Unification. The self-styled friends of Unification should pause and reflect. They are apparently staking the success of their effort to put over this plan on the uncompromising position that delegates to the District Conference and Annual Conferences need acknowledge no constituency obligation whatever. All of us want representation in this issue as well as on the ledger accounts of the church. We are told that we are disfranchised, but are asked to pray. There is something gruesome in asking a church to pray, while you are planning to dispose of its property without so much as by your leave."

Information has reached me of the refusal of pastors of pro-unification view in several instances to permit the church conference to consider a motion that looked to an expression of view on this question. In every instance they declared that it would be unconstitutional. Since when did it become illegal for any congregation outside of Romanism to declare its view about any policy of the church? But the laymen are waking up and they are going to express themselves in an effective way and their legally constituted representatives are going to hear and heed what they have to say. Many of them have studied and thought and prayed over this question and have reached as definite and fixed conclusion as any bishop in the church. They humbly feel that the guidance

of the Holy Spirit is as available for them as for anybody else. More and more they will be heard from. Another tide is now coming in and Bishop Mouzon can no more stay it by the wave of his hand than old King Canute could stop the ocean's tide.

#### Somewhat Personal.

Let me now relieve the mind of my distressed colleague. He seems to have made a very serious discovery, of which he speaks as follows: "In certain sections of the church where the Bishops in charge are opposed to unification congregations made up of men, women, and little children of tender age, are being called upon to vote on the question of Unification. Now the supreme law-making body of the church, the General Conference, by an overwhelming majority, refused to allow this method of voting and directed that the orderly and constitutional processes of the church be followed. I solemnly ask 'What are we to expect from the rank and file of our people when men in authority ignore and disregard the acts of the General Conference?' This also is a new thing in Southern Methodism."

Now concerning this grave charge, which is doubtless intended as an indictment of my administration in Georgia and Mississippi, I wish to say several things with all needed emphasis. The Discipline of the Church provides in paragraph 90, whether Bishop Mouzon knows it or not, for certain elective delegates to the District Conference and says "the number of whom and their mode of appointment each Annual Conference may determine for itself." All the Conferences of my Episcopal District, except one, provide for the election of such delegates in the church Conference—not quarterly conference. In all but one of these conferences this provision has existed for many years. I approve the arrangement. In this way alone can lay representation come direct from the people and constitute real representative government. At the last session of the South Georgia Conference the following resolution was unanimously passed (and a similar one in the two Mississippi Conferences):

"Whereas the Conference will be called upon at its next session to vote upon the pending plan of unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and,

Whereas the membership of the church was given opportunity to express their views concerning the separate organization of our church in 1845, for the information of their legally constituted representatives,

Therefore be it resolved that we recommend that all churches in the South Georgia Conference call their church Conferences for the election of representatives to the District Conferences of 1925 at some designated time, of which public notice shall be given to the membership at least four weeks in advance, to the end that all members who so desire, may have the opportunity to participate in these elections, and we would suggest that these church Conferences be held in every church at the first regular preaching service in the month of April."

This was intended by the large number of men who presented it (1) to prevent any preacher, for or against Unification, from calling the church Conference without due notice and securing the election of such delegates as he might prefer, and (2) to give the whole membership of the church a fair opportunity to register their views on the subject of unification and select in the open such delegates as they desired to represent them. Under these provisions of the Discipline, and just as in former years, the churches in Mississippi and Georgia have recently been meeting in church conference to elect their delegates to the District Conferences. Some have elected as representatives those who were known to be favorable or opposed to the pending Plan, and on that ground. Some have in addition passed resolu-



tions informing the world of their judgment about the great issue at stake and calling upon their delegates to represent them accordingly. I have not heard of any delegate elect who feels that he has been imposed upon in the slightest degree by such requests. Furthermore nobody made any arrangement whatever for submitting the question of unification to the determination of "little children of tender age." In many instances the adult members requested (knowing they could not legally prevent any member from voting for delegates in the church conference) the children not to vote and they did not generally do so. It is not true that the General Conference "refused to allow this method of voting." The law of the church provides for it. The thing that has jarred Bishop Mouzon's equilibrium is that these churches in Georgia and Mississippi have, almost without exception, elected delegates that are against his view of unification and their votes are not going to be thrown out. The least anybody has to say against the right or legality of these churches expressing themselves in the way they have done, or of any others doing the same thing, the better it will be for the peace and welfare of Israel. Bishop Mouzon's motion to lay on the table the rising movement of the laity against this plan of so-called union that gives to the Southern Methodist Church half the country, for the conduct of its work, and gives the Northern Methodist Church the whole country, including all that is allowed to the Southern Church, is not going to stop them for a day.

#### THE FOREIGN STUDENT IN AMERICA

By Howard B. Grose.

A brilliant young Indian student said to an American fellow passenger bound for India: "When I came to England I was a Christian as a result of my study in a mission school; after 5 years in England I go back to India as a Hindu." This was what came of his residence and study and contacts in a so-called Christian land. But there is no room for pharisaic self-righteousness. The same kind of experience has been the lot of many foreign students in our own country. A Chinese student says: "Nearly accepted Christianity as I understood it when I was in China, but changed my mind in the United States." Another says: "Message of missionaries not practiced in America."

This raises the question of profound importance. What are the Christians of our country doing for the more than 8,000 foreign students in our colleges and universities and for the 6,000 more in secondary schools? These students, 1,500 of them young women, come from all parts of the world—come with ideals and a purpose. They will be an asset or a liability when they return home. Which will it be? That is a serious matter involving the future leadership and welfare of many nations.

We now have this student problem presented for the first time in any adequate way in a volume just issued by the Association Press, entitled "The Foreign Student in America," a comprehensive survey by a Commission under the auspices of the Friendly Relations Committees of the Young Men's and Young Women's Christian Associations. Here are facts to go upon, not conjectures and enlightening disclosures of opinion from students themselves.

The subject is one of peculiar appeal to the churches. In his frank foreword, Dr. Robert E. Speer says "American life and the Christian Church have never met a more severe and searching test than they are meeting today in the presence of these foreign students in our schools. These young men and young women from many lands are testing the honesty of the political and social axioms which have constituted our American tradition. They are testing the reality of our profes-

sion of Christian brotherhood and equality. Almost all of them came here full of confidence and hope. Many of them are going back disillusioned, some bitter, some sorrowful."

Of course, he says, not all have been disappointed; thousands have gone home with strength and faith, having met with people embodying in life and attitude and spirit toward others the American ideals of justice and equality and good will; also having found their way into American Christian home life and seen the real springs of our national spirit. The blame is not all on one side, but the larger responsibility is ours, and it is high time the nation and the Church realize the situation. We never had a greater opportunity.

"We can, if we will, send back each year to their many lands an army of ambassadors of good will and helpful intercourse, of international confidence. And the Church may find in these thousands of students as many missionaries to carry Christianity back to their own people. They will not carry back what they do not get and they will not get what we cannot or do not give."

These are weighty words. The subject is tremendously important at this particular juncture in international relations, when the students from Oriental lands are under an unusual strain and frequent embarrassment. The time for Christian brotherhood and kindly treatment is now and steadily henceforward. Mission work of the most fruitful kind lies at the very doors of many of our churches.

The survey covers the field of student migrations from the Middle Ages to the present, dealing with all lands; shows the religious background of students coming to America, and follows the careers and influence of returned students in their home lands. It studies the foreign student in American life and in college, and his attitude toward Christianity; deals with the social and religious life of foreign women students; describes organized effort on behalf of foreign students, closing with a chapter of constructive suggestions. No such survey has been made hitherto, and this will be a standard work for the future. I wish every minister might have it, and a host of our laymen.

The basic data came from many sources: replies to questionnaires from 830 foreign students, 72 Y. M. C. A. secretaries, 20 city Associations, 100 local pastors, 110 college administrators, and from individuals and institutions abroad, with contributions from many others interested. Six committees collated and edited the material. The students who answered questionnaires are distributed among more than 400 different schools. No claim is made of completeness, only for as near an approach to it as was possible in this first attempt; but certainly the hope is justified that this pioneer effort will be of service in calling the attention of Americans, and especially of American Christians, to a great need and opportunity.

The student answers to the questionnaire are favorable and unfavorable, frank and enlightening, generally discriminating, and highly appreciative of advantages received. Those who have come into contact with these students know how grateful they are for kindness and courtesy, and how their native and un-failing courtesy often shames the lack of it in others. It is frequently and justly said that we can get quite as much from them as they from us, and in my opinion nothing could be more beneficial to our young people in the churches than companionship with these young men and women of culture, who represent ancient civilizations and customs.

The Commission notes the increasing bitterness expressed by foreign students regarding the way they are overlooked by American students and people. It says there is a vast amount of loneliness, and an urgent

need to interest Christian families to bring students into their homes, not once for curiosity or out of a sense of duty, but frequently, with a view to satisfying friendships. Acquaintance is the eradicator of race prejudice, which is one of the chief causes of criticism and dislike of us. The foreign students find kindlier treatment as a rule in the smaller institutions, yet the higher esteem in which the degrees of the larger universities are held abroad draws the majority to this less wholesome environment. The worst plight befalls unshepherded students in the big cities; and here the Friendly Relations Committees of the Y. W. C. A. and Y. M. C. A. have given their timely help and saved many students from ruin.

The attitude of the students, men and women, toward Christianity and the Church is given in two chapters which ought somehow to be broadcasted into the consciousness of our Christian people. We could learn some greatly needed lessons, if we would, from seeing ourselves as these keen observers from afar see us. There is abundant matter for a spiritual revival in this volume if we could realize the facts and in the right spirit of repentance resolve to act upon them.

It is noteworthy that very few foreign students give the Christian Church their unqualified endorsement. They cannot understand us even when they appreciate our best. They nearly all admire the life and teaching of Christ, but they want to "see Jesus unveiled."

Suggestions from representative American leaders show unanimity of opinion that responsibility for work among foreign students rests upon the Christian people of America working through the Church and its agencies, the Y. M. C. A. and Y. W. C. A., college faculties and student Boards of Advisers, with the special help of the Friendly Relations Committees already organized.

#### HELPING TO TRAIN CHRISTIAN LEADERS AND A GLIMPSE OF REVOLUTION IN BRAZIL

By W. R. Schisler.

It is with hearts full of gratitude to our Heavenly Father that we remember the year which is closing. It has been a year full of heavy responsibilities, yet full of blessings, for which we render our humble thanks. The school has had the largest enrollment (173) this year that it has had in several years. Our teachers have worked together in Christian fellowship. Our pupils have done earnest work. We feel we can see some tangible results in the lives of our boys and girls. We had four to finish the course of the school. One of them is a ministerial student who will continue his studies in Porto Alegre College. Two are fine young girls who want to continue studying in our Normal School in Santa Maria. The other is a splendid young fellow who, I think, will continue in our Porto Alegre College. It is true that our course is not very high, only nine years, but even so it is almost impossible to get pupils to remain in school even for that short time. The few we do turn out of our schools, however, will be prepared to assume leadership of their people. It is on them that our church must build for the future. Hence we feel our responsibility and, likewise, rejoice greatly when we are able to send out young people prepared in mind and spirit to take these places of leadership.

No doubt, you have read something of Brazil's revolution. In April of 1923 there broke out here in our State of Rio Grande do Sul, a revolt against the State Government. The rebels were especially opposed to the State President, Borges de Medeiros, who has had the office about twenty-five years. After about nine months fighting a compromise was reached and we thought all was ended. But about the middle of this year another revolution began in Sao Paulo. Part of the national army revolted and took the city of Sao Paulo. Finally

they were driven out and started their march southward. There seems to be great dissatisfaction in the army against the President of the Republic. Even here in Rio Grande do Sul, far from Rio de Janeiro, that discontent is very pronounced in the army.

It seems that about the last of October one of the revolting leaders of Sao Paulo entered Uruguayana by way of the Argentine and stirred up the local regiment of the national army which is stationed here. On the night of October 29th they took the city by surprise, captured or allowed to escape the local officers and we awoke the next morning to find ourselves completely in the hands of the rebels. This, of course, was a revolt against the Republic and not against the State. But immediately the old revolutionary leaders in the last State rebellion began joining the new revolution, and all the old State rebels began flocking to them. Soon they began attacking other cities and finally all their forces marched out where they were met by the State Militia which severely defeated them. Some of their leaders escaped, however, and reformed their forces and we have been having trouble ever since.

During all this time everything has been uncertain. The revolters derailed locomotives on the bridges and cut telegraph wires, thus cutting off all communication from the outside. For about a month we received no mail or news of any kind. Even now the mails are censored. The groceries became scarce and, of course, the prices advanced. We lost only one week of school but the work was greatly handicapped. Most all the children had fathers, brothers or some relatives in the fighting on one side or the other. A thousand and one stories went the rounds and everything was kept in a state of agitation. In spite of all this we continued our work. One of our sixteen year old boarders ran away and joined the rebels. He was with them about four or five days. He was in the battle where they were so severely defeated. It occurred early in the morning. He and some other companions escaped on horseback and rode 80 miles that day arriving here about nine o'clock at night. You should have seen him. He was tired, hungry, dirty, sleepy, and scared, and was glad, indeed, to have, again, the protection the college could afford him.

When the rebels took the city they imposed levies of war on the banks and commercial houses. In this way they took several thousand dollars in money and large stores in goods. The banks then closed and did not reopen for business till the fifteenth of this month. It left us entirely without money. Happily, I found friends who loaned us enough money to make out till things opened up again.

The enmity in these political disputes enters every thing. Even church affiliations take a secondary place. Political opponents are usually bitter personal enemies. A family will not have a doctor unless he is of the same political party. Even in commerce the lines are very tightly drawn. Almost all relations are determined by political beliefs. Naturally, during these revolutions all this is much worse. The great loss in lives in these strifes results not so much in actual combat on the battle field, as from individual disputes among neighbors. For the large number of men in arms, comparatively few are lost in battle. It is these personal conflicts which take the greatest toll in bloodshed.

I have given you a little account of these conditions just to let you see, if you can, the difficulty of our problem. We missionaries and most of the native pastors keep ourselves entirely out of all these disputes. In this way we are prepared to help either side whenever we can. But how difficult it is to reach people with the Christian message when their hearts are full of black hatred for their

(Continued on Page 3.)

