

# 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. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, FEBRUARY 4, 1926.

No. 5.

## PUNGENT PARAGRAPHS.

When you discredit your competitor to promote yourself, you adopt the devil's own policy.

You may feed and fatten your flesh while you starve and swindle your soul.

If you would bear the consecrated Cross, you must cross the bridge of consecration.

Procrastination may be the thief of time, but sin is the embezzler of eternity.

If some old dogs could be kept from learning new tricks, they might miss much matured mischief.

While one part of humanity is passing from death into everlasting life, another part is passing from life into eternal death.

It is easier to send money to save the heathen across the sea than it is to visit the heathen across the way, but financing foreign fields strengthens the heart to help the heathen at home.

## THE POWER OF HIS PRESENCE.

We may go into the presence of our God sinful, sorrowful, and repentant, and come out cleansed, happy and hopeful. We may stand in his presence burdened and bound, but, trusting Him, we lose our load and our bands are loosed. The earth may be parched and thirsty, but his showers refresh and satisfy. We may kneel in darkness of doubt, and arise in the sunlight of his love as revealed in Christ. His presence imparts power. Then why should we be weak? His power is ever present. Then why should we be overcome? His courage may be ours. Then why should we be anxious and fearful about the morrow? Let us, therefore enter the chamber of prayer and in his presence be endued with his power!

## TRY IT BEFORE YOU DENY IT.

Try what? Early collections. It will pay. It works.

The preacher who puts off taking collections for the claims, gets in his own way. He is trying to collect for the church when the stewards are trying to collect for him; consequently there is rivalry in collections, and both suffer. If the preacher collects the claims during the first quarter, he is out of the way of the stewards when they are collecting for him during the last quarter, and both gain. If the stewards see that the pastor is diligent about the collection of the claims, they will profit by his example and be more diligent in collecting for him.

If the stewards realize that the pastor is unselfishly trying to get the money for the benevolences, it will cause them to be more unselfish in their efforts to pay him. If they find him always selfishly seeking his own salary, they will selfishly be tempted to withhold. Unselfishness begets unselfishness. Selfishness provokes selfishness. Like pastor, like stewards.

If the members know that the pastor is determined to collect the claims in full, they will decide that they must be equally in earnest to pay him in full. Like pastor, like members.

It will pay the pastor to say at the beginning of the year that he feels responsible for the full collection of the claims and preach about stewardship when the members cannot suspect him of any ulterior motive. When he preaches about stewardship while his own salary is behind he may be accused of having in view his own salary.

It is barely possible that in a few cases there are people so stingy and heartless that they will let a faithful preacher starve, but these cases are rare. If a preacher knows that his people are so hardened that they will let him suffer when he has been faithful, he knows that they are not interested in the cause he represents.

If the preacher gets his claims out of the way early, he will be in fine condition to visit and hold his revival. He will have a good conscience and can preach with more vigor and effectiveness. He will not have the fear of failure.

Whether the preacher actually collects the

AND OF HIS FULNESS HAVE ALL WE RECEIVED, AND GRACE FOR GRACE. FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.  
—John 1:16-17.

claims, or simply co-operates with the stewards in collecting, he should feel that he is responsible for creating a spirit that recognizes God's claims upon the wealth of his members. If he fails to create in the members a sense of stewardship for the use of their money, he has sadly failed in a great part of his ministry. Something is wrong if Christians do not pay, and it is the preacher's duty to get them right.

If the preacher has allowed three-quarters to pass and has said and done nothing towards securing his claims, can he honestly say at conference that he has done his whole duty? We recognize the fact that occasionally there are circumstances that make it practically impossible for the people to pay in full, and then no one is to blame. But the preacher should be sure that he has done his best, and he cannot be sure of that unless he began to work for the full amount at the beginning of the year.

The assessments are not too much. Of course, they may sometimes be out of proportion when compared with the assessments of other charges; but they are not too much when viewed in the clear light of responsibility for what we have. Our people as a whole are wealthy. There is not a pastoral charge in which the members do not spend for useless and hurtful things more than the whole amount of the assessment. The causes represented in the claims need every dollar and more. They are all worthy, and the assessments were made as light as the conscience of the administrators would permit. The people have the money. Let us get it for God. Let us begin at the beginning, and say that it must be paid. It will be. Try it before you dispute it.

## WISE WORDS ABOUT WOODS.

In a recent address, former Governor F. O. Lowden, of Illinois, who owns much land in our state and is a great friend of the farmer, said: "A half century ago we lived as though there were no limit to either our forests or the fertility of our soil. We lived as though every opening just a little further west would ever have new virgin fields and new primeval forests. Now, lately, we have discovered, much more rapidly than anyone anticipated, that these virgin resources have been exhausted. I sometimes think that we go on living, not with the delusion of our progenitors, but as though the world were coming to an end when we are dead."

Then he added some very practical advice which would apply to the farms of Arkansas as well as to those of other states: "If a group of men one hundred years ago had had the vision of those men who have organized the forestry movement, those lands which today are a burden upon the state and a challenge to the state government would be the best asset of each of these states. . . . There is another thought that, from a practical standpoint, I can say a word upon, and that is the possibility of extending this forestry movement upon the farms of America. We live in the most fertile valley in all the civilized world. Yet there is hardly a farm in Illinois or Iowa, or in any of these Mississippi Valley States, that has not today a few acres of land which are thought not good enough to cultivate and which might well be devoted to the planting of trees. . . . The Census discloses the fact that there are 230,000,000 acres upon the farms of America which are classified as waste and unimproved lands. Much of these, by all odds the larger part, could be devoted to the planting of trees, and if through the influence of the organizations which are arousing public interest up-

on this great subject, we could only bring home to the people upon these millions of farms the part they can take in this work, we could solve for a generation or two this important forestry problem."

Governor Lowden gave an account of some very profitable tree-planting on a barren ridge on his Illinois farm. It is live subject, and ought to be carefully considered by our Arkansas farmers.

## THE BUFFALO ISLAND COUNTRY.

When originally called an "island," the country embracing the eastern part of Craighead County, part of Mississippi and Poinsett Counties and a corner on Southeast Missouri, bounded by the St. Francis River and Sunken Lands, various smaller streams and lakes and swamps, was probably a "small body of land entirely surrounded by water." Today, after the digging of many drainage ditches, thus lowering the water level, it is doubtful whether Buffalo Island is always "entirely surrounded by water." It is almost perfectly level, only a few feet above high water, and the soil is rich alluvial all the way down. Once covered with a magnificent forest, it is now almost wholly cleared and in cultivation. Enough sand is in the soil to make it work easy, and since the trees have been removed, the wind is blowing sand from the little ridges over the fields, often to the injury of the soil. It would pay the farmers to leave or plant trees as wind-breaks to protect the fields from the drifting sand. Practically all of the farms produce cotton, but now there is a disposition among the farmers to raise more corn, and cantaloupes, radishes and spinach. Of course, one of the drawbacks is large plantations farmed principally by tenants, thus making a shifting and more or less irresponsible population. However, there are practically no negroes, and that is favorable to better development.

Called to assist him in his circulation campaign by Rev. A. L. Riggs, the courageous and efficient pastor of Monette Circuit, I arrived in Monette at dusk last Saturday, and after supper in the parsonage, I accompanied him to Bibb's Chapel, four miles west, and preached on "Christian Literature." Sunday morning we went to Black Oak, five miles south, attended Sunday School, and had preaching. At 3 p. m. we were at Macey, four miles north, but on account of rain the congregation at the preaching service was small. At night I preached at Monette. It was a "Fifth Sunday" and as the Baptists had a "Fifth Sunday meeting" and all of the other denominations had something special, we did not have a large crowd. We were greatly indebted to Mr. P. A. Honnell, a faithful layman who gave us safe carriage in his car to the three country churches. He is a son of the late Rev. J. W. Honnell, who was on honored itinerant in Mississippi for fifty-six years. Usually Bro. Riggs, who is young and vigorous, walks to his country appointments, but was willing to ride with his visitor.

Monette is a substantial town of some 1200 population with strong business houses, a good public school building, and several churches, about half way between Leachville and Lake City. Our people, 180 strong, have a nice frame church and a comfortable parsonage, and are among the most prosperous in the community. The chairman of the board is Mr. C. E. Brown. Dr. I. W. Ellis is the capable superintendent of a flourishing Sunday School. In Mrs. C. L. Anderson the active Woman's Missionary Society has a fine president. Miss Beatrice Blankenship presides over an excellent Young Women's Society, and Mrs. G. W. Majors is the superintendent of a live Junior Society. Bro. Riggs has great confidence in the future of this church, and thinks it may soon be a full station. Its membership is growing and many are enterprising and aggressive.

At Macey is a good frame building and the membership is 125. This is a fine rural community, and under the leadership of Superintendent J. T. (Continued on Page 2, Col. 3.)

# THE ARKANSAS METHODIST

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## PERSONAL AND OTHER ITEMS.

We have received a copy of the bulletin of our church at Beebe which has resumed publication after several months suspension.

Married at the home of the bride in Ward January 23, Rev. J. M. Fryar officiating, Miss Lois Wilson and Mr. Walter R. Phillips of Little Rock.

Rev. C. B. Davis of Fountain Hill was a caller at the Methodist office Tuesday afternoon. He reports his work starting off well and everything in fine shape.

Presiding Elder F. M. Tolleson announces that the Ft. Smith District Conference will meet at Alma April 14-16. It will open at 9 a. m. and Rev. L. E. Conkin will preach the opening sermon at 11.

With approximately 1,500 students enrolled the University of Arkansas has the largest enrollment in its history. The prospect of soon having two new buildings to cost some \$300,000 each, infuses new spirit in the institution.

Following a course which has been found necessary by many American universities during recent years, the University of Chicago will on July 1 increase its tuition charges to undergraduates from \$75 a quarter to \$90 a quarter.

A new charge has been organized in Helena District since Conference, Round Pond and Heth, on the Rock Island between Forrest City and Memphis. Rev. James Randle, a fine young man and a student in the Presbyterian College at Memphis, is in charge.

As the editor was passing through Hoxie on his return Monday from Monette he had opportunity to have a pleasant visit with Rev. D. C. Holman, the pastor. He is in good spirits and reports a good beginning and fine prospects for the year at that good church.