## THE CHRISTIAN LIFE.

### THE KING'S HIGHWAY.

Where art thou going, Friend of mine?  
"To a city that is far ahead"—  
Hast thou sufficient bread and wine?  
"Yes, and to spare," he said—  
Where is thy staff and where thy  
guide,  
That thou hurriest night and day?  
"The Star in the East and naught  
beside.  
For I travel the King's Highway."

Thy sandals are worn, thy garments  
dyed,  
Whence didst thou come? said I.  
"From Bozrah and Edom," he re-  
plied.

Where the paths are thorny and dry.  
Friend of my soul, abide with me,  
Tarry and rest, if I may—  
"Nay tempt me not with rest," said  
he,  
"For I travel the King's Highway."

Two travelers are now walking on,  
My hand in the stranger's hand,  
Where the myriad host of my Lord  
have gone  
To dwell in the Promised Land—  
Oh, then shall I stand in Him complete  
And ravished with love all day  
When the gates will open and loved  
ones meet  
At the end of the King's Highway.—  
F. E. Butler in Texas Christian Ad-  
vocate.

### LIFE IN THE HEIGHTS

If ye then be risen with Christ, seek  
those things which are above.—Col-  
ossians 3:1.

This chapter in Colossians, which  
begins in this exalted communion,  
ends in describing the Christian life  
of a slave. I think it was Spurgeon  
who used to say that the chapter be-  
gins in the heavenlies and ends in  
the kitchen. But it is not so much  
the wide sweep of the thought which  
is so startling as the fact that the  
thought never descends. The heav-  
enly places and the kitchen are at the  
same elevation. The apostle did not  
come down from the mount to talk  
about employers and employed. He  
was still in "Christ Jesus," and all  
these human fellowships were re-  
garded in the lofty relationship of the  
Lord. All earthly interests were lift-  
ed up into the heavenlies; everything  
was adjusted in divine communion,  
and so everything became one of the  
things which are above.

And so it happens that Paul's evan-  
gelical life is not at one height and  
his practical life at another. We  
sometimes divide his letters into the  
doctrinal and the practical, and we  
regard the doctrinal as mountainous  
alpine country, while the practical  
life finds a meaner symbol in the val-  
leys and the plains. I do not think  
that this symbolism expresses either  
the apostle's thought or feeling. He  
gets up into the high mountains even  
when he is dealing with a matter of  
seemingly comparative indifference.  
In his letter to the Corinthians, and  
after the magnificent unveilings of  
the fifteenth chapter, we are con-  
fronted with the sudden transition,  
"Now, as touching the collection!"  
But that is not a precipitous descent;  
it is only a sharp turning on moun-  
tain heights, keeping the same ele-  
vation. The apostle does not say,  
"Now to leave these great themes,  
and to descend to something practi-  
cal! I am very sorry, but we must  
attend to these material things! We  
can not at the shrine remain!" No,  
that was not his reasoning. The com-  
mon life was raised to the height of  
the resurrection-life in Christ. An  
ordinary collection formed part of

(Continued from Page 5.)  
neighbors. Practically all the men  
go armed with long knives or revolv-  
ers and many times both. They seem  
always to be in fear of their ene-  
mies. Oh, how this country needs  
the Christ! It is only as they learn  
of Him in spirit and in truth they  
will be led out of these conditions.  
Uruguayana, Brazil,  
December 22, 1924,

the retinue of the glorious min-  
SAS of redemption, and shared the power  
of the resurrection.

We are never vitally right, and we  
never enter into robust spiritual life,  
until we have something of this mag-  
nificent inclusiveness, and make ev-  
erything part of the glorious moun-  
tain country of the risen life in  
Christ our Lord. We must regard the  
lowly concerns of our daily walk and  
conversation as being vitally related  
to the heavenlies, and we must daring-  
ly believe that we can discharge the  
humblest duty while still breathing  
the air of the mountaintops.—J. H.  
Jowett in Life in the Heights.

### THE POWER OF THE GOSPEL

In his "The Kingdom of India,"  
Missionary Chamberlain gives a thrill-  
ing account of the winning power of  
the simple Gospel story of the death  
of Christ: "There, in a city, a walled  
town of 18,000 inhabitants, the people  
had risen in a mob to drive us out,  
because we sought to speak of an-  
other God than theirs. We had gone  
to the market place and I had endeav-  
ored to preach to them of Christ and  
His salvation, but they would not  
hear. They ordered us to leave the  
city, and at once, but I had declined  
to leave until I had delivered to them  
my message. The throng was fill-  
ing the streets. They told me if I  
tried to utter another word I should  
be killed. There was no rescue; they  
would have the city gates closed, and  
there should never any news go forth  
of what was done. I must leave at  
once, or I should not leave alive. I  
had seen them tear up the paving  
stones and fill their arms with them  
to be ready, and one was saying to an-  
other: 'You throw the first stone  
and I will throw the next.' By an  
artifice, I need not stop here to de-  
tail, I succeeded in getting permis-  
sion to tell them a story before they  
stoned me, and then they might stone  
me if they wished. They were stand-  
ing around me, ready to throw the  
stones when I succeeded in getting  
them to let me tell the story first.  
I told them the story of all stories,  
of the love of the Divine Father that  
had made us one blood, who 'so loved  
the world that He gave His only  
begotten Son, that whosoever believ-  
eth in Him might not perish, but have  
everlasting life.' I told them the  
story of that birth in the manger at  
Bethlehem, of that wonderful child-  
hood, of that marvelous life of those  
miraculous deeds, of the gracious  
words that He spake. I told them the  
story of the Cross, and pictured in  
the graphic words that the Master  
Himself gave me that day, the story  
of our Saviour nailed upon the cross,  
for them, for me, for all the world,  
when He cried in agony, 'My God, my  
God, why hast Thou forsaken me?'  
When I told them that, I saw men go  
and throw their stones in the gutter,  
and come back, and down the cheeks  
of the very men that had been clam-  
oring the loudest for my blood I saw  
the tears running and dropping upon  
the pavement that they had torn up;  
and when I had finished the story,  
and told them how He had been laid  
in the grave, and after three days He  
had come forth triumphant, and had  
ascended again to heaven, and that  
there He lives to make intercession  
for them, for us, for all the world,  
and that through His merits every  
one of them there assembled could  
obtain remission of sin and eternal  
life, I told them that I had finished  
my story and they might stone me;  
but no, they did not want to stone me  
now; they did not know what a won-  
derful story I had come there to tell  
them."

### NEW POWER 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 concert.  
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 is always potential in that  
it may become a walk to Emmaus, be-  
ginning 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 stir-  
red by the massed needs of the con-  
gregation, and the proportionate out-  
pouring of the mighty presence.

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

### THE GENEROSITY OF THE POOR

Not everybody cares for church  
bells. I met a friend recently who  
roundly declared that they were a  
nuisance. I incline towards a kind-  
lier view. I love to hear them across  
the fields on a Sabbath morning. At  
all events, it has been decided to re-  
hang the bells in our ancient parish  
church, as the ringing of them is be-  
ginning to threaten the tower of the  
church, which is one of the most his-  
toric in England.

The station master, who has should-  
ered the responsibility of collecting  
the necessary funds, called on me a  
few days ago. He showed me his  
subscription book. There were quite  
a number of gifts of \$100 and of \$50.  
The highest gift of all was for \$500.  
The gifts, however, that he singled  
out for special appreciation were at  
the foot of his list—the smallest gifts  
received—just three names with a  
half-dollar against each name. They  
were the unsolicited gifts of three old  
and very poor widows who lived in a  
small block of poor-looking alms-  
houses. They brought the money to  
his house, saying they wished to help,  
for they loved the bells.

Nothing had so deeply moved him  
as those half dollars. He took them  
with tears in his eyes, feeling some-  
thing of what David felt when his  
three men brought the water from the  
well at Bethlehem, having won it at  
the jeopardy of their lives. Some-  
how the smaller gifts seemed more  
significant than the larger ones, with  
a quality and a distinction out of all  
proportion to their size.

I often feel that we need a new way  
of appraising gifts. After all, it is  
the quality, not the size of them, that  
really matters. On this side, the  
custom adopted by missionary boards  
and others is to print separately all  
the gifts over a certain amount, say  
five dollars, but to lump together all  
gifts below that amount as "small  
sums." I never feel quite easy about  
the custom. It is true that it saves  
printer's ink and paper, and reports  
are kept within portable limits.

Yet is not this way of writing re-  
ports the way of blindness? It ig-  
nores entirely the spiritual quality of  
the gifts. Of course, quality is a dif-  
ficult thing to appraise. Yet even  
the most casual appraisal would  
suggest that some of the gifts ob-  
scured under some such offhand de-  
signation as "small sums" or "other  
gifts" should be written in letters of  
gold.

That was surely what the Master  
did in the case of the widow and her  
two mites. He took a simple gift and  
illuminated it. Of other gifts to the  
temple, however large, we know  
nothing. The widow's gift still shines  
resplendent. Wherever the gospel is  
preached will this widow's gift be  
proclaimed. Her gift was not a  
tithe. It was no carefully reckoned

percentage. It had a quality all its  
own, which by no means always be-  
longs to the gifts of those who claim  
to be following in her steps and giv-  
ing a widow's mite.

A story is told of how Doctor Park-  
er, the famous preacher of the City  
Temple, London, once dealt with one  
who made that claim. She was a fine  
lady and daintily dropped a sovereign  
into the collection plate at the door.  
"The widow's mite" she said, as she  
made her gift. The doctor, who was  
standing near, bowed and graciously  
said, "But the widow, madam, gave  
two mites." The fine lady put an-  
other sovereign on the plate and pre-  
pared to go on her way. "But," said  
the preacher to her, "we read that  
the widow put in all her living."

Such was the quality of her gift.  
What a philanthropist she would have  
been, had she had the means! Nay,  
what a philanthropist she was. Think  
of her in her deep poverty, coming  
home after her day's work. Dr. Al-  
exander Whyte, of Edinburgh, once  
suggested that she got her living by  
cleansing the dirty linen of scribes and  
Pharisees in the city. The money  
she had was her living, for, of course,  
she lived from hand to mouth. That  
was the only way for her. The story  
seems to suggest that she would go  
short of a meal through that gift. She  
had given her living.

The story shows how Jesus would  
have written a report. The last in  
many cases would, as He said, be  
first. Sometimes I wish some Church  
would try to write a Christian report  
of gifts received, trying to appraise  
them according to the quality and not  
according to the size of them.

At all events He still sees the wid-  
ow's gift, and writes names in letters  
of gold which, often, are not printed  
at all on earth—F. C. Hoggarth in  
Pittsburgh Christian Advocate.

### THE POWER OF THE CROSS.

We never get past the cross. It  
grows more precious every day and  
every step of the Christian's way. It  
is heaven's trade-mark on everything  
that expects to pass the gates of heav-  
en. The principle of death and resur-  
rection is the profoundest princi-  
ple connected with our Christian life.  
Abraham's Isaac had to be laid down  
in death and taken back in resur-  
rection as God's Isaac before the  
promise could have right of way. Not  
only must our evil things be given up  
to be crucified, but our best things  
must go through the cross and come  
forth with the stamp of the resurrec-  
tion. Our natural graces and virtues  
must be exchanged for supernatural  
gifts and endowments. Our very  
prayers must first often seem to fail,  
then come back to us as from the  
grave. Our service must be buried  
seed and bear upon it the stamp of  
the cross. Yes, and even this earth  
itself must pass through its great and  
final catastrophe and come forth as  
the new heaven and the new earth  
with the sign manual of the cross as  
the mark of its divinity and immor-  
tality.—Selected.

### FIVE HUNDRED CHILDREN IN THE METHODIST GYMNASIA AT HARBIN

By H. W. Jenkins.

Our Methodist Gymnasia (10th  
Grade American School) has now 500  
pupils. We charge a tuition of from  
\$2.50 to \$4.00 per month, therefore it  
is impossible for the very needy  
children to come to the school. We  
hope to be able to give cheap educa-  
tion in the near future. Among our  
500 students about 150 are not able to  
pay the 75c a month that we must  
charge for the daily hot lunch. Our  
Mission appropriation will not per-  
mit us to give this free, so these chil-  
dren of our school must go without  
dinner.

The conditions of our school are so  
superior to those of other institutions  
that parents have expressed the wish  
that we had enough schools to edu-  
cate all the children of Harbin.

**666** Cures Malaria, Chills  
and Fever, Dengue or  
Bilious Fever.



## FOR YOUTH.

## THE THINGS THAT COUNT

Not what we have, but what we use,  
Not what we see, but what we choose—

These are the things that mar or bless

The sum of human happiness.

The things near by, not things afar,  
Not what we seem, but what we are—  
These are the things that make or break,

That give the heart the joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but what we do—  
These are the things that shine like gems,  
Like stars in fortune's diadems.

Not as we take, but as we give,  
Not as we pray, but as we live—  
These are the things that make for peace,

Both now and after time shall cease.  
—The Outlook.

## THE SHEIK'S JUSTICE.

The sheik of an Arab tribe, says Mr. Paul Harrison in a recent issue of Asia, exercises unlimited power; of him it may be said as it was said of Nebuchadnezzar, "Whom he would he slew and whom he would he kept alive." The only check upon his actions is public opinion and the likelihood of its expressing itself in the form of assassination if he becomes too unpopular. The office is hereditary and in the natural course of events passes to the eldest son; but occasionally, if the heir is obviously a man of no force, one of the other children assumes it instead. "The ablest ruler is the man wanted and the one eventually secured. No one cares much to what family he belongs."

Able some of the sheiks certainly are, and according to their lights and traditions just, although the frightful severity of the punishments inflicted would often seem to the more merciful mind of the Occident out of all proportion to the offenses committed. Flogging, cutting off the hands and decapitation are frequent. But Mr. Harrison tells of one act of justice, severe in its way, it is true, but such as to win approval in the Western world no less than in the Orient.