Presiding Elder J. A. Womack announces that the Fayetteville District Conference will convene at Eureka Springs the morning of March 24 and will continue two days. He reports all pastors hard at work. Special missionary offerings are being taken and all other interests are receiving due attention.

Mrs. F. M. Williams, the gifted and active Missionary Society worker of Hot Springs, recently read in Central Church, of which she is a wonderfully useful member, a beautiful and illuminating paper on "Shall We Know Each Other in Heaven."

Intelligence comes that the evangelistic services conducted at Henderson-Brown College, Jan. 24-31, by Rev. Paul W. Quillian of Camden, made a deep impression upon the students. It is believed that the level of the thought and life has been definitely raised. Six students joined the church.

Rev. W. F. Evans, the cheerful and optimistic superannuate of Marianna, while visiting his brother in this city, called Tuesday. He represents the Methodist Benevolent Association and a building and loan association, and manages to keep very busy and looks unusually well.

Presiding Elder J. A. Henderson announces that Pine Bluff District Conference will convene at Carr Memorial at 7:30 p. m. April 29 and run till May 1. Dr. James Thomas will preach the opening sermon. Bro. Henderson called Tuesday and reports everything moving off well in his district.

Official announcement is just made of the Winter Quarter attendance at the University of Chicago, up to January 16. A striking feature of the attendance is that graduate students number just half of the undergraduate. The total for the University is 7,385, of which number 2,404 are graduate students.

Presiding Elder W. A. Lindsey announces that the Batesville District Conference will be held at Newark April 7-8. He reports that Dr. H. Hanesworth, assisted by Rev. W. M. Edwards and Rev. A. M. Hutton, recently closed a meeting at Cushman with 72 conversions and reclamations and 64 additions to the church.

Rev. Ralph E. Nollner, executive secretary of the Methodist Young People's Convention, announces that the Proceedings will be ready in February and will be sent without charge to all delegates. Extra copies will be for sale at \$1 a copy. Address orders to Rev. R. E. Nollner, 810 Broadway, Nashville, Tenn.

The editor has just been notified by the secretary of the National Conference on Outdoor Recreation of his election to membership on the executive committee of that body. Hon. Chauncey J. Hamlin of New York is chairman of the committee. The object of this organization is to increase proper interest in outdoor life.

Last week we announced that Rev. J. C. Glenn, the business manager and assistant editor of this paper, had just submitted to an operation for appendicitis. For three days he suffered greatly, but he is now practically free from pain and rapidly improving. However, it is probable that it will be two weeks before he can take up his regular work.

Rev. Paul W. Quillian of Camden writes us as follows: "Our collection for the mission fund was taken last Sunday and an offering of \$1,250 in cash was made. Thirty-seven members have been received since conference. With the fine assistance of Miss Sue Medlock the work of the church here seems to be moving forward in good shape."

The greatest need of science today is not the invention of a light motor to use the sun's rays for energy or power; its greatest need is a renaissance of character among the people of this distracted earth; a renaissance of that quality of character which recognizes obligations as an honest man recognizes his debts, and of the quality of faith that gives us the desire and the courage to help instead of to hide. We seem to have sloughed off these attributes shortly after the armistice, and they have become too scarce for the health of any civilized nation.—Ellwood Hendrick.

The first session of Duke University under the new name and organization began on September 23. The enrollment for the year is reported at 1350 students. Of this number approximately 300 are young women. The University opened with a great building program under way. Eleven new buildings are already under construction at a contract cost of \$4,000,000, all to be completed by January 1, 1927. This building scheme is under way on the old campus of the University, and when completed will house the college for women of Duke University. In the meantime a new campus of 4,000 acres has been purchased, is now under survey of the landscape architects, and will be the site of the building of the new university, the college for men, and the various graduate schools.

The Richmond, Virginia, newspapers have given generous columns of praise and description to the recent convention of the colored Elks in that city. The convention was enormous—larger than Richmond's total colored population. These thousands were housed, entertained, fed, and the convention itself conducted without a single hitch. The Richmond Times-Dispatch spoke with special approval of the organizing capacity of M. A. Norrell, which "put to shame all previous arrangements for any convention ever held in Richmond by white or colored people." No strain in friendly relations was reported. During the great parade white people with houses on the line of march gave up porches and windows to the relatives and friends of the paraders. The concert, at which the four leading bands competed for honors, was crowded with a mixed audience. There was no race disorder, no friction, no rudeness reported from Richmond during the convention. If the city prided itself a little noisily on its successful adventure in friendly race relations, if a trace of surprise or condescension could be detected in its praise of the Negro Elks and their leaders, no one should object. The more the white South boasts of a genuine goodwill toward the Negro the better for both races.—The Nation.

## DEATH OF REV. RILEY JONES.

On Jan. 19, 1926, at Ft. Smith, Rev. Riley Jones, superannuate of North Arkansas Conference, passed away. He was a young man, and had barely started in his ministry when health failed. He spent some time at the Sanatorium at Booneville, but when his case was pronounced hopeless, was carried to hospital at Ft. Smith. During the few years of his active ministry he made a good record as pastor and an evangelist to country churches. Although his death seems premature, he was well prepared for the change. Sympathy goes out to the bereaved wife and other relatives.

## DEATH OF REV. J. W. VANTREASE.

At his home in El Dorado, Jan. 29, Rev. J. W. Vantrease, venerable superannuate of Little Rock Conference, quietly slipped away. For some time he had been quite feeble, and his end was not unexpected. He was a thoroughly consecrated Christian minister who gave many useful years to the itinerancy, and spent his period of superannuation among good friends in El Dorado where he had rendered much service. The funeral was from First Church, El Dorado, Sunday. Many mourn the loss of a good friend and a trusted minister. Data concerning his life is not at hand; but a full memoir will be furnished by his pastor, Dr. J. D. Hammons.

## THE BUFFALO ISLAND COUNTRY.

(Continued from Page 1.)

Haynes, who is also chairman of the board, a good Sunday School is maintained.

At Bibb's Chapel, two years ago, without a pastor to lead, our 60 members built a very creditable frame house, where a fair Sunday School is conducted by Superintendent I. D. Safley. The chairman of the board is Mr. W. L. Long. This is a good neighborhood.

Black Oak is a thriving town of about 500 inhabitants on the railroad. It has good business houses and a fine school building. We have no house and for several years have had no organization. Recently Bro. Riggs began a survey and is perfecting an organization which will probably have 50 members, and if conditions seem favorable an effort will be made to build.

With wise aggressive leadership the Monette Circuit may easily develop into two strong charges. The people are there, and only need to be brought into the fold by a good shepherd, and the financial resources in that fertile section will amply sustain the interests of the church. Because of the shifting population and comparatively recent opening of much of the country, church conditions are somewhat difficult.

Bro. Riggs is a strong man and has a record for success. As a teacher he has been in this section before and knows the situation. He is taking hold vigorously and will succeed in establishing our church on a firm foundation. He believes in the church paper, and with a membership of only about 300 is sending the Arkansas Methodist into 110 homes. He has not got it in the budget, but with the help of capable committees expects to finance the subscription list.

I was delightfully entertained in the parsonage and enjoyed the fine fellowship of the home where Mrs. Riggs ably presides and the little boy keeps everything lively.—A. C. M.

## CONTRIBUTIONS.

## METHODISM IN CUBA.

Methodism in Cuba has passed through the pioneer stage and is now characterized by a steady growth with all the elements of stability found in the Church of the States, declared the Rev. S. A. Neblett of Havana, Sunday School superintendent of the Cuba Conference. Mr. Neblett is the first man ever to hold this position in a foreign Conference. He was recently in Nashville attending the Seventeenth Annual Meeting of the Sunday School Council.

One finds in Cuba many well organized churches with departmental Sunday Schools, Epworth Leagues, and all the work that appertains to the churches of the States, said Mr. Neblett. The work is growing surely and steadily and although there is nothing spectacular, it is characterized by stability.

Mr. Neblett attributes this growth to two things. First, to the fact that the work in Cuba was inaugurated and carried on for sixteen years under the direction of one man, Bishop Candler; and second, to the fact that it started in the four large cities of the country and thence spread to the provincial appeals, to the towns, and to the country districts. The people were taught from the beginning to house the mission work, and this itself was a great asset towards giving stability to the work.

According to Mr. Neblett, development in religious education in the Cuba Conference has probably reached a more advanced stage than in any other foreign Conference. In connection with the Sunday School, for four years standard training schools have been held in Cuba just as in the home Conferences, and have been well attended by pastors and Sunday School workers. The first Sunday is observed throughout the Conference as Missionary Sunday. In the report of 1924, Cuba occupied fourth place in Southern Methodist Conferences in percentage of officers and teachers taking standard credits. Books of the Cokesbury course are being translated into the Spanish as rapidly as they are issued and are used in the training schools and manual classes.

The Cuba Sunday School for the past two years has been supporting a native Cuba pastor, paying him a salary of \$1,320 a year. In connection with this, it is of interest, said Mr. Neblett, that this is one pastor whose salary is always paid in advance. This man has been taken off the missionary budget and is entirely looked after by the Cuban Sunday Schools.

"Pushing toward self-support" might be termed the motto of the Cuba Conference, Mr. Neblett reported, for already one-half the native preachers are supported by funds from the Cuba Church itself. It is hoped by leaders of that Conference that it will be only a few years until Cuba pays all salaries of her preachers.

Dr. Neblett is Sunday School editor for the Conference and part of his work consists in translating the Quarterlies into Spanish for the Cuban Schools. The Cuba Quarterly is almost entirely self-supporting, said Dr. Neblett, as it has a splendid circulation not only among Methodists in Cuba, but Presbyterians and Friends, as well as among the churches on the Mexican border of Texas and in Mexican churches of California.

The church paper founded in 1907 is operated on a strictly cash basis and now has a subscription list of 18,000.

In speaking of the greatest need of the Conference, Dr. Neblett declared

that it was in connection with the work of Pinson College for Camaguey, Cuba. This school, he said, is supported by the best citizens of the country and has the good will of both Cubans and Americans. During the Centenary, nearly \$13,000 cash was raised in Cuba to supplement the amount to be given by the Centenary for new buildings and equipment for the school. The money is now lying idle in the bank, waiting for the \$50,000 from the Centenary which never came. This is one of the tragedies of the Centenary, said Dr. Neblett.