Ibu Jilawi, Governor of Hasa, holds his court in Hofuf, the capital. He rules with a rod of iron, and the rich and powerful may expect no favors at his hands. He is absolutely incorruptible and impartial.

One day there appeared before him as complainant a poor and ignorant villager whose cow some boys on a hunting expedition had shot and killed. A careful description of the party made it possible to gather the entire number before the governor. The villager did not know the name of the ring-leader, but on being asked if he could identify him at once pointed him out. To his horror he then learned that the lad was Ibu Jilawi's own son.

"Did you do this?" the father asked sternly.

"Yes, I did it," acknowledged the boy.

The boy had a very fine mare, a recent gift from his father, and at the father's command she was brought in.

"Would you," asked Ibu Jilawi with the utmost courtesy, "be willing to regard this mare as an adequate compensation for the loss of your cow?"

"Certainly," replied the villager.

"She is worth many times the value of my cow, but I hope you will excuse me from taking her. If I had had the least idea who the offender was, I should never have entered a complaint."

"No doubt that is true," replied Ibu Jilawi with a smile, "but nevertheless you will not be excused from taking the mare. The boy will apologize to you unqualifiedly, and if you will then consider the matter settled I shall be sincerely indebted to you."

So, having received the apology, the villager led off the mare. The child's

heart was almost broken; but it was not until some time later that Ibu Jilawi bought the mare back for him, and then at a thousand riyals, or Maria Theresa dollars, a sum sufficient to make the villager independently wealthy for the rest of his life.—Youth's Companion.

## STONEWALL JACKSON: A MAN OF PRAYER

It is interesting to note that after the death of Stonewall Jackson, the brilliant Southern general, the North and South united in their eulogies, both of his military achievements and of his unusual Christian character. The New York Independent at that time wrote as follows: "It is certain that no other man has impressed the imagination of our soldiers as much as he. In two years he has made his name familiar in every civilized land on the globe as a general of rare skill, resource and energy."

"We know that before every important move he spent much time in prayer. He had so put his soul in the keeping of his Master that he was relieved from all thought of self and had the whole power of his life ready for his work. No wonder he fought well along a region whose topography he had mapped down with prayers, exhortations and Christian labors. He was a rare and eminent Christian. Nowhere will the names of Jackson be more honored than in the North."

A friend's tent was so pitched that from its rear he commanded a view of the corner of a field surrounded by a wood which was not far from Jackson's own tent. "Twice a day for weeks," the friend said, "rain or shine, I saw Jackson slip away to this secluded place—unseen as he believed—and seat himself upon the small fence which bounded the field. There he would remain, often for an hour, with his hands clasped, face turned upward, convulsed with emotion, the tears streaming down his face, deep in the performance of secret and agonizing prayer."

General Jackson had in his service a devoted Negro who, in spite of the fact that General Jackson never divulged his military plans, said that he knew when there was to be a great battle. When asked how he was able to ascertain this, when his master was so silent, the Negro replied: "Massa Jackson allers prays ebry night and ebry mornin', but when he looks for a big battle, an' is goin' on any expeditiun, he pray two or three or four times durin' de night. When I see him pray two or three or four times durin' de night, I pack the baggage, for we'll be movin' and there'll be a battle."

"Prayer," said General Jackson, "aids any man in any lawful business, not only by bringing down the divine blessing, which is its direct and primary object, but by harmonizing his own mind and heart. In the commander of an army at the critical hour, it calms his perplexities, moderates his anxieties, steadies the scales of judgment, and thus preserves him from exaggerated and rash conclusions. Every act, it seemed to him, was fit occasion for a prayer—prayer before he drank a glass of water, in the classroom a blessing on his scholars, on mailing a letter an appeal for the person to whom it was sent."

Soon after he united with the Church, his pastor urged his flock to more faithfulness in attending the weekly prayer-meeting and enjoined upon the members especially their duty to lead in prayer.

Major Jackson went to his pastor and told him he had not been used to public speaking, and was naturally diffident, but he continued, "You are my pastor and the spiritual guide of the church, and if you think it my duty, then I shall waive my reluctance and make the effort to lead in prayer, however painful it may be."

However, when the pastor called on him later, his embarrassment was so great that the service was almost as painful to the audience as it was to himself.

As he was not called on very soon

## FOR CHILDREN.

## CURIOUS CURLS, A COMPLAINT

Some folks may think that parties are As pleasant as can be,  
And I suppose they know; but still  
It sometimes seems to me  
That parties are too troublesome  
For very little girls  
And nurses too. Mine tries so hard  
To put my hair in curls.

She does it up the night before

In papers, oh, so tight!

And in the morning twists and pulls  
To make it look just right.

"To be dressed up you must have curls,"

She says. It may be true,  
And some folks may like parties, but  
I don't believe I do.—Pringle Barret  
in The Youth's Companion.

## HOW MARIAN AND LOUISE MADE UP

The sun was shining warm and bright. The grass was green, and the flowers nodded their pretty heads at Marian and Louise as they played in the garden. You would have thought it a summer day, for they did not wear their coats. But you would have been mistaken; for even though the sun was warm, it was in the middle of winter. How would you like to live where you could pick flowers all winter long? These little girls lived in California, where every day in the year is just like spring.

But neither Marian nor Louise had sunny faces; they had ugly frowns instead, for they were quarreling. It had all started over Louise's little piano. Just as Marian's doll had fallen asleep Louise's doll started to play on her piano. Louise was sitting with the doll on her lap and, holding the doll's hands in hers, was playing a lively tune.

"There, I knew you would wake up poor Peggy!" cried Marian. "I should think you would teach your children better manners than to play on the piano while other people are sleeping."

Louise's doll, Flora, stopped playing; but in a little while she forgot all about the sleeping Peggy and began to play louder than ever.

"What did I tell you?" said Marian impatiently. "No wonder Peggy is losing her color, since she can't take her afternoon nap."

"Well, Flora has to practice," answered Louise. "Why doesn't Peggy take her nap somewhere else, so she can't hear Flora? My piano was here first."

With an angry toss Marian picked up her doll's bed with the doll in it and went to the far end of the garden. There she busied herself with making everything comfortable for Peggy. After it was all rearranged, she looked over at Louise.

The music had ceased, and Louise looked unhappy as she sat there on the grass. Poor Flora was entirely neglected and lay with her face down. But when Louise noticed Marian looking at her, she hurriedly picked up her doll and began to play furiously

again, Major Jackson again sought his pastor, and inquired if he was not trying to spare him. The good pastor was obliged to admit that he did not wish to destroy the pleasure of the meeting for him. His reply was, "My comfort or discomfort is not the question; if it is my duty to lead in prayer, then I must persevere in it until I learn to do it aright, and I wish you to discard all consideration of my feelings."

He did persevere and in the course of time he was able to pour out his heart before God with as much freedom in the public meeting as at his own family prayers.

The Rev. Dr. James R. Graham, of Winchester, Va., said of General Jackson: "To the glory of a soldier, always invincible in battle, he added the higher moral glory of a servant of the Lord who never swerved from duty. In him there was a strange union of soldier and saint."—Mrs. J. Ellington, McGee in Pittsburgh Christian Advocate.

on the piano. But she was soon tired of this and sat down where Marian could not see that she was crying.

In the meantime Peggy had finished her nap, and Marian was dressing her. She thought that she would take her out walking, and perhaps they would stop by to see what Louise and Flora were doing.

Just then they heard some one coming into the yard. It was Uncle Dick, and they both ran to meet him.

"I'm looking for a picture of two little girls," he said. "Do you happen to know where I could find them?"

Marian and Louise knew that he meant them.

"They must be pretty little girls," he continued. "Frowns and tears do not look well in a photograph. I wonder where I could find two little girls who are all smiles."

The tears vanished from Louise's face, and Marian's frown turned into a smile.

"There, I knew I'd find them in this very garden," he said as he began to open his camera. "Stand over there and let me see how you look."

So they forgot all about their quarrel and had their picture taken. The next day, when Uncle Dick brought the photograph to them, they were very glad to see that no frowns nor tears were in it. In fact, they tried and tried to remember what they had been quarreling about, but they couldn't. So they made up their minds that it was not worth while to waste time quarreling about nothing, as there were so many more pleasing things they could do.—Lurana Rowland Wilson.

## STAINS

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said: "You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take the stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon there is an ugly brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get cold. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Make yourself think of the last Sabbath's golden text or your favorite stories whenever words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

## HALVES WITH GOD

One day a gentleman gave his little nephew a gold coin. "Now you must keep it," he said.

"O, no," said the boy. "I shall halve it first. Maybe I shall keep my half."

"Your half?" said the uncle. "Why, it is all yours."

"No," answered the child with a shake of his head, "it is not all mine. I always go halves with God. Half I shall keep, and half I shall give to Him. God goes halves with us; he lets us share with him. Don't you think we ought to give back his part?"

That was the right feeling. The little boy was grateful to God for all the good things he had given them, and it was this that made him want to "go halves with God."—Young Evangelist.

## Woman's Missionary Department

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### MRS. C. F. ELZA—OUR ASCENDED LEADER.

At midnight Monday, March 30, 1925, Mrs. Elza, President of the Little Rock Conference Woman's Missionary Society entered the "land of pure delight, where saints immortal reign."

Everything that love could suggest and skill devise was done to stay the dread disease, Pneumonia, but God "too wise to err," called her to the many mansions in the skies.

Mrs. Elza daughter of Dr. and Mrs. J. K. Bell, was born at Waldron, Arkansas, December 18, 1883.

She was graduated from the University of Arkansas in 1909, and served as Y. W. C. A. Secretary in St. Louis, Mo. in 1910.

In 1911 she and Mr. Charles Frederick Elza, of Benton, were married, and together they have labored faithfully in the work of the church, for civic welfare, and the progress of Arkansas.

Announcing her death in Arkansas Methodist, Dr. A. C. Millar said:

"With a brilliant mind and charming manners Mrs. Elza had thrown herself into the work of the church with enthusiasm, and had become a leader among our women. She was president of the Little Rock Conference Woman's Missionary Society and was representing it at Tulsa when stricken. She was a member of the General Conference at Hot Springs and Chattanooga and ardently in favor of Unification. As chairman of the Board of the Woman's Building at Mt. Sequoyah, she was heartily supporting that enterprise. A wonderfully brilliant and worth-while career seemed open to her, but her ambitious and eager spirit was too exacting upon the rather frail body. Her death seems untimely, but her memory will be an inspiration to high and holy endeavor. Prayer and sympathy go out for the bereaved members of her family."

The Arkansas Methodist of April 9 contained a full account of the funeral services conducted by Mrs. El-

za's pastor, Rev. Alonzo Monk, D. D., in the Methodist Church at Benton. The large concourse of people, and the many exquisite floral tributes gave evidence of the high esteem in which Mrs. Elza was held and of heartfelt sympathy for Mr. Elza the bereaved mother, sister and brothers.

Thinking of Mrs. Elza's short life of great usefulness, we say:

"If life be not in length of days,  
In silvered locks and furrowed brow,  
But living to the Savior's praise,  
How few have lived so long as thou!"

### MEMORIAL SERVICE AT ANNUAL MEETING IN EL DORADO.

In this tender and beautiful Memorial service loving tributes were paid to the memory of Mrs. Elza by Mrs. F. F. Stephens, President Woman's Missionary Council, M. E. Church, South; Mrs. F. M. Williams, as the representative of L. R. Conference W. M. Society; Mrs. J. M. Workman, Mrs. R. M. Briant and Mrs. George Hughes. This service closed with a message of Comfort from God's Word given by Mrs. H. L. Remmel.

### LOVELY IN CHILDHOOD.

Speaking tenderly of Mrs. Elza as a child, Mrs. Georgie Hughes said:

"It was my privilege to know Lexie Bell, the child who became Mrs. C. F. Elza, from the age of five years. She was impressed at the tender age of four to give her life to God, joining the church when seven years old. At a meeting during the revival services at which she united with the church, she gave in her sweet, clear voice this testimony: 'I love Jesus, and want to serve Him all my life.' Her after life proved the depth of her feeling and real understanding. This unusual child was a constant example of the power of Christ in even a little child's life, and the value of early religious training. Her father and mother, Dr. and Mrs. J. K. Bell were devout Christians, keeping up the family altar. They loved the best

music, both being good singers, and the sacred hymns of the church were taught their children in the home. Lexie was naturally thoughtful and serious, always studious. How she grew as the years passed by in intellect and soul! She was a regular attendant at Sunday School and church services. Her ambition for scholarship early manifested itself, as she was never satisfied unless leading in her studies.

She was that fortunate in being the middle child in a large family. As such, she undoubtedly caught the vision of service for others. She willingly ran errands for the older members of the family, and lovingly cared for the younger ones. The beautiful childhood of our beloved Conference President should be a stimulus to every parent to begin the religious training of the children at the very beginning of life. While a few great lives have been developed under most unfavorable circumstances, the majority, like Timothy, have 'the unfeigned faith, which dwelt first in thy grandmother Lois, and thy mother Eunice.'"

### Wise Young Womanhood.

In her tribute to Mrs. Elza as a young woman Mrs. Workman said:

"My memory carries me back to the time when my husband was pastor at Benton and was longing, as most pastors do, to organize some really constructive work among his young people, and seeking, as the first step in that direction, for leadership among them.

We went to Benton in November, and the following June Lexie Bell came from Hardin College where she had been for one term. She entered at once into the organizations of the church, singing in the choir, teaching a Sunday School class, accepting an office in the Epworth League, and giving to all of these undertakings her very best.

The same temptations came to her that come today to young people of attractive personality, possessing culture, and some wealth and longing for life in its fullest sense. She made her choice under the guidance of the Holy Spirit and denied herself those attractions that she felt might be hurtful to her influence, though they offered her popularity and social position. She had an ambition, a most holy ambition, for an education that would be thorough and fundamental, and not a veneer. Her father, a gentleman of the old Southern type, held the view that a high school education with a year of 'finishing' school with some music or other accomplishment, was sufficient equipment for a lady. She plead for more than this, and, after she had clearly determined on what she wished to do, prayed much and never wavered in her purpose. In the meantime, she developed herself while serving her community in every way possible, and her request was granted. She appreciated to the fullest her opportunity. Her dream had come true and she made the reality as wonderful as the dream had been.

Lexie Bell made other wise decisions. She chose her intimate friends according to right standards, and in her associations with young men, she gave preference to those possessing real character. The romance of her life and that of C. F. Elza was not based on acquaintanceship, fostered by glitter and dissipation, but on a friendship formed through association in religious activities, a wholesome companionship which revealed to both parties the fact that they held like standards and ideals for their lives and each grew to respect as well as love the other; and it was not a surprise that such a romance should end, or should I not say have a real beginning, in a marriage for the like of which Divorce Courts were not created. They shared their sorrows and disappointments and their hopes and dreams.

Lexie Bell was called into service in her own church and community in her youth, and her field of usefulness enlarged with her preparation and development until Mrs. C. F. Elza be-

came one of the outstanding leaders of our Methodism. In her young life there was mirth and joy and gladness: in her maturity, satisfaction. I think she would say to young life today: 'You will find the life abundant in the way of service.'"

### A LEADER IN OUR METHODISM

Mrs. F. M. Williams, representing the L. R. Conference W. M. Society, and whose eloquent tribute to Mrs. Elza will be published in the Annual Report, said in part:

"From early youth Mrs. Elza was active in church work, a teacher in the Sunday School, a leader of young people, teaching Mission Study and the Bible.

She was also a leader in community interests, in war work, was a member of the board of the State Industrial School for Girls and her record for work among the young people is without equal.

In 1915 she was elected superintendent of Young People's Work in Little Rock Conference Woman's Missionary Society. At the annual meeting in Warren in 1916 Mrs. Elza shone like a new star and from then to the end of her span of years proved herself a splendid officer in every capacity. Feeling that she could not serve as Young People's Supt. any longer, in 1920 she was elected vice-president of the conference and in 1922, at the Texarkana meeting, was elected president. She was recognized as a woman of ability in the Woman's Missionary Council and was on many committees and boards, representing the Scarritt College, Woman's Building at Mt. Sequoyah, Unification, and the immediate interests of the church and conference in the Centenary, Educational, Superannuate Campaigns and the Belle H. Bennett Memorial."

Mrs. F. F. Stephens, President of the Woman's Missionary Council, M. E. Church, South, who was in attendance during the Annual Meeting and with us mourns the loss of our great leader, said:

"It was seen from the first Council that hers was a rare spirit. With a flashing mind, a real talent for generous appreciation of her sister workers, an unusual sense of humor, and a devotion to her Master's service which was a passion, she won quick recognition as a leader among the Council women. We shall be lonely now that that vibrant personality is with us no more. There was a New England poet who lost a sister. Because he was human he felt her going just as you and I feel the departure of this beloved friend. Because he was a poet, he could put his feelings into words for us, for me: 'And when in life's late afternoon, As cool and long the shadows grow, I walk to meet the night that soon Shall shape and shadow overflow; I can not feel that thou art far Since near at need the angels are And when the sunset gates unbar, Shall I not see thee waiting stand? And white against the evening star The welcome of thy beckoning hand.'"

### ABOUNDING IN GOOD WORKS.

Mrs. Elza, whether at work for the home church, the home town, the home state, in the Conference Society, the Missionary Council, the Board of Missions or the General Conference of the M. E. Church, South, gave deeply of her fine intellect and great soul. She was brilliant, yet a thoughtful student. She was gifted in speech and one of the greatest and most inspirational reports of the North American Missions Convention in Washington, was given by Mrs. Elza at the Council meeting in Tulsa. For several years she had been almost constantly engaged in the work of the Council, for besides being President of Little Rock Conference Woman's Missionary Society she was a member of the Board of Trustees of Scarritt College and President of the Board of Control for the Woman's Building to be erected at Mt. Sequoyah on the Western Assembly grounds of the Metho-



dist Episcopal Church, South.

Her last work was for the Woman's Building at Mt. Sequoyah, and it is fitting that our Memorial to Mrs. Elza should be a love gift towards the erection of this building which was near to her heart and which will mean much in the ongoing of God's Kingdom.

Cherishing the memory of Mrs. Elza's life of devotion and consecration, her faith in God with love for mankind and her zeal in Christly service, let us re-dedicate our lives to our Lord and Master. Shall we not strive to live up to Paul's exhortation to the Corinthians which is a sacred message to us Christians of today: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—V. C. P.

#### ELZA MEMORIAL SERVICE!

Resolved: That one of the May meetings be observed as a special Elza memorial by every auxiliary in the Conference.

The plan as adopted by the Conference is as follows: That each auxiliary observe this Memorial in May.

That an appropriate program be arranged.

That special effort be made to have every woman in the Church attend this meeting.

That we make a love gift of ten thousand dollars in memory of Mrs. Elza for the Woman's Building at Mt. Sequoyah; this to be secured by the plan already sent out for each auxiliary to give a sum equal to one dollar per member for two years and for each auxiliary to make every effort to secure as many special gifts as possible.

Whenever possible it is urged that first payment be made at once so that work on the building may go forward.

That each auxiliary will be held responsible for full quota based upon membership of this year.

That Young Peoples and Children's Societies are asked to make an offering to this in addition to amount asked from Adult auxiliaries.

That this offering may be raised in any way the auxiliary may decide upon.

That the presentation of The Memorial Offering be made the important number on the program.

#### Suggested Program

Hymn 654  
Prayer  
Devotional Thought: Building for Eternity  
Psalm 127:1, 2  
John 14  
Prayer  
Hymn 348  
Personal Glimpses:  
The Student  
Our Young People's Secretary  
Our President  
Hymn 481 (As a Solo)  
Season of Prayer  
Presentation of Elza Memorial (See Plan above)  
"Love's Offering" pledged  
Hymn 408  
Benediction, or Closing Prayer

Material for this program will be found in the Arkansas Methodist of April 30.—Ex. Board of L. R. Conf. W. M. S.

#### THE ELZA MEMORIAL MEETING IN MAY.

The Executive Board of Little Rock Conf. Woman's Missionary Society is sending to the auxiliaries two leaflets for use in the Elza Memorial Service to be held in May.

The leaflet on Mt. Sequoyah and the Woman's Building was written by Mrs. Elza and it brings us an inspiring and precious message.

Under the title, "Our Ascended Leader," the facts to be used in "Personal Glimpses" of the suggested program are published in our W. M. S. Department today (April 30) and they are from tributes given at the Annual Meeting by co-workers who knew and loved Mrs. Elza in her

childhood, as a young woman, and as a leader of women in the Methodist Episcopal Church, South.

Praising God for Mrs. Elza's life of service and devotion, let us gather our love-gifts quickly for the Ten Thousand dollar Memorial Fund!—V. C. P.

#### NORTH ARKANSAS ANNUAL MEETING.

The Woman's Missionary Society of the North Arkansas Conference met in its eleventh session at First Church, Ft. Smith, April 7. The hospitality of the Ft. Smith women was unexcelled. The delegates and visitors were shown every courtesy from the time of their arrival 'til their departure Friday afternoon. An elaborate dinner and lunch was served in the basement of their beautiful new church each day. Automobiles stood ready for service at all times during the day, and a delightful drive was given over the city Thursday afternoon.

A worker's council was held Tuesday afternoon for those delegates who had arrived. Mrs. Downs, our attending council officer, presided. After asking the delegates to tell their problems she answered them satisfactorily with passages of scripture. The Conference opened Tuesday evening with the President, Mrs. Hatcher, in the chair. The Sacrament was administered by Rev. F. M. Tolleson, Presiding Elder of Ft. Smith District. The sermon of the evening was delivered by the Pastor-host Rev. A. N. Evans. On Wednesday morning after the President's message, the different officers gave their yearly reports. A printed or typewritten sheet of the year's work was given each delegate which facilitated in some degree, the routine work.

Wednesday evening Mrs. Downs delivered the address of the evening and was followed by reports of the Foreign Missionary Conference held in Washington City, by Mesdames Dowdy and Smith, who were in attendance at this Conference.

Thursday morning was given over to the District Secretaries. All of the secretaries were present and gave splendid reports. These were followed by a report on the Belle Bennett Memorial by Mrs. Charles Barnette of Batesville.

Thursday evening Miss Fuller, superintendent of Young People presided at the program given by the Young People of the Conference. Three of our missionaries, Miss Alice Furry of Korea, Miss Jessie Moore of Brazil, and Miss Cornelia Crozier of China were represented by three young ladies and some account of their work given. The Young People of Dodson Avenue and Midland Heights Churches gave a play "The Important Question."

The Ring of Rama Krishniah, a beautiful and instructive pageant, was given by the Young People of First Church, under the direction of Miss Montague.

On Friday morning, all unfinished business was dispatched and reports of committees read and adopted. An invitation was given and accepted to meet with North Little Rock for the next annual Conference. The special feature of the Conference was the inspirational lecture given each afternoon by Dr. Paul Kern. He said that the kind of God we find back of the Missionary enterprise is a Missionary God, and that the greatest thing we can do is to bring into the minds of our women and men as well, the kind of God we have.—Mrs. E. F. Ellis, Pub. Supt.

#### A CORRECTION

I think it was eleven hundred barrels of oil that the great Roxana oil well of El Dorado yielded in its first three hours instead of the many thousands reported in my notes from the Annual Meeting in our last week's Methodist.

The actual figures were so marvelous my pen was bewildered, and this correction is due the great Roxana.—Mrs. W. H. Pemberton.

## Sunday School Department

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

### Lesson for May 3

#### THE BENEFITS OF TOTAL ABSTINENCE

LESSON TEXT—Dan. 1:1-20.  
GOLDEN TEXT—"Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank."—Dan. 1:8.  
PRIMARY TOPIC—Four Sensible Boys.  
JUNIOR TOPIC—Benefits of Total Abstinence.  
INTERMEDIATE AND SENIOR TOPIC—A Sound Mind and a Sound Body.  
YOUNG PEOPLE AND ADULT TOPIC—Some Benefits of Total Abstinence.

#### I. Daniel and His Companions in Captivity in Babylon (vv. 1-4).

They were carried away to Babylon by Nebuchadnezzar in the first siege of Jerusalem. At the command of the king certain choice young men, including the seed of the king and of the princes, were carried away that they might be made skillful in wisdom, and cunning in knowledge, understanding science so that they might be trained to stand in the king's palace.

#### II. The Trial of Daniel and His Companions (vv. 5-13).

1. Their Conscience Tested (v. 5).  
By the appointment of the king, a daily portion of the king's meat and of the wine which he drank was arranged for them. This was contrary to the custom among the godly Jews. Being contrary to the Jewish customs, they could not conscientiously partake of them. It should ever be borne in mind that conscience is the groundwork of human character.

#### 2. Their Change of Name (vv. 6-7).

Among the Hebrews most significant names were given to children. Daniel means, "God is my judge." The significance of this name was that all the problems of life were submitted to God for His decision. God was made the arbiter of his life. This was the secret of Daniel's life. No doubt this expresses the purpose of his parents in giving him the name. His name was changed to Belteshazzar meaning "Bel's prince," the one whom the chief god of the Babylonians favors. Hananiah means, "gift of" or "beloved of Jehovah," and his name was changed to Shadrach which signifies, "illuminated by the sun god, Rak." Mishael means, "who is as God" and his name was changed to Meshach meaning "who is like the goddess Shesach, the gentle one." Azariah means, "Jehovah is our help," and was changed to Abednego which means, "the servant of Nego." Back of the change of names was the attempt of Satan to wipe out the name of the true God, and have these young men lose their separation and thus become assimilated among the heathen.

#### 3. Their Religious Life (v. 8).

This involved their refusal to eat meat and to drink wine which was contrary to their teaching. In the case of Daniel, at least, it also involved praying three times a day.

#### 4. Their Courtesy (vv. 8-13).

Daniel seems to have been the spokesman for the company. Although Daniel's heart was fixed, he did not forget to be a gentleman. He requested to be excused from this meat and drink in order that he be not defiled. Christians should learn from this to be courteous even in times of great trials. God had brought Daniel into favor and tender love with those who were over him.

#### III. The Success of Daniel and His Companions (vv. 14-21).

#### 1. Their Physical Health (vv. 14-16).

A test was made for ten days, and it was shown that they were fairer in countenance and fatter in flesh than those who indulged in the king's meat. Godly and temperate living pays. It is obligatory upon God's children today

to conscientiously abstain from that which is contrary to His law. It means total abstinence from intoxicating liquors, and everything which would injure the health.

#### 2. Mental Growth (vv. 17-20).

Daniel and his companions were found to be ten times superior to their comrades in matters of wisdom and understanding. It is always true that those who abstain from indulging in the use of strong drink have clearer minds and are mentally better equipped for their work than those who indulge.

#### 3. The Social and Political Preference (v. 19).

They stood before the king.

#### 4. Their Temporal Influence (v. 21).

They were all advanced to positions of influence and Daniel became president of the college of wise men, and the prime minister of the nation.

#### 5. Spiritual Insight (v. 17).

Because of Daniel's loyalty to God, visions embracing the entire history of the world came to him and Nebuchadnezzar's dream was revealed.

#### LITTLE ROCK DISTRICT CONF.

I attended the Little Rock District Conference for the opening session Tuesday night. The house was filled from the opening song. Brother Moore preached and Dr. Steel gave me a chance to present our Sunday School work. Brother Reeves represented the Sunday School Board at the Conference. Every report from this conference is to the effect that it was one of the best ever held in this District. Dr. Steel is loved and followed by the great host of Little Rock District Methodists. Roy Jordan and his fine people at Mabelvale entertained the conference royally in spite of the strawberry harvest.—Clem Baker.

#### PRESCOTT DISTRICT SUNDAY SCHOOL INSTITUTE.

The Prescott District Sunday School Institute was held at Gurdon all day last Wednesday. This was the opening day of the District Conference. Harrell, Walker, Goodlett, Miss Irma Goodlett, Dedman, Lang, Baker and others took part on the program. Twenty-five schools were represented. A large number of superintendents were on hand. Every school represented made its report. Several schools had large delegations. The congregation was fine and stayed till the last song. "The Best Institute we have had yet," was the verdict of a number of the "old heads." J. L. Dedman is a worthy successor to the long list of great Sunday School presiding elders on the Prescott District. He and Goodlett are in for another banner year.—Clem Baker.