## METHODIST SUNDAY SCHOOLS IN ARKANSAS LEAD THE ENTIRE CONNECTION ON PROGRAMS OF WORK.

The General Sunday School Board, through its Department of Sunday School Administration, has just announced the final awards of recognition to local Schools using the official Programs of Work or Standards of Efficiency of the denomination and the Schools in the North Arkansas and Little Rock Conferences head the list for the entire Church. Not only this but Rev. Clem Baker and Rev. G. G. Davidson have their names at the top of the list of those who have worked out the most effective plans for placing and checking the Programs of Work.

A total of 4,600 wall charts, showing Program of Work C and Program of Work B, have been issued by the Department of Sunday School Administration. Of this number about nine hundred are in the two Conferences in Arkansas. Practically every School in these two Conferences has accepted the chart as a line of procedure and for two years now they have been visited by officially approved checkers and reports made of their condition. For the entire Church there are 371 Schools approved for 1925 as having sixty per cent or more in operation. Of this total 86 are in the North Arkansas Conference and 71 in the Little Rock Conference, making a total of 157 or half of the entire number of ranking Schools. This is the second year that these two Conferences have led the Connection in this respect. The nearest competitors of these Conferences are the Alabama with 44, the West Texas with 28 and the North Carolina with 27 ranking Schools.

The following are the ranking schools for 1925 as officially recognized by the Nashville office and listed in the bulletin of the Department of Sunday School Administration:

**Little Rock Conference:** Rev. Clem Baker, Conference superintendent:

**Progressive C Type Schools:** Sparkman, Traskwood, Princeton, Sardis, Bryant, Leola, Columbus, Mineral Springs, Womble, Dalark, Rison, Dallas, Lockesburg, Arkansas City, McCaskill, Strong, Mt. Ida, St. Charles, Gilham, Watson, Montrose, Henderson, Stephens, Hatfield, Richmond, Mablevale, Wilmoth, Manning, Taylor. (29).

**Advanced C Type Schools:** Grady, Washington, Gould, Foreman, Park Avenue, Doyle, Lake Village, Sulphur Springs, Tucker, Horatio, 28th Street, Primrose, Holly Grove, Emmett, Wabbaseka. (16).

**Standard C Type Schools:** Swan Lake, Humphrey, Sunshine, Carthage, Bethlehem, Gum Springs, Holly Springs.

**Progressive B Type Schools:** England, Carr Memorial, Crossett, Lakeside, First Church Pine Bluff, Hawley Memorial, Magnolia, Stamps, Ashdown, DeWitt, Gurdon, Murfreesboro, Dermott, First Church, Hope. (14).

**Advanced Schools B Type:** El Dorado, Altheimer. (2)

**Standard B Type Schools:** Mena, New Salem, Pulaski Heights. (3)

**NORTH ARK. CONF.:** Rev. G. G. Davidson, Conf. Superintendent:

**Progressive Schools C Type:** Pig-gott, Bird-eye, Rector, Oakland, Newark, Imboden, East Side (Paragould), Washington Avenue, Lamar, Perry, Hackett, Gentry, Prairie Grove, Gregory, Biggers, Holly Grove, Brinkley, Cato, Atkins, Yellville, Alicia, Mountain Home, Morris Grove, McClelland, Haygood Memorial, Marked Tree, Oak Grove, Gravelly, Salem, Mountain View, Marion, Revels, Swifton, Winslow, Midland Heights, Charleston, Lavaca, Lake City, Lepanto, Trumann, Alma, New Hope. (45)

**Advanced Schools C Type:** Calico Rock, Greenwood, McRae, Bellville, Zion, Mellwood, Widener, Earle, Cabot, Higgenson, Parkin, Elaine, Gardner Memorial, Huntington, Evening Shade, Huntington Avenue, Central, Crawfordville, Marvin, Prairie View, Moorefield, DeView, East Van Buren, City Heights, Heber Springs. (26)

**Standard Schools C Type:** Hoxie, Mammoth Spring, Plainview. (3)

**Progressive Schools B Type:** First Church Van Buren; Central Church Fayetteville; First Church North Little Rock; First Church Helena; Dodson Avenue, First Church Batesville; Forrest City, Moore Memorial; Clarendon, Corning, Fisher Street Jonesboro. (11)

**Advanced Schools B Type:** Clarks-ville, Mansfield, Booneville. (3)

The bulletin issued by the Department of Sunday School Administration will soon be available through the Conference headquarters offices or from the General Sunday School Board in Nashville, Tenn. The bulletin will give a great deal of information concerning the records made in the various Annual Conferences in connection with these Programs of Work.—Nashville Correspondent.

## OUR SUPERANNUATES.

## A Letter.

Just before the Annual Conference of each year the chairman of the Conference Board of Finance asks each superannuate and claimant on the Board to write him a letter telling of his condition financially and otherwise. This letter is a reply to one sent out last October. The post-office and name are not given, because it is published without the knowledge of the writer. It is a sample of the many letters we receive, and is published to give the Church a knowledge of the condition of our superannuates. Their needs are great and urgent, and the church cannot longer neglect this worthy class of people. Here is the letter:

My Dear Brother:—I am in receipt of your very kind and brotherly letter of October 20.

In some respects I have had a good year. God has been with me and sustained me in deep affliction and provided for my necessities, which were increased by my affliction. My chief affliction was seven months of blindness, and in the meantime, a severe case of hay fever, and great feebleness on the part of my wife. But God was with us and we are thankful for His mercies.

Financially, I am poor. Private and personal resources are exhausted. What I receive from the church is hardly enough for one half of our living expenses.

I hope to be able to attend our Conference session, though we are both feeble. I can see to get about alone. I have had to have some repairs made on our home, and will perhaps have

to make others during the coming year.

I could write at length about my condition, but I am aiming to give you a simple and brief statement of the same.

I am hoping and praying that we may have a good and helpful conference. I appreciate very much your interest in the old superannuates.

Your brother,

This letter is a tremendous call. If you want to help provide better for these old preachers write me at 407 Exchange Bank Building, Little Rock. —J. H. Glass, Commissioner for Superannuates.

## TWO NAMES.

The two names of the Methodist Church are not often spoken of, in fact, it may be true that some do not know that we have both a given and a surname, but, like all good American citizens, we have both so that we may be easily distinguished from others of the same surname and hence the law of property rights can be easily handled in a sacred way and many other good things kept in order. If Smith was the only name for all the Smith families it would be monotonous and dangerous. Any one can see what confusion it would make when settling some big inheritance or what a puzzle Mrs. Smith would have in finding her husband in a big crowd or how difficult it would be to locate a girl of that name in a city. But we, as Methodists, have both the given name and the surname. How did we get them? Well, it comes about like getting married at the time when the vows are being made by the two parties of the contract that is, when Sarah Jones gets married to John Smith, she is Sarah Smith as soon as the vows are taken and, so it is with a Methodist. As soon as the vows are assumed, the right hand of Christian fellowship is given and the member is received into the "Church of Christ." So then, as a member of the "Church of Christ" all the privileges of the "Church of Christ" are that member's rich possession and at the same time he keeps possession of his own in-

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dividuality just as Sarah Smith keeps her individual belongings from those of Edith Smith. Thus the Methodist Church has her separate personalities from other churches of Christ. That seems, to all Methodists, to be the unselfish way and the best way of distinction for many reasons. Now, the logical argument, worked out from our point of view and from the nature of our organization is simple and easy and we think pleasing to Christ who is the Head of the Church. Eph. 5:22. Yes, I am glad to belong to the "Church of Christ" and at the same time be called a Methodist just as my wife seems glad to be called Mrs. Bedford Lee Harris.—B. L. Harris.

#### SOUL WINNING ON THE HIGHWAYS.

"Go out into the highways and hedges and compel them to come in." Recently while riding on the train a man approached me and asked my name and my business. I saw that he was a U. S. marshal, for he had his star. I replied that was none of his business, and as I was headed toward the city, I might want to pull some stunt while there and that he wanted to run me in. At the station we parted. However before separating I told him my name, home, and business. Then he said, that he was interested in his soul. We parted and wandered about the city for a while and met again. We sat down in the hotel and talked. He became quite convinced and said he wanted to be converted. We stepped into the wash-room. I locked the door and there we prayed and he gave his heart to God and became very happy. We parted. He insisted that I come to his city and hold a meeting. Inside of three weeks a date slipped and I was in his home town holding a meeting. This man was 58 years of age.

While sitting at the hotel one afternoon while in the above meeting, a man 74 years of age who had been converted was visiting with me. An old friend came along who was very wicked and never attended church. He introduced me to him and said I want you to go to church with me tonight. No, said he, I never go. I said you remind me of a friend in Texas who was converted in a meeting. But you are not as tough as he was. I think that you are a cowman or mule buyer. You guessed it last. I am a mule man. I thought you looked it. When we parted we were warm friends. He came to church that night. While the pastor was preaching, I went to the back seat in the church and sat with my arm on his and prayed for him through the service. He went forward at the first call and then at the children's service the following night

gave himself to Christ and said. This is the first time I have been in church for years. He was 69 years of age. He died in three weeks from that night.

While taking a tramp out on the highway last Friday I stopped at the oil station to rest and visit with a man doing some painting on the station. An old fellow stepped up and began talking with me, and we had a very pleasant chat about the present boom now coming to the Ozarks, and the prospects of selling his farm. Finally he asked me home with him for dinner. I decided that I could go. He spent the forenoon in showing me about his place, fruit, walnuts, pumpkins, and all manner of good things to eat, neatly stored away in the cellar. After dinner he took me through the family Bible, all the photographs of the connection for four generations. Finally tiring of this, he sat down and looked me in the face and said: "Preacher, I am an old tough and I want you to preach to me and preach hard for my hide is scaley." I said: "No, I don't do it that way." I don't skin them into it, but I love them into it. We talked and read the Bible. Then we walked out to the pasture gate as I was leaving. We finally had prayer leaning on the gate post. He was converted, laughed, cried, and shouted, saying this has been a real camp-meeting to me today. The happiest day of my life. Since then I have seen him twice and he seems to be all right. He was 84 years of age.

Personal contact under the leadership of the Holy Spirit will reach the hardest.—Evangelist Ed. G. Phillips.

#### THE CONFERENCE CLAIMS.

Perhaps it is not mis-stating the facts to say that during the recent session of Little Rock Conference no other phase of Conference reporting called forth from the Bishop quite so earnest and vigorous exhortation as did the reports on Conference Claims. A study of the reports with reference to this matter seems fully to justify the exhortation, though not, in the humble judgment of this writer, some of the statements, or at least one of the statements, made by the Bishop. Of this I shall write further on in this article.

For purposes of comparison I use the assessments made and the amounts paid thereon during this quadrennium, as the assessment for general work has changed not at all, and these for conference work very little. Looking first at the Districts, and giving the standing in percentages paid on claims, we find for 1923, and 1925, the first and third years of the quadrennium, the standing as follows:

District	1923 Per Cent	1925 Per Cent
Arkadelphia .....	44	53
Camden .....	70	58
Little Rock .....	70	80
Monticello .....	58	57
Pine Bluff .....	55	57
Prescott .....	54	56
Texarkana .....	60	59

It may be seen that only four of the Districts have gone forward at all, namely, Arkadelphia, Little Rock, Pine Bluff, and Prescott. The other three show a decrease in percentage, while Camden District shows an actual falling off, in amount paid, of \$1,479.

Comparing the Conference as a whole for the two years mentioned; in 1925, it was 59 per cent.

Again, it is interesting to note that in 1923 there were 122 charges out of 157 that did not pay out on assessments for claims, as compared

to 120 out of 153 charges in 1925 that did not pay out. In other words, in 1923, 35 charges reported in full; in 1925, only 33 charges reported in full.

Many and various reasons no doubt could be assigned for the rather sorry showing thus made by a great Conference with reference to its support of the great and vital program of the Church for promoting the Kingdom, all of which might state more or less of the truth. But one thing certainly cannot be said with truth, and that is, that our people are less able to pay now than at the beginning of the quadrennium. What then, of the explanation implied in the Bishop's declaration on the floor of the Conference and handed down from the platform: "Any preacher can collect the Conference Claims who tries?" I am not misquoting the Bishop; he used exactly these words. And what is implied in them, and what did the good Bishop mean to imply? Nothing, unless it was that, these claims were not collected because the pastors did not try.

As I look at the records in the light of the Bishop's charge, I am first of all compelled to confess that it looks as if there must be some truth in it; yes, much truth in it. Again, and from other angles, I am constrained to say that it does an injustice to many of the best and truest pastors in the Conference. On the face of his words, the Bishop in effect says: "You thirty-three pastors whose charges paid out in full are the men who tried, and you tried because you were interested and faithful and loyal. The remaining 120 of you did not pay out because you did not try; and you did not try because you were not much interested, to say the least, and were not faithful and loyal." Did the Bishop mean just what he said? He was very earnest in saying it. If he meant what he said, have I misread the implications of his words?

Now any one who knows the Little Rock Conference knows that the great majority of the charges that did pay out in full would have done the same thing if any one of a hundred other preachers in the Conference had been the pastor instead of the one they had. It is also true that many of those whose charges did not pay out tried, the Bishop to the contrary notwithstanding, even harder than did ninety-nine per cent of those whose charges did pay out. And yet the Bishop says to the one, "You tried," and to the other, "You did not," without even a qualification of his charge. Then, to clinch the truth of his declaration he gave us a bit of his own experience when a boy preacher that should prove beyond doubt that any man who tries can do it. He told us of his suburban church that had not paid the claims and Conference was at hand. In desperation he laid the matter before a well-known lay evangelist who happened to be a member of his church and a pretty good platform speaker. He told us about this man's free lecture on "The Black Horse and His Rider," delivered in his church. About how the people from the other churches of the city came out and filled the house, in response to his diligent display advertising; about how the lecturer told his audience they had gotten in free, but that they would not get out that way. And so, he got his Conference Claims.

But that situation was quite different from that which most of the 120 who failed to pay out last year in this Conference faced. Most of them had no sympathetic and interested big city churches near by to furnish

an audience, not even if the Bishop's man had been available to ride a bucking broncho. Again, the good Bishop overlooks the fact that perhaps not all of these men, whom his charge brands with indifference and incompetency if not with disloyalty, possess 'bishop timber' in their make-up. Perhaps that should count for something. Oh, we might have done better, brethren! We ought to have done better. Confess it with penitence and shame. We ought to have done better. But it may be doubted whether the 'big stick' method of encouragement is the best means of stirring zeal in men who are not responsive to higher appeals.

At the risk of being thought presumptuous, I am venturing to suggest that there are many places where the presiding elder could change things by getting out with his earnest, but inexperienced pastors, and showing them how to do the thing. It will not help much for him to sit at home in his study and crack his little whip by writing the pastor to "press the claims," and then, when he goes to that charge preach, his 'sugar stick' sermon and never say one word about Missions, Christian Education, Stewardship, or any other of the great interests that call for financial support from the membership. That kind of thing often happens. In my humble judgment, the small town and rural charge would listen much more sympathetically to the Bishop's exhortations, if, instead of spending almost all his time in the Conference with the "leading stations" and "first churches" of the larger towns and cities, he would swing out into the country districts and get in touch with the pastors and folks who really need help. They will love you, Bishop, and hear you no less gladly than the city folk do.—R. H. Cannon.

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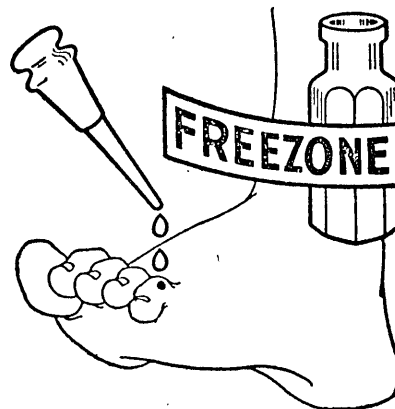
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## SERMONIC DEPARTMENT

## JESUS TEACHES STEWARDSHIP.

O. E. Goddard, D. D., First Church, Conway.

Matthew 25:14-30.

Jesus was the incomparable teacher, the pedagogue par excellence. He gave us the last word on all the fundamental issues of life. Not only so, but he used the best methods. Since his day we have learned much about psychology and pedagogy. Within the last half century we have developed a science of education. We have made many discoveries as to proper method of imparting truth. Yet there is not a single well authenticated principle of education which we have discovered in modern times that Jesus did not illustrate in his teaching. Our Sunday School people have shouted "eureka" frequently as we have evolved the up-to-date methods in Sunday School teaching. Yet Jesus used all of them in his day. If we go on making discoveries in psychology and pedagogy for centuries, as we probably shall, I dare to say that we shall never surpass the pedagogical methods of Jesus.

Jesus wanted to give a lesson in stewardship. The average preacher today, when he wants to preach on stewardship, unloads on a long suffering congregation vile epithets, calls people "tight wads," "old skinflints," and other opprobrious names. He succeeds in unloading his venom, but often fails to get over the lesson. I grant that the case presents tempting opportunities for one to use invectives that seem justifiable, but this method does not get results. How different the method of Jesus!

Jesus told a story: It seemed to be a very simple and innocent story. Read Matt. 25:14-30. Inoffensive as this story seems, it is radical and revolutionary. We are fast coming to an adequate appreciation of the story method in teaching. If this parable were apprehended, comprehended and applied, it would work the most complete revolution in human conduct known in history.

It teaches that we are God's trustees, that we own nothing, that our time belongs to God. It teaches that our property belongs to God, and that we belong to God. "Called his own servants unto him and delivered unto them his goods." God's own-

ership and man's trusteeship are unequivocally taught. How many Christians have apprehended, comprehended and applied this teaching? Painfully few. In all the range of my acquaintance I have seen but few. These few have been the salt of the earth. They have been elect and select souls. They were the most completely redeemed human beings that I have known. They recognized practically that their property was God's; that their time was God's; that they themselves belonged to God. They consciously held their time, property and lives in trust for God. How did they come to a realization of this stewardship? How did they reach this spiritual altitude? This is impotrant.

The desideratum of our teaching is to get men and women really to follow his teachings. What is the route that leads to this perfect adjustment of ourselves to God? All these whom I know came through the Old Testament route. Those who have the right idea of stewardship of property were first conscientious tithers. Those who have the correct conception of time were first conscientious Sabbath observers. Those who have right notions of stewardship of life first recognized God's right to call some men into his particular service, priests and Levites.

The fundamental principles of stewardship are taught in the Old Testament, but they are in embryo. They are implicit in the Old Testament; explicit in the New. They are in the bud in the Old Testament; in full bloom in the New. I have yet to see the man with correct ideas of stewardship of property who was not first a tither. I have my first to see who has a correct conception of stewardship of time who did not first keep the Holy Sabbath; my first to see with correct conception of stewardship of life who did not first recognize God's right to set apart certain men and women for his special work. This elementary lesson in stewardship as taught in the Old Testament, is as indispensable to a proper appreciation of the higher lesson of stewardship as taught by Jesus in the New Testament as is an elementary knowledge of mathematics to one who would know and appreciate the beauties of higher mathematics. Hence our only hope of bringing the Church to a proper conception of stewardship as taught by Jesus, is to get the members to practice first the teachings of the Old Testament on these matters. If we would have all the church come to a proper understanding as to their relationship to their property, first get them to tithe. After years of this they will naturally ask what authority has God over the other nine tenths? This will finally lead them up to what Jesus taught in the parable of the Talents. What he taught here is the last word on stewardship. It is the goal of all our teaching on this subject. This simple lesson would revolutionize economic life in America. It would make a paradise of earth. God's rightful dominion over our property, recognized in practical life, would mean a different world from that in which we live. He who is conscientiously tithing is on the road toward stewardship. He who is not tithing is not. There may be a shorter cut by which men may reach this altitude, but I have yet seen no one reach it by that short cut. Get all the people to tithing, rich and poor, high and low, in the church and out of it, and then and only then may we hope for that good day to dawn when men will know and practice what Jesus taught in the Parable of the Talents.

## CHRISTIAN LIFE.

## HIS WAY.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

I said, "But the air is thick,  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say."

He answered: "Choose tonight  
If I am to miss you or they."

Then into his hand went mine;  
And into my heart came he;  
And I walk in a light divine  
The path that I feared to see.

—Geo. MacDonald.

## "MIND YOUR OWN BUSINESS!"

One night in Chicago, many years ago, when I was on my way home I saw a man leaning against a lamp-post. Stepping up to him and placing my hand on his shoulder, I said: "Are you a Christian?"

The man flew into a rage, doubled up his fist and I thought he was going to pitch me into the gutter.