#### HUNDLEY HAS RECORD BREAKING DISTRICT CONFERENCE

I arrived at the Arkadelphia District Conference Wednesday afternoon in time to secure a fine home at Brother Henry Atchley's and to hear a great sermon Wednesday night by Dr. J. J. Stowe. Stowe knows how to take the hide off and make you like it. An hour and a half was devoted to the Sunday School Institute Thursday. Mrs. Hundley, Johnny Gick, L. T. Rogers, J. D. Rogers, J. W. Lee and the elder took part on the program. Nearly every school in the District was represented. I have attended many district conferences but it seems to me that this one was the most enthusiastic I have ever seen. Dalark entertained in great style. Everybody in town and nearby country went to meeting.

The dinners on the ground were fit for a king. Hundley is closing out his fourth year on the District universally loved and trusted. The sad feature of the conference was the serious illness of Mrs. Messer, the wife of the genial pastor host. I had a good time last week.—Clem Baker.

#### FRED GANTT MAKING A GREAT SUPERINTENDENT AT FOREMAN.

One of the new superintendents of the Little Rock Conference is Fred Gantt at Foreman, where Rev. J. L. Leonard is pastor. Fred has nearly doubled the attendance in the past three months, has taken on a missionary special, is providing more Sunday School rooms, and is planning for a big Sunday School Day program the first Sunday in May. And this is not all, the Foreman Sunday School has recently organized two new Sunday Schools in the surrounding section. One at Arkinda and the other at Lanesport. Such work as this delights the heart of all who love Methodism.—Clem Baker.

#### SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE

Previously reported .....\$328.60  
Received this week:  
Park Ave., Hot Springs .....\$ 30.00  
Sparkman ..... 25.00  
Center Point ..... 8.00  
Gillham ..... 10.00  
Warren ..... 60.00  
Rock Hill ..... 2.01

Total to date .....\$463.61  
—C. E. Hayes, Chairman.

#### SEVEN CHARGES ALREADY ON HONOR ROLL

Mr. Hayes reports shows that seven charges in the Little Rock Conference have already reported their Sunday School Day apportionments in full and thus placed their pastors on the beautiful Honor Roll to be displayed at our next Annual Conference. They are as follows:  
Asbury, Little Rock, Rev. F. A. Buddin, Pastor.

Thornton Ct., Rev. J. B. Sims, Pastor.

College Hill, Texarkana—Rev. J. W. Mann, Pastor.

First Church, Pine Bluff, Rev. W. P. Whaley, Pastor.

Bayou Meto Ct., Rev. C. B. Wyatt, Pastor.

Park Avenue, Hot Springs, Rev. B. F. Scott, Pastor.

Warren, Rev. E. C. Rule, Pastor.

Who will be next? Let us put 150 names on this roll this year.—Clem Baker.

#### AGAIN WE THANK YOU

Six more schools reported an offering this week. Brother Frank Scott and E. C. Rule went over the top. Total for the week \$135.61. Again we say "Thank You." Just watch us go. You can not beat the Little Rock Conference. So we will beat our own record. Never was a prettier spring for Sunday School Day. Let us make it unanimous before the Revival Meeting time. Who will be next?—Clem Baker.

#### IMMEDIATE RESPONSE TO MISSION APPEAL IN LITTLE ROCK CONFERENCE

Last week we sent out a letter regarding the new plan for missionary offerings in the Sunday School and enclosed a card of acceptance for the superintendent to sign. The first mail brought back ten cards duly signed. They were as follows:

Ashdown—C. L. Briant, Supt.  
Foreman—Fred Gantt, Supt.  
Fairview, Texarkana—J. W. House, Supt.  
Prescott—C. C. Calhoun, Supt.  
Washington, E. R. Timberlake, Supt.  
Mt. Ida—W. G. Whittington, Supt.  
Winfield—C. E. Hayes, Supt.  
Magnolia—W. O. Williamson, Supt.  
Monticello—Guy Stephenson, Supt.  
Traskwood—J. A. Cunningham, Supt.

We wish to thank all these super-

intendents for their prompt response and trust that next week will bring a flood of others.—C. E. Hayes, Ch'm.

#### SCHOOLS ORDERING PROGRAMS SINCE OUR LAST REPORT.

ARKADELPHIA DIST.—Midway; Friendship, Magnet, Butterfield, Manchester.

CAMDEN DIST.—Fordyce, El Dorado.

LITTLE ROCK DIST.—Sardis.

PINE BLUFF DIST.—Sheridan.

TEXARKANA DIST.—North Lewisville, Doddridge, Concord, Mann's Chapel, Williamson.—Clem Baker.

#### THE DISTRICT STANDING

We give below the standing of the Districts in the ordering of Sunday School Day Programs:

Arkadelphia Dist. .... 36 Schools  
Camden Dist. .... 35 Schools  
Monticello Dist. .... 29 Schools  
Little Rock Dist. .... 36 Schools  
Pine Bluff Dist. .... 29 Schools  
Prescott Dist. .... 45 Schools  
Texarkana Dist. .... 32 Schools  
Total for Conf. .... 242 Schools  
—Clem Baker.

#### PROF. D. C. HASTINGS SUPT. AT CROSSETT

A good letter from Brother Fawcett advises us that Mr. Adam Trieschman, having left Crossett, Prof. D. C. Hastings has been elected Sunday School superintendent to take his place. The Conference never had a better superintendent than Brother Trieschman and Arkansas Methodism will miss him. However we predict that the Crossett school will maintain her place among the best in the Conference under the leadership of Prof. Hastings. Hastings is one of the best school men in Arkansas and realizes the value of the Sunday School in the field of education. We welcome Superintendent Hastings to the fraternity.—Clem Baker.

#### FOWLER ORGANIZES ANOTHER NEW SCHOOL

Mr. F. T. Fowler continues his good work in the organizing of Sunday Schools in needy fields. Sunday (April 26th) he organized at the Lassiter School house within the bounds of the Keo Tomberlin charge. Rev. Manuel Scott is the pastor. This is just one of a large number of schools that Fowler has set going this year. Arkansas Methodism has no man that is doing a finer piece of missionary work than is our Mr. Fowler. No school should fail to have a part in his support.—Clem Baker.

#### MR. C. E. HAYES ATTENDS GENERAL BOARD MEETING

Our Chairman of the Little Rock Conference Sunday School Board, Mr. C. E. Hayes, attended the Annual meeting of the General Sunday School Board in Nashville, Tenn., last week. Mr. Hayes reports the most harmonious and satisfactory meeting that the Board has had since he has been a member. All the members of the Central staff were re-elected and plans made for enlarging and increasing the efficiency of our work. The number of Training credits showed an increase of fifty per cent over any previous year and no Conference made a better record than did the one that Mr. Hayes represented.—Clem Baker.

#### S. S. DAY OFFERINGS, N. ARK. CONF., UP TO APRIL 25.

Ft. Smith District:—  
Bonanza S. S., Ft. Smith Dist. \$ 8.00  
East Van Buren, S. S. .... 15.00  
Hackett S. S. .... 14.00  
City Heights S. S., Van Buren Ct. .... 5.00  
Greenwood S. S. .... 45.00  
Dodson Ave. S. S., Ft. Smith 75.00  
Midland Heights S. S., Ft. Smith 25.00  
Spadra S. S. .... 6.00  
Hartman S. S. .... 7.00  
Alma S. S. .... 15.00  
First Church S. S., Ft. Smith 225.00  
Ozark S. S. .... 50.00

Kibler S. S. .... 9.00  
Total .....\$499.00  
Searcy District:—  
Smyrna S. S. .... 10.00  
Heber Springs ..... 40.00  
Paragould District:—  
Mammoth Spring ..... 40.00  
Helena District:—  
Turner S. E. .... 8.00

Total to date .....\$597.00

Please do not send remittances without indicating whether Sunday School Day Offering or Missionary Offering, be kind enough to give your location as to Charge and DISTRICT so I will not have to look through the list of many hundred names of Schools in our Conference to give your District proper credit. THANK YOU TO KINDLY OBSERVE.—C. D. Metcalf, Treas., N. Ark. Conf. S. S. Board, Batesville, Ark.

#### FT. SMITH DISTRICT STANDARD TRAINING SCHOOL.

The fifth session of the Ft. Smith District Standard Training School was held at First Church in Ft. Smith, April 19, 1925.

Five courses were given as follows:

Beginner Worship: Miss Fay McRae; Primary Worship: Mrs. C. W. Kent; Junior Worship: Mrs. Clay E. Smith; Principles and Development of Religious Education: Rev. James W. Workman; Missionary Message of the Bibles: Dr. O. E. Goddard.

In spite of the Counter Attractions at or near the same time, the enrollment was 146 and 96 took credits in the school, and a few office credits will follow.

To say that the school was a success is not putting it too strong. Rev. F. M. Tolleson, the presiding elder of the District and the dean of the school, was untiring in his efforts to interest his people and arrange all the details for organization. A number of the pastors co-operated with him in this work.

In addition to teaching the largest class in the school, Dr. Goddard delivered the inspirational address each evening. These were of a high order and the school appreciated them.

The following pastors took the work and completed one of the courses:

A. N. Evans, R. T. Cribb, J. D. Cunningham, Chas. F. Hively, Ernest G. Downs, J. D. Roberts, A. L. Platt, C. L. Franks, W. H. Gayer, of the East Oklahoma Conference, Geo. McGlumphy, Treasurer of the North Arkansas Conference and F. M. Tolleson, P. E.

The school missed the leadership of Rev. Geo. G. Davidson, the newly elected superintendent of Sunday School work in the Conference, who was absent on account of his work at Jonesboro which continues until the first of May.

The good fellowship, the intellectual flow, and the spiritual atmosphere were uplifting, illuminating and inspiring.

The faculty was high-grade and met the expectations of the pupils in the different courses.

The writer enjoyed the highly prized privilege of taking the course in "Development and Principles of Religious Education," under Prof. James W. Workman, student pastor of our church at Fayetteville, and instructor in Religion at the U. of A. and completing work for his Gold Seal Diploma in the Standard Training Course. He was entertained in the District parsonage, the home of Rev. and Mrs. F. M. Tolleson, the capable, energetic, thorough-going, presiding elder and his cultured wife. We all took the same course and the writer enjoyed his fellowship and work. The whole class was of a high order of intellect, excepting the writer, and he managed to pass.

Bro. Workman, though young, is well equipped, thoroughly capable and wonderfully genial. Some day

the "Beloved's" and the Bishops will discover that he possesses all the characteristics of a great gospel preacher and sympathetic, helpful pastor.

The good ladies of First Church furnished the evening meals in the basement of the church which added to the convenience of the whole program, especially those who drove in from the nearby towns and took the work.

Great good will result from this school, in the better order of work done by pastors, superintendents and teachers in the schools represented.

—D. H. Colquette.

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The best stories are never written

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 Conway  
**HOMER TATUM**.....Editor Little Rock Conference  
 4216 West 12th St., Little Rock  
**IDA WHITE**.....Editor North Arkansas Conference  
 Russellville

### ANNIVERSARY OFFERINGS

The following churches have reported Anniversary Day Service held and offering sent in since the report last week.

The response is encouraging. Our Mt. Ida-Oden Epworth League charge has more than doubled their goal. That is fine for "Doc" Hamilton and his people. We congratulate them. Other charges have reached their goal. Some churches on circuits have reached their goal, but the charge has not reported out in full. This will be mentioned when the last Church reports, for we have the goal for the entire charge, and not the separate churches.

Some churches have not reported in full, but will make up the amount on the side and remit later. Charges reaching their goal are in black face type:

Mt Ida .....	\$ 5.00
Oden .....	3.50
Grenade .....	1.50
Watson .....	6.00
Lockesburg .....	3.50
Wilmot .....	3.20
Holly Springs .....	2.00
Ozan .....	2.00
Oaklawn .....	7.40
Prescott .....	5.50
Mena .....	7.59
Malvern .....	7.50
Fairview .....	7.70
Pulaski Heights .....	20.00
Midway .....	2.00
Bayou Meto .....	1.25
Waldo .....	4.80
Wilmar .....	4.50

Total last week .....\$94.94  
 Previously reported ..... 65.66

Total to date .....\$160.60  
 —S. T. Baugh, Chm.

### STAR CITY AND DeWITT GROUP MEETING

On the evening of April 14, the Conference Secretary, Miss Bess McKay,

### This Morning

Did you awake feeling tired—a bad taste in your mouth? Learn the importance of natural foods—know what it means to replenish the body completely—to banish constipation.

**Eat Whole Grain Wheat**  
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## FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee. We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headache, Malaria.

Kay, and the chairman and the secretary of the Pine Bluff District group meetings, Revs. C. E. Whitten and A. E. Jacobs, met the group composed of the following Leaguers: Grady, Gould, Star City, and Rowell Ct., at Star City. The following program was rendered:

Devotional, Rev. O. C. Birdwell.  
 Prayer, Rev. J. C. Williams.  
 The purpose of Group Meetings, by Rev. C. E. Whitten.  
 Sinless Fun, by Rev. C. E. Whitten.  
 The Power of Money, by Miss Bess McKay.

Youth, the Hope of America Tomorrow, Rev. A. E. Jacobs.

Reports of Leaguers were as follows:

Gould, number present .....	17
Grady, number present .....	3
Star City .....	18
Rowell Ct. ....	5

The Star City League served refreshments which were very much enjoyed by all.

On the 15th we traveled by way of a "Ford" to DeWitt and in the evening held another group meeting with the Leaguers, reporting as follows:

DeWitt, Sr., number present ....	19
DeWitt, Jr., number present ....	8
Gillett, number present .....	11
Bayou Meto, number present ....	10
Visitors not Leaguers .....	37

This, too, was a very inspirational service in which the following program was rendered:

Devotional, Rev. S. R. Twitty.  
 Prayer, Rev. E. N. Bruce of Gillett.  
 Two short speeches by Rev. C. E. Whitten.

Miss Bess McKay gave an inspirational address on the work of the League, bringing into the forefront its need of financial aid.