I said: "I'm very sorry if I've offended you, but I thought I was asking a proper question."

"Mind your own business," he roared.

"That is my business," I answered. About three months later, on a bitter cold morning about daybreak, some one knocked at my door.

"Who's there?" I asked.

A stranger answered, and I said: "What do you want?"

"I want to become a Christian," was the reply.

I opened the door, and to my astonishment there was the man against the lamp-post.

He said: "I'm very sorry. I have not had any peace since that night. Your words have haunted and troubled me. I couldn't sleep last night, and I thought I'd come and get you to pray for me."

That man accepted Christ, and the moment he had done so, asked:

"What can I do for Him?"

He taught in the Sabbath school until the war broke out, when he enlisted, and was one of the first to be shot down but not before he had given a ringing testimony for God.—D. L. Moody.

## DELIGHTERS.

"But his delight is in the law of the Lord." I call this man a Delighter because that's what he is. He delights in religion, as a child in its play, as a lamb in its frolic and the racer in the race. No wonder the Psalmist calls him "blessed." Happy is he in his religion. It is the chief source of his delight. One of the most characteristic expressions of the late Theodore Roosevelt was the word "Delighted." It summed up that energetic and enthusiastic spirit who found so much delight in all his activities whether as sportsman or statesman.

So is religion to the godly man. It is not irksome, but a daily delight. Prayer is not a part of the "daily grind," but the spontaneity of the heart. Duty becomes a delight, and responsibility a privilege. He keeps the laws, not because he fears the penalties of breaking them, but because he loves to keep them. He goes to church because he loves the house of God. Because this man delights in religion and the Bible and the Church, he goes from grace to grace and learns the secret of all great living and doing. He comes to understand the law as no scientist

can. All realms are open to him who delights in them: music, poetry, nature and child-life. God has always whispered His greatest secrets to the Delighters—A. E. Gregory.

## THE EMPTY FLOUR BARREL AND THE DOXOLOGY.

Believing prayer together with thanksgiving is the cure for anxiety. "God has never built a Christian strong enough for today's duties and all the tons of to-morrow's duties and sufferings piled upon the top of them." When Mr. Gibbud, a Christian worker who went to be with the Lord some years ago, found his flour barrel empty on one occasion, and his wife tempted to anxiety, he suggested that they have prayer about the need, and that they then sing the Doxology into the empty flour barrel. This they did, as peace settled down upon their souls. The next morning Mr Gibbud found a barrel of flour on his back porch, and never knew to his dying day how it got there! God met them as they stood, with empty barrel between them, upon the promise, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." He will meet any of us in just the same way.—S. S. Times.

## WHATSOEVER YE ASK.

Again and again—eight times, in all—did John, the beloved Disciple, refer to him "that overcometh." Each time the reference is coupled with an assurance of reward, the final one being "he that overcometh shall inherit all things."

What must be overcome is not stated. Probably the omission was intentional, for what it is useful to overcome differs, in degree if not in nature, with each individual. The circumstances of life do not apportion the same trials to all. But no one is exempt. Riches, social station, education—none of these affords an immunity from the ordeals of the spirit.

Concerning the immortal Washington a lifelong acquaintance left this commentary: "His temper was naturally irritable and high-toned; but reflection and resolution had obtained a firm and habitual ascendancy over it: "What disheartenment the patient Lincoln had to overcome in his long struggle with poverty and adversity cannot be reckoned. The glorious records of these two, taken out of an army of like report, bear witness to the rewards of him "That overcometh."

In an old book, accounted one of the eternal allegories of literature, is recommended a guide upon whom one can safely depend in any ordeal met with in the pilgrimage of life. His name is Greatheart. He is available to any who seek the support of his stout company if they but ask. For Greatheart's Master has given this promise in John XVI, 23, to those who follow Him: "Whatsoever ye ask the Father in my name, he will give it to you.—The Country Gentleman.

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## FOR YOUTH.

## IT CAN BE DONE.

When you have a task before you,  
Just because it isn't fun,  
Don't give up until you've tried it;  
Don't you think it can't be done.

Work is weary, work is toilsome,  
And you sure can't make it light  
Just by sitting down and dreaming,  
Just by watching others fight.

Show your spirit! Fly your colors!  
Work and fight until you've won;  
Then you'll find it was quite easy;  
Then you'll say, "It can be done!"  
—Don Juan de Barcelona.

## IF YOU WOULD BE BANKRUPT.

In friendship, live for yourself alone.

In purse, spend everything and then some.

In spirit, admit that you are down and out.

In initiative, follow the line of least resistance.

In influence, pay no attention to self-mastery.

In happiness, always think of getting joy instead of giving it.

In health, heed not the timely warnings which disease usually dispatches.

In imagination, just shake your fist in the face of progress and shout, "It can't be done."—Exchange.

## NICKNAMES.

In one of his stories, Clarence B. Kelland represents an old man who has made a huge success of the manufacture of clothespins thus interviewing his son:

"Son, what name do folks call you by when they speak to you?"

"Why—Jim, I guess."

"Just Jim? Nothin' describing it?"

"That's all."

"Why?"

"I haven't the least notion, father. Why should they call me anything else?"

"No reason in the world. That's what I'm getting at in my feeble way. What do folks call me?"

"Clothespin Jimmy," replied his son promptly.

"Yes, that means something. I do not mind saying I'm proud of it. Folks call me 'Clothespin Jimmy' because I've done things with clothespins—things that amount to something. Men don't get names like that by sitting still. Now take you—they call you Jim and there the matter ends, and that's where you end. You're just Jim, like several hundred thousand other Jims. You don't stick up above the herd. Hain't it about time folks was finding a reason to hitch a descriptive name on to you?"  
—Zion's Herald.

## A FATHER'S ADVICE TO HIS SON.

(Given to his son after his death, by Orison Swett Marden, Editor of Success Magazine.)

You can be a much bigger man in the world than he has been. There are giant possibilities in you and you

must keep climbing, growing, improving yourself at every opportunity, always bettering yourself until you measure up to a hundred per cent of those possibilities, until you lift yourself to the level of your highest gifts. I am sure that you will justify your father's faith in you, that you will not fall short of his expectations. Oh, how I wish I could follow you through the years of your struggles and watch you climb to the glorious future which I am sure is waiting for you!

I have always felt, from a child, the presence of my dear mother. For many years I have imagined her as a guardian angel watching her boy, warning him against wrongdoing, holding him back from going to bad places with other boys, from doing bad things. I seemed to hear her voices bidding me always to do right, not to disappoint my mother's hopes for me, her confidence in me.

If there is any such thing after I have passed out of your sight, you may be sure I shall follow my boy. You will not be able to see me or to hear my voice, but I shall come to you, I shall try to inspire and encourage you, to strengthen you against temptation, to protect you in danger, and to help you hold fast to your highest ideals of manhood.

Remember, my son, there is no real satisfaction in doing wrong, no real pleasure in it; there is nothing in it compared with the pain, the regret, the sting of the bitter memory of it all. Doing right is the only thing that will give you satisfaction,—living uprightly, telling the truth, always being square, straight and clean.

Always think of your body as something very sacred, as a beautiful temple for the housing of something divine. Keep it pure and clean. Do not abuse it. Do not desecrate it. Guard it as your pearl of great price. Purity is power, is self-respect. It gives strength, untold satisfaction, unalloyed happiness.

You are infinitely more fortunate than most boys in having such a remarkable mother. She is one in a million mothers. You can never begin to realize how she has shaped your life by her wonderful love and unselfish devotion. I know you will never do anything that will grieve or pain her—lessen her respect for you.

Before many years my work will be done. I cannot change the past; it is beyond my control; all I can do is to improve what of life is left to me, to make the most of every day as it comes, which I try to do. My ambition is, as it has always been, to put my O. K. on every day's work.

If I could be put back where you are today, be given the chance to try again, with my present knowledge and experience, I would make a tremendous effort to improve on what I have done. Oh, how many of the pitfalls I have fallen into I would escape, how many blunders, mistakes, humiliating acts and experiences I would avoid! But nothing goes back in this universe; everything is headed towards a definite goal,—like a crystal, like a Lincoln! All is traveling upwards in its evolution towards perfection.

My life on this earth is drawing to a close, Orison, yours is just beginning. My hopes center in you. My dream is that you will carry forward the work that I have begun; that you will raise it to greater heights than I could have done. I can see you now in stalwart manhood, a strong figure in a commanding position, a power in the community, looked up to, respected and loved. My boy, make my dreams for you come true!—Your loving Father.

## FOR CHILDREN.

## THAT LITTLE BIRD.

I've given up all fun and my play,  
And shall stay here if it takes me all day,  
For I am determined to see a small bird  
And ask what he meant telling all that he heard.

This morning when we from the grocery returned

Our mother said: "Mary, I'm grieved, for I've learned  
That you have been cross with your brother today  
And spoke in a rude, unkindly way."

"Who told you?" asked brother in awe and surprise.

"A little bird told me," she said, looking wise,  
I think I remember a blue jay quite bold;

Most likely 'twas he flew to mother and told."—Exchange.

## A CHINESE STORY THAT CHINESE MOTHERS TELL CHINESE CHILDREN.

A Chinese cat and a Chinese dog lived with an old Chinese man and woman. The old man and woman were sad because robbers had stolen their magic wishing-ring. So the dog and the cat started after the robbers. When they came to a river, the dog took the cat on his back and swam across, because cats, you know, can't swim.

The ring lay hidden in a wooden chest, so the cat caught a mouse and the mouse gnawed a hole in the chest and the cat brought out the ring. Then the cat hopped on the dog's back and the dog swam across the river.

Then they started for home. But the cat climbed right over the roofs of houses and the dog had to go around, because dogs can't climb, you know. So the cat reached home first with the ring. And the old Chinese man and the old Chinese woman petted her and gave her cream to drink. But when the poor dog ran in, the man and woman scolded him crossly for not finding the ring. And ever since, dogs and cats have hated each other.—From the October Delineator

## THE DEAR LITTLE, MERRY LITTLE SAILOR.

Every day the Little Boat danced into the harbor of the Blue Sea. And every day the dear little, merry little sailor waited for passengers. He waited and waited and waited!

But the passengers never came.

Oh, yes, there were plenty of passengers. Hundreds and hundreds and hundreds of them!

But they never even blinked an eye at the Little Boat. Bless you, no!

They all hurried towards the Great Big Boats, as fast as they could!

And, after the Great Big Boats sailed away, the dear little, merry little sailor lifted his anchor, and off he and his Little Boat would glide. Just as if the Little Boat were full of passengers.

"I will play at being prosperous and happy," he laughed, waving to the sea gulls, "And perhaps tomorrow I shall have passengers."

So the next day, the dear little, merry little sailor took the Little Boat to a most conspicuous spot, and whistled as loud as he could, hoping to attract the crowd.

But they never even glanced toward the Little Boat. They just fell pell-mell over each other to get to the Big Boats.

After the Big Boats floated away, the dear little, merry little sailor

squeezed back the tears, and lifted the tiny anchor and sailed off. And, whistled, whistled, whistled!

"Well, tomorrow I shall have a passenger. I feel it in my bones," he sang to the blue skies.

And sure enough, he did feel it in his bones. Bless you, yes!

For when he and the Little Boat were waiting, waiting, waiting, he heard a shrill little laugh behind him.

Looking around he saw a little, funny old woman.

"May I take passage on your boat," she creaked.

"Indeed, you may," answered the dear little, merry little sailor, trying to hide the great joy singing in his heart. At last he had a passenger!

"But," whispered the little, funny old woman, "I have no money!"

His dear little, merry little heart sank. Oh, no money! And his was nearly gone, too!

But shrugging his shoulders, he said:

"Oh, that doesn't matter. I'd love to have you on my boat!" and he began whistling, whistling, whistling.

So the little, funny old woman hobbled into the boat, leaning on, a creaky old cane.

The dear little, merry little sailor whistled louder than ever to keep up his courage. And he offered the little old passenger a loaf of bread.

He did not tell her it was his last loaf. Bless you, no! He just whistled a little louder.

But when the Little Boat was 'way, 'way out to sea, a queer thing happened. Oh, indeed it was very, very queer! The Little Boat started getting bigger, bigger and bigger.

"Oh! oh! oh!" wondered the little sailor. "Look at my boat. It is swelling!"

"Oh, no, it's simply growing," sniffed the little old woman. "Look, isn't it beautiful?"

And, sure enough, it was beautiful. Oh, so beautiful and big! As beautiful and big as the boats that got all the passengers.

"Oo! oo!" laughed the dear little, merry little sailor. "How strange!" And his little eyes were wide with delight. Some way he knew it was the kindness of this queer little old passenger.

But when he turned to thank her, she was, oh, could it be true, a lovely young girl-fairy!

The dear little, merry little sailor teased for a reason for all the glad things about him.

"You see," the girl-fairy with a sweet smile, explained, "the Big Boat and I are yours, because you were so brave and kind."

"But the little old woman?" questioned the dear little, merry little sailor.

"Oh, it's such a long story," smiled the girl-fairy. "You ask the Magic Fairies, and come here and sit by my side and whistle your dear little, merry little tune!"—Helen Gregg Green in Ex.

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## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON...303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference.....Mrs. E. F. Ellis, 104 N. College St.,  
Fayetteville  
L. R. Conference.....Mrs. L. B. Dibrell, 1701 Center St., Little Rock  
Communications should reach us Friday for publication next week.

### ORDER COUNCIL BULLETIN NOW

Any mail orders for the Council Bulletin may be sent in to Literature Headquarters, Lambuth Building, Nashville, Tenn., now. Price, 25cts. This Bulletin, containing proceedings of the Council meeting in Raleigh, N. C., March 10-17, will be mailed from the office in Nashville a week or ten days after the meeting. Place your order now.

### W. M. S. CALENDAR.

Annual Meeting N. Ark. Conf. W. M. S., First Methodist Church, North Little Rock, March 30 to April 2, inclusive.

Annual meeting L. R. Conf. W. M. S. April 6, 7, and 8, in Central Methodist Church Hot Springs.

### EXPLANATION WITH EXHORTATION.

We are sorry but now and then the name of some contributor to these columns is incorrectly given because the printer was unable to decipher it as written by its owner. And again we would exhort our friends to learn to write their own names correctly and distinctly! It is not easy to guess "who's who," so pardon our failure to guess the name of anybody. —V. C. P.

### MISS COMBS COMING TO L. R. CONFERENCE.

Mrs. J. G. Moore writes:

Miss Bess Combs, the very popular field secretary of the Y. P. M. S. department, will be in the Little Rock Conference, the week beginning Feb. 23. Miss Combs is one of the most inspirational speakers ever sent out by the Council, as those who heard her at our Summer Conference last year can readily testify.

Her addresses are most appealing, equally to the adult members, as well as the young people. For a number of years she was a missionary in China. This experience seems only to have deepened her ever youthful enthusiasm for life, and service.

Miss Combs' exact itinerary cannot be given just now but she will hold at least five group meetings over the Conference. We must have every possible person hear her, as it is really a wonderful opportunity that may not come our way again.

One Conference wrote headquarters after Miss Combs' visit there: "Oh, please, please send her back, so that every man, woman and child in our conference may hear her. We didn't realize who she was, and what a great message she was bringing!"

Mrs. J. G. Moore, Supt., will accompany Miss Combs over the Conference, promoting Y. P. M. S. in every way possible.

### N. ARK. CONF. W. M. S.

We are sorry to lose from our Conference the efficient secretary of Helena District, Mrs. J. A. Looney. She has moved to Memphis and this makes it necessary for our president to appoint a new secretary for the District to serve until the Annual Meeting. Mrs. E. T. Wayland of Wynne has kindly agreed to serve. While we regret to lose Mrs. Looney we are glad to have such an able successor.

Mrs. J. L. Hare is Treasurer of the Deaconess Fund in Helena District and is doing fine work there.—Mrs. E. F. Ellis, Publicity Supt.

### TREASURER'S REPORT YEAR 1925

L. R. Conf. W. M. Society.  
Adult receipts, reg. funds \$24,947.31  
Y. P. receipts, reg. funds 1,425.23  
Jr. Div. receipts, reg. funds 967.25  
Baby Div. reg. funds 1,004.97  
B. Bennett Mem. 2,537.97  
Elza Mem. 3,397.11

Total Receipts .....\$33,379.84

Refund ..... 9.58

Balance from 1924 ..... 69.75

Total .....\$33,459.17

Dues to Coun. Treas. .... 9,606.39

Pledge, undirected ..... 11,077.75

Pledge Wahl Salary ..... 1,500.00

Retirement and Relief .... 344.35

Scarritt Loan ..... 224.15

Bible Women ..... 480.00

Scholarships ..... 160.00

Holding Institute ..... 25.00

Week Prayer ..... 1,583.86

Bennett Memorial ..... 2,537.97

Total to Council Treas. .. 27,539.47

Elza Memorial ..... 3,497.11

Conf. Fund Exp. .... 2,272.90

Balance on hand ..... 149.69

.....\$33,459.17

Supplies ..... 1,670.79

Local Reported ..... 47,774.05

Grand Total .....\$82,824.68

— Mrs. S. W. C. Smith, Treas.

### TREASURER'S REPORT FOR 4TH QUARTER, 1925.

N. Ark. Conf.

Adult receipts .....\$ 6,807.26

Y. P. Receipts ..... 82.66

Junior receipts ..... 154.34

B. D. receipts ..... 19.22

Retirement and Relief .... 3.10

Scarritt Funds ..... 119.60

Life Members ..... 55.00

Bennett Memorial ..... 951.90

Week of Prayer ..... 1,045.29

Special (Love Gift to Miss

Cornelia Crozier from Eureka Aux.) ..... 5.00

Bible Women

"Molsie A. Reddick (by

Morrilton Aux.) ..... 44.75

"Ora Jamison" (by Clarks-

ville Aux.) ..... 42.01

"Grace Womack" (by Ozark

Aux.) ..... 44.00

"Rosa Legg" (by Wynne

Aux.) ..... 120.00

"Hope" (by Paragould Aux.) 30.00

Scholarships

"Gladys Hensell (Scarritt)

Love Gift, by Batesville

First Church ..... 25.00

"Elizabeth H. Millar" by

Conway No. 2 ..... 40.00

"Wills-Garner" Mesdames

Wills and Garner by N.

Little Rock First Church 10.00

"First M. E." by N. Little

Rock First Church ..... 30.00

"Marie Hamilton (Vashti)

by Helena Aux. .... 50.00

"Dora Bass" by Helena Aux.

"Young People" (Nellie

Dyer) Scarritt, by Y. P.

of Conf. .... 174.92

Total to Council Treas. ....\$ 9,894.05

Conf. Exp. received ..... 23.50  
Rural Deaconess Support .. 2,912.63  
City Missions ..... 75.00  
Supplies ..... 2,026.06  
Charity ..... 124.85  
Local Work ..... 22,315.90  
Social Service ..... 930.50  
Conf. Claims ..... 149.00  
Superannuate Fund ..... 38.34  
Parsonage ..... 67.00  
Valley Springs School .... 40.00  
Christian Education ..... 12.50  
Orphanage ..... 22.60  
Arkansas Children's Home  
and Hospital ..... 12.60  
Salvation Army ..... 2.50  
T. B. Sanitorium ..... 18.75  
Subscriptions, Young Christian Worker ..... 8.75  
Ministerial Student in College ..... 90.00

Grand Total .....\$38,764.53

Deposited ..... 10,465.90

To finish funds ..... 16.25

.....\$10,482.15

To Council ..... 9,894.05

Conf. Exp. Received ..... 23.50

Contributed for Mt. Sequoyah Bldg. .... 14.60

Estate of Mrs. V. V. Harlan 250.00

Borrowed ..... 300.00

.....\$10,482.15

In Bank .....\$10,482.15

Conf. Exp. from last qr. .. 43.78

.....\$10,525.93

Disbursed.

To Council Treas. .... 9,894.05

Officers and Dist. Sec. .... 200.18

Mrs. Zellner (Mt. Sequoyah) 14.60

To finish funds ..... 16.25

Checks turned back ..... 9.00

Mrs. Hatcher, Mrs. Dowdy,

Mt. Sequoyah meeting at

Fayetteville ..... 58.25

Estate of Mrs. Harlan out

on interest ..... 250.00

.....\$10,442.33

.....\$10,525.93

.....\$10,442.33

Balance .....\$ 83.60

Life Members—Mrs. C. W. Hulen,

Hughes, Ark.; Mrs. John T. Huff-

man, Rogers, Ark.; Little Betty Jane

Claud, Swifton, Ark.—Mrs. W. A.