The writer again made a talk, trying to inspire our young people to prepare for the task of citizenship in both church and State.—A. E. Jacobs, Sec.-Treas.

### REPORT OF MISS BESS McKAY.

Since the Sunday School Training School I have been on the go.

On my way to Texarkana I stopped in Prescott to see Miss Ruth Sewell, District secretary. She reports that she finds more people interested in the work now than when she started. She said the pastors were answering her letters. She hopes to have everything in good shape before the Assembly.

Failing to find Bro. Mann, District chairman, at home I slipped on over to Lewisville to see my mother and father. It is always a pleasure to slip in, but a hard job to slip out. Although they have celebrated their sixty-second wedding anniversary they are about as young as some who have never celebrated their first.

I spent a night and day with Miss Maurine Walker. I found her still on the job. She is working for her father in his wholesale grocery store. She and I went with Bro. Cannon to Garland where he preaches twice a month in the afternoons. I was given a chance to talk of their need of a League and I believe that in the near future they will be able to organize. Garland is a nice little town with lots of good people in it, but they have no preacher living there. It is very kind of Bro. Cannon to drive from Stamps and preach without any charge. It only shows his interest in people, especially the young people.

The Group Meetings at Magnolia, El Dorado and Thornton were well attended and the meeting at Camden was good, although there was a small crowd. A full report of these meetings will be given by Bro. Spruce.

It is encouraging to have such hearty response from the pastors and Leaguers in these meetings. Only time will tell the good that is being accomplished. When busy pastors can get together from ten to twenty Leaguers and drive many miles to a meeting only shows they are working with and for the young people. I can but pity the pastors and people who are not working together in every organization of the church.

A visit to Grady and Gould was enjoyed very much. There is a fine bunch of Leaguers at both places. Mr. Shepherd, Sunday School superintendent at Gould drove Dr. Millar, Mesdames Green, Jeeter and myself out to the Penitentiary Farm. It was my first visit to such a place. I was surprised to see things so clean and comfortable. The men and women in authority seem to be very kind to the inmates and they appreciate it.

I made a flying trip to Lake Village, Dermott and Eudora to help make plans for a Monticello District League Assembly to be held at Lake Village this summer. Full details will be published later.

The Group Meeting at Star City was almost a 100 per cent meeting in every way and the one at DeWitt was almost as good. The other two meetings for the Pine Bluff District will be held the 14th and 15th of May at Humphrey and Good Faith. Bro. Jacobs will give an account of these meetings.

Before May 1 I hope to attend the Arkadelphia and Prescott District Conferences and four Group Meetings in the Texarkana District.

We are looking forward to the greatest Assembly at Arkadelphia June 15-19 we have ever had. We will not get any more out of it than we put into it, so let us work and pray that we may each one do our part.—B. M.

### LAMAR EPWORTH LEAGUE.

A strong link added to a chain makes a better chain.

That's how Conway District feels about Lamar being added to our District. This makes a total of 20 Senior Leagues in our District, most of which are really working.

Lamar has quite a number of people who are very interested in Epworth League work and we are delighted with the enthusiastic manner in which they have fallen in line with out District program and are helping us pull for better Leagues.

According to their report Sunday night to the District Secretary we may expect them to stay lined up and working. Also they are planning strong on the District banquet and are going to make the rest of Conway District Leaguers do some work to take off the pennant at the banquet. The program which we heard there Sunday night was only a sample of the work they are going to do after they learn more about the work.—Vivian Clerget, Dist. Sec.

### A SUCCESSFUL "PEP" SUPPER.

One hundred seven enthusiastic Leaguers from North Little Rock, 1st Church, Gardner Memorial, Cabot, Vilonia and Jacksonville assembled at Jacksonville Friday night, April 17, for the group meeting for the eastern end of Conway Dist.

An elaborate supper was served by the Jacksonville Leaguers in their beautiful school building. The theme of the program was Team WORK and the topics were handled in a very interesting manner by some of our most efficient Leaguers and leaders. Rev. Noel S. Chaney served very capably as Toast Master and the entire affair was pronounced quite worthy of being "crowded over" by our Leaguers who made it interesting as well as beneficial. We are especially indebted to Bro. Bates and his efficient band of Leaguers for their very successful efforts in putting the supper over in grand banquet style and to those Leaguers who added to the occasion by being present and helping to make the thing "go."—Vivian Clerget, Dist. Sec.

### 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.

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We also have several other nice "buys" in the city of Conway worth the money. If you contemplate moving to Conway, see us before prices begin to advance in August, September and October.

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 Conway, Arkansas,

## NEWS OF THE CHURCHES.

## CAMDEN DISTRICT CONFERENCE.

I have decided, after talking with some of the preachers and laymen, to change the date of the Camden District Conference from July 7 to June 9-12. Let all who are concerned take notice of the change.

The Conference will open Wednesday June 9 at 2 p. m. and close Friday the 12th at noon. The opening sermon will be preached Wednesday night by Rev. R. P. James of Waldo. —J. W. Harrell, P. E.

## PARIS.

The regular routine work of the Church has been moving on finely when we consider the attention we are compelled to give the building enterprise. Church attendance has been large and Easter morning brought one of the largest, if not the largest attendance since this pastor has been here.

Dr. Thompson, the superintendent of the Sunday School says the Sunday School is the largest this spring that it has been since he has been superintendent which is nearly four years. While we have had no revival, we have had an increase in membership of twenty-five since conference. We had a very fine Training School for our Sunday School in February. It was well attended and twenty took credit. A number of others attended the classes.

We are very happy and hopeful in our work and appreciate very much the good people of our Church. —J. A. Reynolds, P. C.

## BAUXITE.

This pastor and his wife are as happy as can be in the second year of our pastorate here. So many nice things are said and many more nice things are being done that manifest wholesome appreciation, that it becomes our treasured delight to give out all that we have for this splendid town in service. These people are taking special care of us while among them.

There has been an encouraging growth ever since our residence began, even though production of Bauxite ore has been greatly decreased from the normal output, but a more definite development has been seen since last conference. The Sunday School has grown and become more efficient. Much better work is being done in the Leagues.

On April 5, we began our pre-Easter Services; the people became interested and the preacher became more interested and we had a great meeting for those seven days. We had services only in the evening, but received about eighteen on profession of faith and sixteen by letter. It was a great class of 34 that we received on Easter morning. Everybody was happy and many remarked that it was the biggest day that Bauxite Methodism had ever known. The day closed with the presentation of the "Easter Cantata" by the Choral Club. —A. J. Christie, P. C.

## RESOLUTIONS COMMENDING GOVERNOR TERRAL.

Be it Resolved, by the Conference of the Little Rock District of the Methodist Episcopal Church, South, in assembly this 22nd day of April, 1925, that we do heartily commend the just, consistent and heroic action of Gov. Tom J. Terral in vetoing the Sunday Baseball Bill, which was passed by the last session of the Arkansas General Assembly, and which called for a commercialized Sabbath.

By his action, the Governor showed himself both a true friend of pure religion and good government, and we are sure that he has the endorsement of the vast majority of good citizens of this commonwealth. —E. R. Steel, Presiding Elder; A. J. Christie, Secretary.

Whereas our present Governor Tom J. Terral, under great pressure had the moral courage to veto the recent act passed by the Legislature of Arkansas, permitting Sunday Baseball,

Therefore, Be it Resolved, by the Prescott District Conference that we express to him our hearty approval of his action, and that a copy of this resolution be furnished him, also one for publication in the Arkansas Methodist. —J. L. Dedman, P. E., C. D. Cade, Sec.

## MEETING AT DARDANELLE

After our meeting at Morrilton I departed for West Texas right on the border near the Rio Grande. This is a mission field and one of wonderful possibilities. It is being well taken care of. We had a splendid meeting. They invited me to return next year and hold a co-operative meeting for the whole county. Before the last service closed I was on the train and headed for Dardanelle, where, with Bro. Lester we are having a fine meeting. House is packed at each service, and much interest is manifested. I preached to the largest crowd of men in the new theater yesterday that I have seen in four years. Many came forward for prayer and we expect to see them converted before the meeting closes.

Will close here Sunday.

Have open dates for May and June. —Ed Phillips.

## FOREMAN

Foreman is moving right along. Our church has for some time occupied a prominent place in the Conference. Financial conditions have been unfavorable for the past three years owing to poor crops and a bank failure. However, under normal conditions, we have as fine crops as can be found anywhere. The church has seriously felt the financial depression and in a material way has not been able to contribute much to the connectional interests. We have some very fine and efficient people here.

The Epworth League is composed of a very fine body of young people.

The Missionary Society is a faithful and plucky band. It is growing in numbers and interest. Our Sunday School has doubled in attendance since December. Two new classes have been organized since Christmas. They are of new pupils and are among the largest and most enthusiastic classes of the school.

The church generally is moving upward. Around sixty have been added to the church roll, more than half of the number on profession of faith. Pray for us that the good work may go on. This is a great field and no place for an idle preacher, nor layman either. —J. L. Leonard, P. C.

## 3rd ST CHURCH, HOT SPRINGS.

The splendid meeting at Third Street was wholly due to co-operation. There is a spirit of co-operation throughout the entire membership of the church. In purchasing the lot for the new church and parsonage we were a unite. We are all boosters for the new church. There is no more beautiful site in Hot Springs for a church than our new location. The lots cost us \$4,100. We have already paid some \$1,400. When they are paid for, we expect to begin building. We are suffering now for lack of room. We have outgrown the old building.

There was no special effort for a large attendance last Sunday, yet there were present at Sunday School 302. If we had room we could have 40 or even more. We are not able to build the church we need. Yet we must build for the future of this fast growing part of the city. No part of the city is developing more rapidly than South Hot Springs. Our new church will be located in the heart of the best residence part of the city. We must build a house in keeping with the splendid residences around us. We have been assured assistance from many people of Hot Springs who are not members of Third Street Church.

This church is always doing the unexpected. We have never had so many glad surprises any where as here. They always come at a time and in a way that we are not looking for. Last year the Board voted to

give the pastor a check for \$100 for extra services rendered during the revival. This year with all the extra expense they could not see their way clear to do it. It was not lack of willingness, but lack of means. Friday evening we were at choir practice when Mrs. Doak and I were called to the phone. We thought strange that both of us were wanted. The parsonage was dark, but when we turned on the light we found two rooms full of people. The first thought was some one has come to get married. When I saw the familiar faces I knew we were mistaken. Then I saw the table was groaning under its load of all sorts of good things. Not until then had it even dawned on us that a pounding had come to the parsonage. I tried to express my appreciation; but, it was very poorly done. Then I thought perhaps I could express my appreciation better in prayer. After praying the thought came to me that perhaps some one else would like to say a word. Sure enough they did. Mrs. O. L. Riggsby had been chosen to speak in behalf of the church. She began by saying that the good women of Third Street Church wanted to make the pastor and his wife a little gift equally helpful to both. She said they first thought of giving us a fishing rod, but she said Mrs. Doak would not get to use it. Liberal things were mentioned, but none agreed upon. At last they decided to give us a box of cigars. She said we know that neither of you smoke, but you can give them to your friends. To our great surprise the box was full of one dollar bills rolled like cigars. When we counted them plus what we had received before there were just 100 of them. We were never more surprised in all our lives. We certainly do appreciate the \$100 and the donation, but best of all we appreciate the spirit of the gift: \$10 of the above amount was given by Mrs. Willie Roberts and her fine class of young ladies. We are going to try to make this the best year of our lives thus far. —F. P. Doak, P. C.

## PULASKI HEIGHTS CHURCH.

On Easter Sunday the Pulaski Heights Church closed its revival, one of the most successful, soul-rejoicing old-time revivals ever conducted on the Heights. The pastor, Rev. Fred G. Roebuck, did all the preaching and in his own characteristic way made believers of his church that the only way to have a real heart-felt and lasting revival is to get your hearts ready for the task and have one of your own.

Preparation was thoroughly made for the revival, prayer-meetings were held in all parts of the community several days prior to the beginning of the revival.

Two services were held daily for two weeks and every service was well attended, especially at the evening services the auditorium was filled to capacity and a part of the time to overflowing.

The revival was closed Easter Sunday when the pastor received 59 into the church, 35 on profession of faith and 24 by certificate and vows. This was a very beautiful service with a great sermon and splendid music by the choir.

During the first four and a half months of this Conference year there have been added to the Pulaski Heights Church 89 souls, mostly by profession of faith and only 4 members have been lost by removal from the city.

The revival spirit of the church is not dead in this great community church. The revival will continue and decisions will continue to be made for Jesus, indeed the revival has only begun. —Reporter.

## WISEMAN.

Our people at Wiseman have raised \$120 on parsonage. They have been for three years trying to build a parsonage for their preacher. They have spent about \$400 on it, and we believe they will finish it. They have a nice little parsonage, that is, it

**SORES** BOILS, CUTS and BURNS have been healed since 1820 with

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## PAINS ALL OVER

**Lady Says She Took Cardui and Never Saw Such Improvement—Was So Weak Couldn't Stand.**

Weathersby, Miss.—Mrs. James M. Hall, of this place, writes that she was "getting weaker all the time" when Cardui, the woman's tonic, was first brought to her attention. After she had taken Cardui a while, she writes that she "never did see such an improvement."

"I suffered all the time and had pains all over," says Mrs. Hall. "I was so weak I could not stand. My skin was cold and flabby. I did not have any color. I had always been a very active woman—used to outdoor exercise, walking and going where I pleased, and to get down, not able to get myself a drink, was indeed a hardship."

"Nothing seemed to help me, till I began on Cardui. The first bottle seemed to strengthen me, and I sent for five more. By the time I had taken these, I was on my feet, going around, doing my work, gained in health and strength."

"I took two more bottles, and I am well and strong. Can work my garden. I haven't had any more sickness."

Ask your druggist.

NC-165

**CARDUI**  
THE WOMAN'S TONIC

## BEFORE BABIES WERE BORN

**Mrs. Oswald Benefited by Taking Lydia E. Pinkham's Vegetable Compound**

Girardville, Pa.—"I took Lydia E. Pinkham's Vegetable Compound before my last two babies came. It keeps me in perfect health and I am on my feet getting meals and doing all my housework until an hour before the baby is born. A friend told me to take it and I have used ten bottles since I heard about it. I recommend the Vegetable Compound whenever I can. Just yesterday a friend was telling me how miserable she felt, and I said, 'If you start taking Lydia E. Pinkham's you will feel fine.' Now she is taking it." —Mrs. P. J. Oswald, Jr., 406 W. Ogden St., Girardville, Pa.

**Mrs. Nicola Paluzzi Says**

Mishawaka, Indiana.—"I took Lydia E. Pinkham's Vegetable Compound for weakness before my babies were born. I was weak and tired out all the time and it helped me. When I had inward inflammation the doctor treated me, but it did not help me, so I tried Lydia E. Pinkham's Sanative Wash and it helped me right away. I will always have your medicines." —Mrs. NICOLA PALUZZI, 415 E. Broadway, Mishawaka, Indiana.



will be when completed.

If the good people would say as St. Paul did, "I can do all things through him that strengtheneth me, we soon would have our parsonage finished. We also spent in the last month \$100 repairing the church. They have decided that God's house should be a nice house and we are proud they have decided that, and we pray that this may be a good year with us all. We hope that there will be a great ingathering of souls for the Master this year.

We are proud to say that several of our people are taking the Methodist. We have 24 taking it and we are still working to get it into other homes.—Luther Love, P. C.

#### LAMAR.

Just to let you know that we are alive, give us room to mention a few things that show we are warm and full of vitality.

One of the first things to happen to start the mercury in our thermometer rising was the rousing visit paid us a few weeks ago by the business manager of the Arkansas Methodist, the initials of whose name are Rev. J. C. Glenn. We know he is rousing because he succeeded in putting the paper in every Methodist home represented in our church.


The second rise in temperature was caused by the pre-Easter revival conducted by our pastor, Rev. W. J. Spicer, who preached every sermon. The revival closed on Easter Sun-

**TIRED EYES** Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

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At the first indication of urinary troubles treatment should be taken. If the trouble be acute try Bond's Kidney and Bladder Remedy. This combination is a prescription intended solely for the urinary organs, not a "cure all." Its mild and soothing effects are usually felt within a few hours. Bond's Kidney and Bladder Remedy is especially recommended for pains in the back, frequent urination, highly colored urine and the elderly people who must get up at night. Price 60c and \$1.20 at your druggists or sent prepaid by BOND'S PHARMACY CO., Little Rock, Ark.

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day and resulted in twenty-one additions to the church, twelve of whom were received on profession of faith.

The various departments of the church were enriched and enlivened, the time being at a very appropriate season of the year in which to stress the value of new life.

The Epworth League gave a very interesting anniversary program at the evening hour on Easter Sunday.

The third pressure that was put on the mercury was caused by the very interesting visits on April 19, by Rev. J. J. Galloway, executive secretary of Henderson-Brown College, who delivered a very forceful and inspiring message at the eleven o'clock hour and Miss Vivian Clerget of Morrilton who is District Secretary of our Epworth League and who made a very interesting and "peppy" talk to our Leaguers.

By the passing of spring we hope to reduce our temperature to about normal.—Reporter.

#### LITTLE ROCK DISTRICT CONFERENCE.

On Tuesday evening, at 8 o'clock, April 21, Rev. R. R. Moore delivered a wonderful message which opened up the minds and hearts of all present for the work that was to follow the next two days. Bro. Moore gave us a helpful sermon of the Gospel.

Dr. E. R. Steel, our Presiding Elder, in opening the Fifty-Seventh Session of the Little Rock District Conference, sounded a note that vibrated throughout the entire session. By the reports of the pastors on the general state of the Church it seems that Zion is moving steadily on. There was not a note of indifference or of pessimism throughout the Conference. The speeches of the connectional men were all of a high order. The Conference, as always, enjoyed supremely the great message that Dr. Stonewall Anderson brought us on the great values derived by seeking first the Kingdom of God. In the afternoon this same worthy speaker pointed out in a devotional way the benefits to be had by a "Unified Methodism" throughout the United States of America.

The three great messages delivered to this session in the last night and closing day we shall speak of by the order in which they came. Namely: Rev. Francis Asbury Buddin, of Asbury Church, led us into such touch with that "Great Cloud of Witnesses" that we went away truly rejoicing that we had heard a great man of God. Rev. F. G. Roebuck, of Pulaski Heights, pictured in a matchless way the Christ that is altogether worthy of our devotion. Every heart was strangely warmed. Mrs. E. R. Steel led us in a heart-searching service that opened up before us the limitless power of a life that would dare to live the principles and ideals of Christ. Mrs. Steel typed the session for the last day. The report on the Spiritual State of the Church led many of the members to speak forth from their hearts words of helpfulness, freighted with spiritual worth.

Every pastor was present and an unusually large number of lay delegates. The fifty-eighth session of the District Conference will meet with the church at Asbury next Spring. We were entertained in a gracious manner, which is peculiar to Mabelvale and Rev. and Mrs. Jordan. Many old men (if there were any there) said that this conference belonged with their "best" Conferences. The Spirit of God was truly present.—A. J. Christie, Secretary.

#### A WORTH WHILE BULLETIN.

Rev. J. E. Lark of Heber Springs continues to edit a "worth-while" bulletin. Mr. James Mitchell prepared the material for the front page of the Easter number. It is a most inspiring and beautiful article. The pastor closed a remarkable pre-Easter campaign. A large class was received into the Church on the 12th.—Ass't Ed.



#### NEWARK'S NEW PASTOR.

Rev. W. M. Edwards.

Mr. John Parks Almond, one of Arkansas' best architects, and a loyal Methodist, furnished the Methodist with a drawing of the new Newark church. The church which is shown in this issue is going to be, when completed, one of the most beautiful edifices to be found in any town twice the size of Newark. It is the gift of

one fine layman, Mr. Edwards, to the Methodists of Newark.

The live-wire pastor, whose name is (W. M.) Edwards also, is privileged to have a part in the great enterprise. He is director-general. Under Rev. W. M. Edwards' leadership, Newark and Umsted Memorial, East Newport, are making remarkable progress. Both pastor and people are happy and active in the work of the Kingdom.

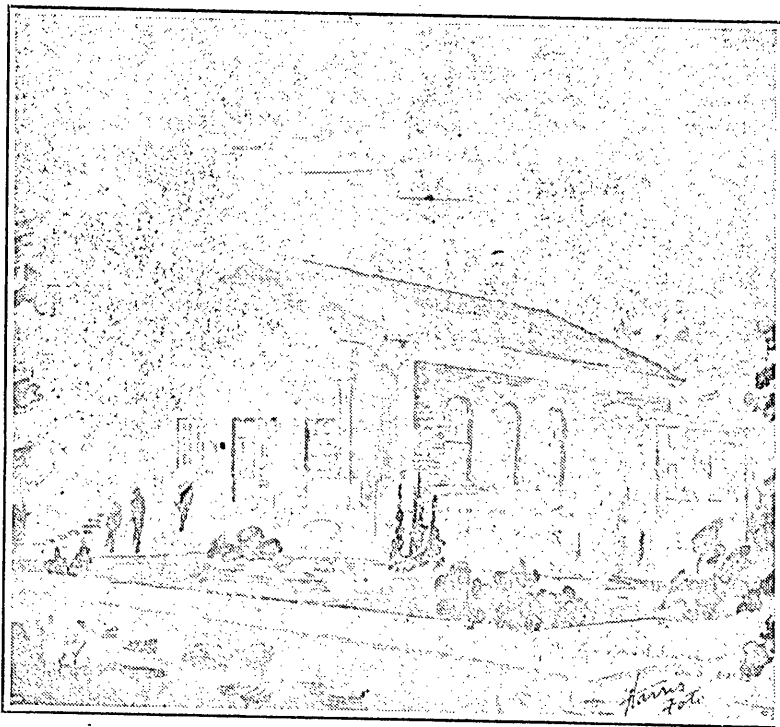
#### That 100 per cent List.

Rev. W. M. Edwards has also promised to do another fine thing. He writes us that a 100 per cent list will be forthcoming. Bro. Edwards is going to be "in class" with Rev. F. A. Lark, Newport, and Rev. R. E. L. Bearden, Batesville, who are now members of our "Honor Roll."—Ass't Ed.

#### "AND HE DID! !"

True to his promise, and before we went to press, Rev. W. M. Edwards authorized us to place his 100 per cent list on our subscription book. "And he did," is correct and proper. Thank you Bro. (W. M.) Edwards and Newark Methodists.

We are confident that this good pastor will have a great year at Newark. For he has employed a fine assistant pastor—the Arkansas Methodist.—Ass't Ed.



The above is taken from Architect John P. Almond's perspective. It is the new church being erected at Newark by Mr. Edwards, a loyal and generous layman, in memory of his sainted daughter. It is a gift to Methodism and Newark Methodists. This church, when completed, will be adequate for all church needs for the next half century at Newark. It will be modern in every respect and thoroughly adapted to the improved Sunday school program.

Rev. W. M. Edwards is pastor. And, by the way, W. M. is "making things hum up Newark and East Newport way." They all love him. Bro. Edwards is the Methodist's loyal friend and a live-wire preacher-pastor-evangelist.

Friend Edwards edits one of the many interesting bulletins that come to our desk regularly. He is now publishing a series of articles weekly on "Why I Am a Methodist." It is a very interesting bulletin, indeed.—Ass't. Ed.

#### BOARDERS WANTED

FOR SUMMER NORMAL  
STATE TEACHERS COLLEGE

**Conway, Arkansas**

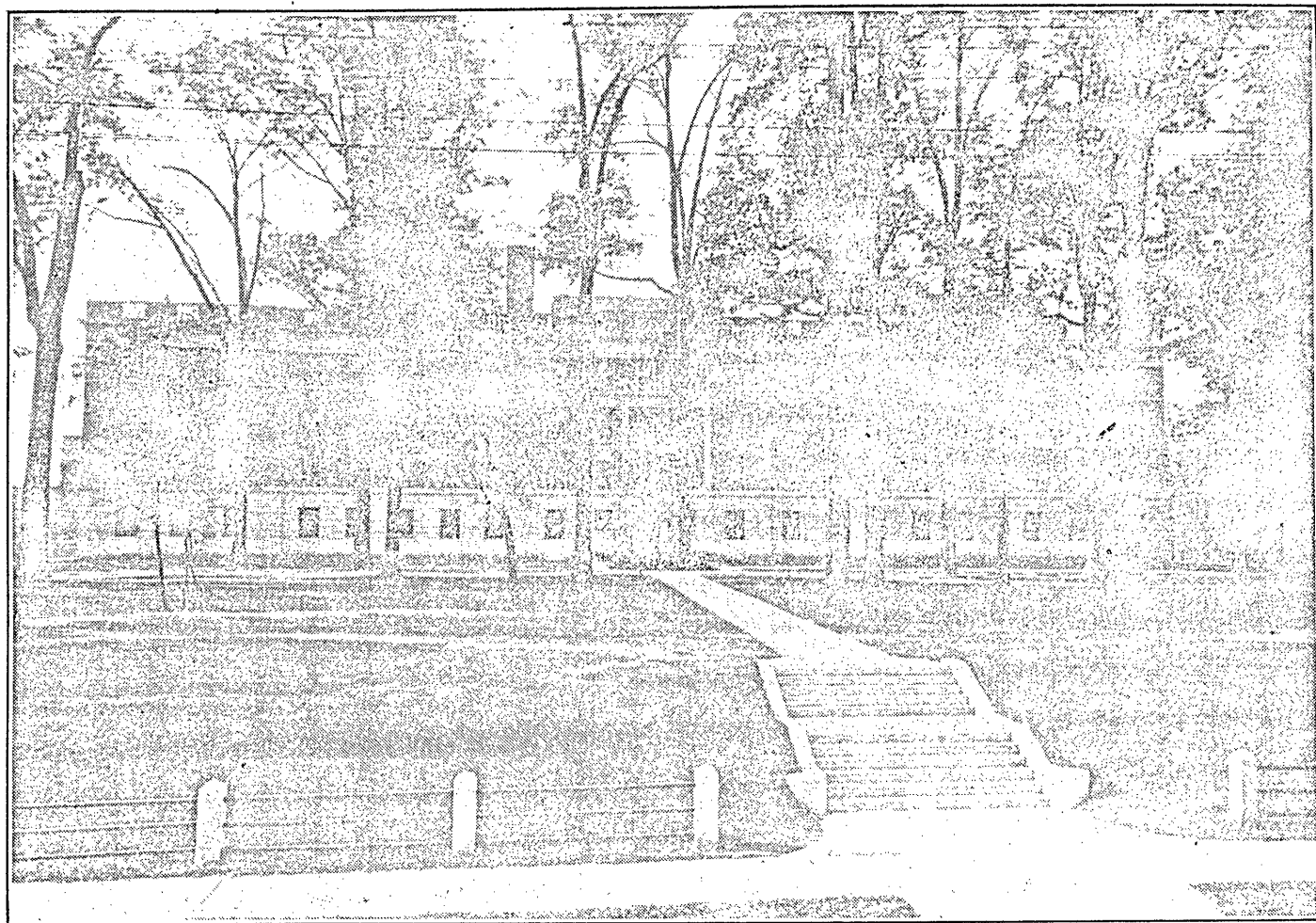
ENTIRE TERM, \$32.00.  
MRS. CLAUD COFFELT

ONE PRICE

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NO COMMISSION

MEMPHIS—LITTLE ROCK—NASHVILLE



# Methodist Hospital

1265 Union Avenue  
MEMPHIS, TENNESSEE

The Methodist Hospital, located in the city of Memphis, Tenn., is the property of the Methodists of the North Arkansas, Memphis and North Mississippi Conferences.

The building is fire-proof. It is most ideally situated, being in the midst of a grove of old forest trees on a 4 1-2 acre lot. Set back 240 feet from the street in a restful, attractive location insures almost complete quietness.

The equipment is up-to-date and the best that science has devised or that money can buy.

The atmosphere of the Hospital is exceedingly homelike. The patient's rooms are very attractive with their tinted walls, dark-colored furniture, double fireproof shades, soft draperies and hot and cold running water. Nothing has been left undone for the comfort of the patient.