Steele, Van Buren, Ark.

### EX. COM. MEETING L. R. CONF. W. M. S.

On Jan. 28, in the home of Mr. and Mrs. H. L. Rummel, the Ex. Com. of L. R. Conf. W. M. Society held an all-day meeting with the President Mrs. E. R. Steel in the chair.

Besides Mesdames Steel and Rummel those in attendance were Mesdames S. W. C. Smith, Jas. Rice, H. K. Wade, J. M. Stinson, John Sanders, L. B. Dibrell and W. H. Pemberton.

Encouraging reports were given from the various departments of missionary work. The Treas., Mrs. S. W. C. Smith, gave the gratifying word that all pledges were paid in full and several hundred dollars beyond the amount pledged to the Belle Bennett Memorial fund. Central Church auxiliary of Hot Springs won distinction in reaching the high water mark set by the Council as she paid five dollars per capita toward this great work.

During the year more than \$3,000 was paid on the fund for building Elza-Stephens Hall at Mt. Sequoyah. L. R. District led in contributions to this sacred fund and Prescott district was second in the Conference.

Mrs. H. L. Rummel, Cor. Sec. reported the organization of ten new auxiliaries, four of these being in Prescott District, giving further proof of the devoted labors of Mrs. Briant, Sec. of Prescott District.

The program for the Annual Meeting to be held in Central Methodist Church Hot Springs, April 6, 7, and 8 was discussed and will be speedily perfected by Mrs. E. R. Steel and her committee.

A buffet luncheon refreshed the committee and proved the hostesses of the day, Mesdames Rummel and Steel, to be fine bread and cake makers and indeed altogether lovely and capable in serving as well as in leading their fortunate co-adjutors in the W. M. Society.—V. C. P.

### COR. SEC.'S REPORT, N. ARK. CONFERENCE.

Number of adult auxiliaries 161 and 3 new ones.

Members, 4,184, new members 202. Young People's auxiliaries 10, with 213 members, 24 new ones.

Jr. Divisions 47, 3 new ones, with 1,095 members, 100 new ones.

Baby Divisions 35, with 283 members, 31 new ones.

Subscribers to Missionary Voice 1,463 and to Young Christian Worker 208.

Auxiliaries presenting Stewardship 70.

Social Service Committees 141.

Scholarships 6.

No. of Bible Women 5.

School 1.

No. Mission Study classes (Adult, Y. P. and Jr.) 91, with 1,346 members.

No. Bible Study classes (Adult, Y. P. and Jr.) 63, with 1,134 members.

Value of boxes of supplies \$1,791.55

No. observing week of prayer 196.

No. on Honor Roll, 18 adults, 1 Y.

P., 8 Jrs.

Amount of Dues .....\$ 3,548.65

Local work reported ..... 22,315.90

Social Service ..... 930.50

Amount to Conf. Treas. .. 9,894.05

—Mrs. R. A. Dowdy, Cor. Sec.

### LAYING OF THE CORNER STONE OF THE BENNETT MEMORIAL BUILDING.

January 27, 1926 marks an epoch not only in the history of Nashville, Tenn., but in the life of the Southern Methodist Church. At four o'clock on that afternoon, several hundred delegates gathered on the campus of Scarritt College to witness the laying of the corner stone of the Bennett Memorial Building which is to be the very heart of the new Scarritt College.

The service opened with a procession led by the students, singing, "The Church's One Foundation," after which Bishop W. B. Beauchamp, chairman of the Scarritt Board of Trustees, took charge. Bishop Beauchamp spoke briefly of the great influence of Miss Bennett on the life of the church and declared that her leadership was a notable one at any period of the church's history and recognized by both men and women. He also paid a tribute to the missionary women saying that there was no more effective organization in the whole church than the body of women identified with the Woman's Missionary Council.

Mrs. F. F. Stephens then sketched briefly the history of the founding of Scarritt and the vision of Miss Bennett, that made possible the school. She spoke of Miss M. L. Gibson, the first and only principal for twenty-five years whose wonderful spirit was stamped indelibly on the school; then in a few well chosen words, the president of the Council presented the box to be placed in the corner stone. This box contained an old, much used Bible of Miss Bennett's on the fly leaf of which was written in her own hand writing her name and the date 1892—which date was the year of the opening of the Scar-

ritt Bible and Training School, a copy of "Women and Missions," a copy of "Intimate Glimpses of Miss Bennett," the Lambuth-Bennett Book of Remembrance, the charter of the Scarritt Bible and Training School, catalogues of Scarritt, the Methodist Training School and Scarritt College, a copy of the resolution to erect a building that would perpetuate the name and spirit of Miss Bennett, a copy of the agreement between the Board of Trustees and the Woman's Council that the school should always remain an institution for the training of Christian workers, and copies of the daily newspapers containing accounts of the event. After the box had been placed in the corner stone and sealed, Bishop Beauchamp asked Miss Gibson, now president emerita of Scarritt College, to lead in prayer. It was a prayer in which those who listened felt indeed that they were encompassed about with a cloud of unseen witnesses—those choice souls who had made the Training School what it is today—"They who in their glorified bodies, with shining faces, were beholding their vision which had come to pass."

The mayor of the city was present and made a short address, as did also Bishop Edwin Mouzon, after which a hymn which had been composed especially for the occasion by Mrs. J. L. Cunningham, the wife of the president of Scarritt College, was sung, and the benediction pronounced by Dr. F. S. Parker.

The work on the new building will be resumed, and it is expected that the Bennett Memorial Building composed of three units will be a reality in the late fall of this year. (Emily Olmstead).

Miss Haskin feels sure that your women will be interested in the above news item, and she hopes you can find space for it in your Conference paper. Sincerely, E. O.

**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.

## ATE TOO FAST

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

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

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

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

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

**THEODORE'S BLACK-DRAUGHT**  
LIVER MEDICINE

## Sunday School Department

**REV. C. N. BAKER**.....Little Rock Conference Superintendent,  
406 Exchange National Bank Building, Little Rock, Ark.  
**REV. G. G. DAVIDSON**, North Arkansas Conference Superintendent,  
Farmers State Bank Bldg., Conway, Ark.  
**REV. D. H. COLQUETTE**.....Superintendent of Supplies,  
714 1-2 Main St., Little Rock, Arkansas.

### NOTES FROM THE FIELD.

By Clem Baker.

Hon George Vaughan, the new superintendent at First Church, Little Rock, begins his work auspiciously by securing and reading the latest books on the work of a superintendent. He will make a great leader for the great school.

Rev. Murray Smith plans to secure a good attendance from Princeton at the Third Session of the Standard Cokesbury School to be held at Tulip soon.

Rev. W. J. Clark is having a fine start at Thornton. With his superintendent Brother Clark attended and took credit in the Fordyce school last week.

Mr. M. Williams is our new superintendent at Thornton. He is an A. B. graduate from the State University and Brother Clark says the best superintendent he ever had.

Rev. B. F. Musser of Rison has set his goal for fifty training credits this year. He will begin a new training class in the near future.

Mr. C. E. Hayes is teaching the course on "The Sunday School" in the Pulaski Heights Extension Training school which meets each Wednesday night for three months.

Miss Fay McRae conducted an Elementary Group Institute in connection with the regular Fifth Sunday School Institute held for Group No. 2 of the Little Rock District at Mabelvale last Sunday.

Mrs. W. W. Stone of Gurdon is planning to put approved Song books in her Junior Department.

Mrs. Clara G. Ross of Arkansas City has her Incomplete Diploma and writes for information as to how to complete the work for the Blue Seal.

Rev. S. K. Burnett writes enthusiastically of his work at Stamps and requests another Standard School for his charge in the spring.

### OUR DISTRICT OFFICERS. AT WORK.

By Clem Baker.

Rev. Roy Fawcett is planning a two unit school for the week of February 7 with Miss Helena Trieschman teaching "The Pupil" and Brother Fawcett teaching the "Methodist Church." A mighty good way for a Sup't of Training to start off his years work.

Hon. A. R. Cooper informs us that he and Brother Henderson are already making their plans to promote Sunday School Day and Fourth Sunday offerings throughout the Pine Bluff District in such a way that Charley will have to hustle as never before.

Rev. T. O. Owen is to teach the course on the "Small Sunday School" in the Grady Cokesbury school next week. He orders blanks for organizing and reporting all his Wesley Classes at Lake Village.

Rev. W. C. House, Sup't of Training for the Pine Bluff District writes "The outlook is fine and we think everything is starting off in a very satisfactory way."

Rev. Jesse Hamilton starts off his work as Wesley Class superintendent for the Prescott District by ordering "A great big package of everything you have for Wesley Class-

es." Jess says people are writing him for this information.

Mrs. W. L. Huie of Arkadelphia has been appointed Elementary Superintendent for the Arkadelphia District. Mrs. Huie is a wide awake Elementary worker and will make one of the best District officers we have. We are proud to have her as a member of our official family.

Miss Bessie Meux is Elementary Superintendent for the Little Rock District and "shows the way" by bringing all the departments in her own school (28th Street) up to standard rank.

### 211 CREDITS IN LITTLE ROCK CONFERENCE SINCE THE ANNUAL CONFERENCE

In celebration of the 25th anniversary of Leadership Training in the church the Sunday School workers of Southern Methodism have set One Hundred Thousand Credits as the goal for the entire church this year. The Little Rock Conference has set 3,250 as its goal. Each District has set its goal as indicated in the Year Book. The two Training superintendents in each district are responsible for the Training credits in the district. Already we have issued 211 credits since conference and the work is just beginning. Each month hereafter we will report the district standings. Up to date the credits issued by districts are as follows:

Monticello District	..... 4 Credits
Prescott District	..... 9 credits
Arkadelphia District	..... 22 credits
Camden District	..... 41 credits
Pine Bluff District	..... 49 credits
Little Rock District	..... 86 credits

Total for Conf. .... 211 credits  
—Clem Baker.