## MEMORIAL ROOM CONTEST.

The month of May, 1925, has been set apart, by official action of the three Conferences owning the Hospital, for a Memorial Room Contest. The week of May 17-24 has been designated as Memorial Room Week.

A bronze plate, 3 1-2 by 12 inches, properly inscribed, has been prepared for each District in each Conference.

## THE OBJECT OF THE CONTEST.

FIRST:—To see which District in each Conference will get its Memorial Room Plate on the door of a Memorial Room in OUR HOSPITAL, before the other Districts of the Conference do.

SECOND:—To see which Conference will get all of its Memorial Room Plates on before the other Conferences do.

The North Mississippi Conference is boasting that they are going to beat the North Arkansas Conference in this worthy Contest.

Are U willing for North Mississippi to beat North Arkansas?

THEN, SAY IT WITH DOLLARS during Memorial Room Week, May 17-24.

Yours for success,

**HOSPITAL BOARD,**  
North Arkansas Conference,

GEORGE W. PYLES, Chairman.



## HON. J. S. EWALT'S LETTER.

According to promise we visited our Church at Lincoln Sunday; found Bro. Martin hard at work teaching Sunday School Class of men; fine class, and a good Sunday School.

Bro. Martin thinks he will soon be able to put Lincoln on the "Honor Roll" with 100 per cent for the Arkansas Methodist. We spent only a short time with Bro. Martin and drove back to Prairie Grove; dropped in on Rev. Charley Sherman.

I would like to make some of the Circuits during the Summer season, I am persuaded to believe the Mission places is where we should give much time and attention. Since trying to represent our Church paper, the Arkansas Methodist, I am fully convinced as to the importance of putting our church paper in the home and hand and mind of our Methodist people.

I find so many of our "so-called" leaders of our churches who do not read our Literature. The question comes to me, how can they be well posted Methodists without information?

Bro. Martin was very nice and kind to me; invited me to come back May 10. Bro. Sherman asked me to be with him when it was possible for me to do so. I enjoy the work we are trying to do. The question with me is, are we doing any good for our people, and are we serving God acceptably?

In Springdale we are in the midst of what looks to be a great revival. Rev. A. T. Ronk is doing the preaching, large crowds in attendance; much interest being manifested.—J. S. Ewalt.

## A GOOD LETTER FROM A LIVE-WIRE LAYMAN.

Have been thinking I would write for some time and tell about the phenomenal success I have had with the Sunday School since I took charge in December. For the previous quarter before I took charge I found that the average attendance was 70. The first quarter of this year showed a substantial increase even though we had three very rainy Sundays in the quarter. I do not remember just what the figures were. Last Sunday I had 183 out and for the past six Sundays, with one rainy Sunday when we had only 40 present, we have had better than 125 average attendance. Have made arrangements to start Monday on fixing some Sunday School rooms in the basement which I think will help us out to a great extent.

The increase mentioned above has been with the older folks, and, while the Primary Department has increased to a certain extent, the main increase has been in the Senior and Adult Departments. The boys class which I taught for so long now has an enrollment of 25 and an average attendance of 20 or more and the girls class of the same age is right along in line. I have a little contest on between these two classes and much interest is being manifested. My first new class or rather the first class that I organized was the "Young Married Folks" class. Rev. J. L. Leonard is teaching the class and we have about 30 enrolled in the class and an attendance of 15 to 20. I am now organizing another Young Folks class and it looks as if we will have

fine luck with it; just started last Sunday. I have found out that people like to be invited out to Sunday School, and I am trying to impress on my teachers the necessity of seeing after their pupils and getting them out to Sunday School. I also try to impress on the whole school the idea to invite people out, telling them that they need not be afraid to invite one out, for if we have not a place to put them we will make one. —Fred Gantt, Foreman, Ark.

## PANGBURN HIGH SCHOOL

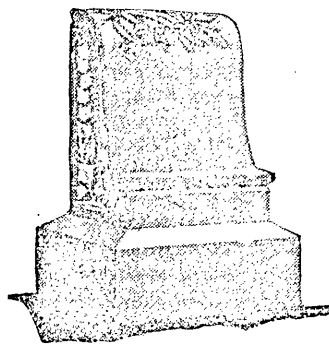
Prof. Charles C. Snapp is principal of the Pangburn High School. Associated with him are Mrs. Troy Butler and Miss Mary Holmes. The enrollment is 150. The teachers in the grammar school are Miss Hanna Terry, Mrs. C. C. Snapp, Misses Willie Compton, Pearl Gay and Hattie Anderson. The enrollment in the grammar school is 200. Mrs. B. I. Killett has charge of the music department in both schools. Beginning with the 1925-26 scholastic year Principal Snapp announces that they will have a Smith-Hughes man. The board also states that they will inaugurate a domestic science department. All of the teachers have been re-elected for another year.

REV. B. C. FEW AND EARLE  
SEND IN 100 PER CENT  
LIST

The associate editor availed himself of the opportunity to visit Rev. B. C. Few, Earle's affable pastor, for just a few hours Monday, April 20. Brother Few was kind enough to motor to Parkin in his new Ford sedan and carry me to the splendid parsonage home at Earle. I regret exceedingly that we were unable to secure a picture of the parsonage for this week's issue as we had anticipated. The parsonage is located on the best residential street at Earle. It is one of the most comfortable parsonage homes to be found in a town twice the size of Earle. It has hardwood floors throughout and is adequately and beautifully furnished.

It was a genuine pleasure to have even a brief visit with Brother and Sister Few. I know of no finer or more choice family in the state than the Fews. I was privileged to be the pastor of Sister Few's mother several years ago. Sister Patterson is one of the most consecrated and sweet spirited women I ever knew. My association within the past three years with Brother Few has been most intimate. For these reasons I felt very much like I was visiting relatives. At some time during the next few months I am expecting to visit Earle on Sunday when I will have an opportunity to attend services and meet Brother Few's royal and loyal members.

Well, I started out to state that Brother Few and Earle are now on the honor roll. That is, every Methodist home in Earle now receives the Arkansas Methodist. However, I felt inclined to make the foregoing remarks. I appreciate most heartily Brother Few's splendid support. Both he and his scholarly father, Dr. B. A. Few of Smackover, now occupy seats of honor in the Arkansas Methodist assembly. I trust that Earle Methodism will read and appreciate the Arkansas Methodist. This is heroic on the part of Brother Few. I am sure that no other town in Arkansas has been hit quite as hard as Earle during the past eighteen months. In December, 1923, they had a bank failure which involved about \$540,000. In December, 1924, the second and only bank left in Earle failed. The loss that time totaled \$650,000. Notwithstanding these sore and trying financial reverses Earle Methodism has not taken a backward step. They do not propose to retreat or withdraw. The fact that they are sending in a 100 per cent list to the Arkansas Methodist is indicative of the splendid spirit that Brother Few and his people possess. Under these conditions I appreciate all the more their hearty co-operation.—Assistant Editor.

A Whale of Difference  
Between Tombstones and Memorials

Agents make good money selling Coggins Memorials. Liberal Commissions. Give reference when writing, then look us up in any commercial rating book, and we can get together immediately. Try it; you will be astonished how easily our memorials sell. Write for confidential contract and full particulars immediately.

## Coggins Marble Company

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## Camp Sequoyah For Girls

Situated on beautiful Mt. Sequoyah, Fayetteville, Ark.,  
"Gateway of the Ozarks."

Horseback riding, mountain climbing, water sports, arts and crafts, dramatics, tutoring. Experienced dietitian. Careful chaperonage. Illustrated booklet.

MRS. MARK N. TERRELL, Director

216 W. Mulberry St.,

Sherman, Texas

After June 1st, Camp Sequoyah, Fayetteville, Ark.

## A BOARDING HOME FOR STATE NORMAL STUDENTS

Modern Conveniences

3 Blocks East Administration Building.

## RATES

Entire Summer Term (8 wks.) \$32.00

Write for Reservations

Summer Term Begins June 8th.

MRS. CLAUD COFFELT,  
Conway, Arkansas

## FINANCIAL STATEMENT OF THE

## Arkansas Methodist

At Close of Business April 10, 1925.

## BILLS PAYABLE

Peerless Eng. Co. ....	\$ 6.30	\$ 6.30
Western Newspaper Union .....	974.09	974.09
Grand Total		\$980.39

## BILLS RECEIVABLE

Advertising—

Lamar & Barton, Agents .....	\$ 65.30	
Local and Connectional .....	228.00	
Jacobs & Co. ....	602.00	895.30
SUBSCRIPTION ACCOUNTS .....	1780.45	\$1780.45
(Club Plan)		

## CONFERENCE BOARDS

L. R. S. S. Bd. ....	\$435.00	
L. R. Bd. of Finance .....	350.00	
Bd. Education, N. A. ....	500.00	
N. A. Bd. of Finance .....	350.00	
W. M. S., N. A. ....	300.00	\$1935.00
Cash on Hand .....		\$ 50.86
Grand Total		\$4671.61

(Signed) ANNIE WINBURNE, Treasurer

With your co-operation we will maintain this fine record  
ARKANSAS METHODIST COMMISSION

New Strength and  
Energy For the  
Weak and Aged

To be strong, vigorous and active you must have plenty of good, rich, red blood of the kind that organic iron—Nuxated Iron—helps make. Nuxated Iron is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron. Over 4,000,000 people annually are using Nuxated Iron. It quickly helps make rich red blood, revitalizes worn-out, exhausted nerves and gives new strength and energy. At all druggists. Beware of substitutes. Always insist on having genuine

**NUXATED IRON**  
For Red Blood, Strength and Endurance

# 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

THERE are blue rooms, red rooms, dark rooms—yes, and counting rooms. The accompanying picture shows a corner of the large room occupied by the Special Effort Department. It is the place where all the money paid on quotas is received and credited to the various Charges paying it. In a single year \$1,275,000 has paused here just long enough to tell where it came from, before going on to the Board of Finance for investment.

## Five Tubs and 17,000 Accounts

Notice the steel containers on rollers. Perhaps you would not call them tubs, but we do. They hold the card accounts of the Annual Conferences, Districts, Charges, and individual churches of the Charges—more than 17,000 in all. How would you like to keep so many accounts, knowing that expert auditors will check up on you once each year? But these card accounts of the Forgotten Man's business are quite comfy, thank you, for the searching eye of the examiners has approved them with a clean bill of health. If a bishop should walk in and ask what the Conferences in his Episcopal District have paid to date, in four bats of an eye he would have it. For a presiding elder's District—same thing, except in one eye-bat. Likewise for a pastor of a Circuit or of a Station. O, if it were only as easy to get the money to come in as it is to count and credit it correctly, what fun the Special Effort would be. But, alas! If some pastors should walk in and say: "How much have our Charges paid on their quotas to date?" I would take the cards concerned from their places and answer: "Nothing, brothers, nothing!" A pastor who expects to be a claimant of this Fund some day, ought not to allow his Charge to be in the blank on those cards this day.

## A Machine Almost Human

See the small machine to the right, near the wall? It is a Burroughs, built especially for posting the Special Effort accounts. It can date, add, subtract, multiply—and a lot of other things. It runs by electricity. The operator can post a thousand accounts with it in one day. When it gets through with a posting, there is nothing left to be recorded except the color of the remitter's hair. It is a glutton for work. Occasionally I go into the room and find it idle. I say, "Why the loafing?" It says: "Don't lecture me, for I am already utterly miserable. Nothing pleases me more than to make the record of quotas being paid, but when the payments do not come in I just sit here all alone and so ashamed I could die. Why don't you get after those 6,500 pastors and urge them to send payments on their quotas, so I can keep busy?" And I answer: "I never thought of that! Maybe I will—soon." Just think of the audacity of one little machine throwing off on the mighty arms of Southern Methodist pastors like that! Come on, boys, let us feed it quota so fast that it can never have a moment to complain against us again.

## When You Wrote or Didn't Write

Over in the far-right-hand corner of the room are the letter files. Every Conference, District, Station, Circuit, and church has a folder. If you ever wrote to us, wired us, or phoned us, we have a record of it in these files. Thousands of letters are housed there, but we can lay our hands upon yours in ten seconds. I never visit these files without a feeling of sadness, because I am reminded of urgent letters I have written many of you that you never answered. The files hold tightly the carbons of my letters to you, but nothing in reply from you. A one-sided correspondence is a dull thing. It takes the heart out of the fellow doing the writing. I try to answer every letter I receive with due courtesy, but some of those I write never get a grunt in reply. The Board of Finance does not write letters until it seems necessary and, when it does, answers are expected. Some of the letters in those files are long explanations of how impossible it was to raise the quota—I read them once. Some of those letters are glowing reports of notable

victories in raising the quota—I memorized them. Some of those letters tell how gloriously the thing was done notwithstanding seeming unsurmountable obstacles—I published them so that the boys in hard places may be encouraged to try.

## Three Young Women In the Midst

Caring for the great amount of business coming to the Special Effort Department, are just three young women. They are thoroughly trained in every detail of the work, and they are able to follow the system perfectly. The rent for the room and the salaries of the



employees amounts to a total of less than \$500 per month. Surely this should prove how economically this special department is being conducted. And it should inspire the Church to a most liberal response for the cause. What a tragedy it would be, if after all this organization and equipment the Church should not do for her Forgotten Man what she has promised. Every pastor should feel the urge of the matter and not allow anything to block the movement in his Charge. Our 6,500 pastors have in their hands the success of this task. They can carry through to glorious completion by unswerving loyalty to the cause, or by half-hearted cooperation and indifference they can poison the thing to certain death. What can we think of ourselves hereafter, if we prove unfaithful to our solemn promises now? What will the history of the Church for this period say about us? Come, let us with fresh courage and renewed vows throw ourselves into the Special Effort with greater abandon than ever. Get that quota now, and send the money to the Board without delay. The present call of Spring to everything that has a spark of life, is not more appealing than the call of the Conference Claimants to those of us who care! May the call of the Forgotten Man secure from us a response as beautiful as roses in June.

**The Endowment Dollar Goes Investing Annually and Returns  
Leading Six Pennies by the Hand**