### LITTLE ROCK CONFERENCE "OVER THE TOP" FOR THE ORPHANAGE.

Hurrah! Our first goal has been reached. We set \$2,825 as our goal for Christmas Offerings for the Orphanage in the Little Rock Conference and the total received to date is \$3,769.66. Now for the other goals. You just can not beat a conference with a leadership in pulpits and Sunday Schools like ours. Study the Year Book and watch us reach every goal we have set. The amounts received for the orphanage by districts is as follows:

Arkadelphia District	..... \$351.92
Camden District	..... 831.13
Little Rock District	..... 904.32
Monticello District	..... 352.35
Pine Bluff District	..... 313.07
Prescott District	..... 312.95
Texarkana District	..... 514.89
Individual Gifts	..... 189.00

Clem Baker.

### THE FORDYCE TRAINING SCHOOL

The Junior Training School held at Fordyce last week was one of the best we have ever had. There were from 40 to 50 in attendance at each session and 23 stood the examination for credit. Three Sunday Schools, Fordyce, Thornton, and Stoney Point, were represented in the credit list. The Unit studied was the "Organization and Administration" of the Sunday School. Clem Baker was the

Instructor. Those taking the examination were: Prof. J. D. Clary, Mrs. J. D. Clary, Rev. W. J. Clark, Mr. M. Williams, Mr. F. T. Hunter, Mrs. F. T. Hunter, Mr. Red Thomas, Mrs. Red Thomas, Mrs. E. S. Spraggin, Mrs. J. L. Culpepper, Mrs. S. W. Higginbotham, Mrs. E. B. Rhodes, Mrs. Louis Ramsey, Mrs. L. L. Trussell, Mrs. C. D. Kenesson, Mrs. Guy T. Patterson, Miss Estelle Elliott, Mrs. Stella Hale Elliott, J. Willard Clary, Miss Virginia Hempstead, Miss Gene Wood, Miss Helen C. Russell, Mr. Warren W. Frazier. Much of the credit for this school must be given to the pastor, Dr. Rex B. Wilkes who organized it and gave it his unstinted support from the time it was first mentioned till the last examination paper was handed in. The new building at Fordyce is one of the best arranged I have seen in the entire state. The school is completely departmentalized. The officers and teachers headed by Prof. Clary are wide awake and intelligent. There seems to be nothing in the way of Fordyce having a Standard One Hundred Per Cent Sunday School in the near future.—Clem Baker.

### FOURTEEN TAKE EXAMINATION IN SUNSHINE COKEBURY TRAINING CLASS.

One of the very best Training classes we have yet reported was taught by Mrs. William Hill at Sunshine on the Humphrey-Sunshine charge recently. The course studied was "What Every Methodist Should Know." There were eighteen in the class and fourteen stood the examination. The papers were all exceedingly fine and all should receive the certificate from the General Board. Those taking the examination were: A. J. Crum, J. M. Jones, Mrs. J. M. Jones, Mrs. William Hill, William Eifling, Mrs. William Eifling, Mrs. Fannie Black, Mrs. Sam Henderson, Mrs. J. J. Haller, Mrs. Clara Browde, Miss Thelma Henderson, Miss Alpha Hibbard, and Mrs. H. L. Stewart. This school plans to take another unit in the near future. Rev. R. C. Walsh is the diligent pastor and Lee Stewart is the up to date superintendent.—Clem Baker.

### SHERILL COKEBURY SCHOOL.

The largest Cokesbury School in the Little Rock Conference, and one of the first for 1926, was held at Sherrill Jan. 25-28, 1926, with Sherrill and Tucker co-operating.

Rev. W. W. Nelson, the pastor, was Dean of the school, and did a fine piece of preliminary work preparing for the school. He and his good people are happy in their work together.

Rev. Jess Galloway of Carlisle, and Rev. D. H. Colquette of Little Rock were the Instructors. Each did his work well, and we certainly appreciate the fine spirit of these brethren. As a result of their labors 25 Certificates were awarded.—S. T. Baugh.

### DALARK FIFTH SUNDAY INSTITUTE.

The fifth Sunday Institute held at Dalark Jan. 31, was one of the finest fifth Sunday Institutes I have attended. Manchester, Rock Hill, Bethlehem and Dalark were represented.

Rev. C. F. Messer, the pastor, had a well arranged program and the interest throughout was fine. He and his fine people are happy in their work together, and this bids fair to be the best year they have had together.

A bountiful lunch was served at noon on a permanent table on the church lawn.

A Standard Cokesbury School was



organized with 24 enrolled and some others to be enrolled. Brother Mes-ser is District Superintendent of Cokesbury work in the Arkadelphia District and begins the work in his District in his own charge.

The writer enjoyed the day visit-ing with his boyhood friends and meeting new friends. It was a good day.

Rev. and Mrs. J. D. Rogers, our pastor at Sparkman-Sardis, and some of his people were present, and Brother Rogers made a splendid con-tribution to the day's program.—S. T. Baugh.

#### FOURTH SUNDAY MISSIONARY OFFERINGS FROM THE LIT-TLE ROCK CONFERENCE FOR JANUARY, 1926.

Douglasville .....	\$ 5.00
Wilmot .....	2.50
Few Memorial .....	1.29
Hamburg .....	5.00
Fredonia .....	2.00
Fairview .....	10.30
Huttig .....	3.82
Huttig .....	1.77
Mt. Ida (Buckner Ct.) .....	.60
Bauxite .....	5.00
Forrest Park .....	3.28
Asbury .....	30.00
Dalark .....	3.00
Antoine .....	1.23
Rock Hill (Lockesburg) .....	2.17
Pulaski Heights, L. R. ....	4.30
Third Street .....	20.00
Winchester .....	1.52
Friendship (Blevins) .....	1.15
Trinity (Okolona) .....	3.21
Rhodes' Chapel .....	1.70
Sardis (Bryant Ct.) .....	2.00
Washington .....	3.71
Hart's Chapel (Arka. Ct.) ....	2.17
Columbus .....	5.00
Fordyce .....	13.15
Traskwood .....	2.09
Thornton .....	13.40
Saline (Delight Ct.) .....	1.53
Halstead .....	1.00
Lakeside .....	5.00
Reydel .....	1.10
Bethlehem (Hickory Plains) ..	1.16
Mt. Ida (Buckner Ct.) .....	1.00
Harrell .....	.97
Leola .....	2.05
Gravelly Pt. (Lockesburg) ....	1.35
New Hope (Bryant Ct.) .....	1.00
Forest Park, L. R. ....	4.07
Sherrill .....	2.80
Holly Springs .....	1.00
Doyle (Bingen Ct.) .....	1.14
Prescott .....	8.15
Camden .....	15.00
McGehee .....	10.00
Umpire .....	.50
Mt. Zion (Arka. Ct.) .....	1.10
Wabbaseka .....	1.75
Crossett .....	10.00
Pike City .....	2.05
Lockesburg .....	4.00
Cove .....	1.69
Central Avenue, H. Springs ..	29.54
Blevins .....	10.36
Sunshine .....	1.24
Gould .....	1.61
Mena .....	21.00
Hollywood .....	1.00
Swan Lake .....	4.00

—C. E. Hayes, Chairman.

#### HAMPTON COOKESBURY SCHOOL

Another one of our first Cokesbury Schools for 1926 was held at Ham-pton Jan. 25-28, with Harrell and Hampton co-operating. Rev. E. D. Hanna, the pastor, was Dean of the school, and did some good work for the school, but the Flu interfered with the attendance. The largest at-tendance was from Harrell. They drove to Hampton and return each night, a distance of five miles.

Rev. A. C. Rogers and the writer were the instructors. We appreci-ate the work of Brother Rogers. He is one of the most enthusiastic work-ers in this important field. We is-sued 8 credits.—S. T. Baugh.

#### JONESBORO FIRST CHURCH

Under the leadership of that prince-ly layman C. J. Chapin, who is Sup-erintendent of the Sunday School of First Church Jonesboro, the matter of financing the school and at the same time carrying out a cultural program has been worked out. The Official Board has put the support of the school into the budget and have ap-propriated \$1,000.00 for its support. In turn the school has a special for each Sunday and the pupils are brought to realize that they are pay-ing their money to some distinct cause of the church rather than to buy literature. The First Sunday of-fering goes to the Superannuate En-dowment fund, the Second Sunday goes to the support of a District Dea-coness for the Woman's Missionary Society, the Third Sunday offering goes to the new church building fund and the Fourth Sunday offering goes to Missions. Thus the school is led from week to week to consider some outstanding and worthy enterprise and to forget itself in taking care of these worthy claims. I am inform-ed that the Official Board is receiv-ing in return for its support of the school from the budget two dollars for every one invested in this en-terprise. Let those schools which are struggling with their financial bur-dens take note.—G. G. Davidson.

#### BLYTHERVILLE STANDARD SCHOOL.

The Standard Training School at Blytheville, which closed on the 29th, was highly satisfactory to all the participating schools. There were six schools represented in the work, seventy one enrolled and fifty-six cer-tificates of credit were issued at the close of the school. The pastor, Rev. Jefferson Sherman, who was Dean of the school and his very efficient superintendent, Mr. E. D. Ferguson gave every attention to the planning and organization of the school which insured success. Rev. Guy Murphy pastor at Osceola, Rev. A. W. Rus-sell pastor at Luxora, Rev. Porter Weaver pastor at Dell, and Rev. W. M. Adcock pastor at Lake Street Blytheville each had splendid repre-sentations from their schools. The faculty composed of Mrs. B. W. Fer-guson, Mrs. J. H. Conrad, Mrs. W. W. Templeton and Dr. O. E. Goddard met the highest expectations of the entire student body. The spirit and fellowship of the school was fine from the beginning and we closed with such convictions of the value of this kind of work that the Training program of our Sunday School Board will be carried over in the North-eastern part of the Jonesboro Dis-trict. Suitable resolutions of thanks to the Pastor, Superintendent, and Sunday School of First Church Blytheville for their hospitality shown to all who attended the school, were passed.—G. G. Davidson.

#### COOKESBURY SCHOOLS IN THE FAYETTEVILLE DISTRICT.

Under the energetic leadership of Rev. I. A. Brumley, Supt. of Teach-er Training, Cokesbury training work is being pushed in the Fayetteville District.

With Brother Brumley and Broth-er Womack, the P. E., as the instruct-ers one of the best schools in the Conference was held at Elm Springs, Jan. 15-20. Twenty-two certificates of credit were issued and the average attendance ran around fifty. Rev. M. R. Lark is the pastor on this charge and his active interest in the school was largely responsible for its suc-cess.

During the past week these same instructors have been in a school at Springdale. Using the courses, "What

Every Methodist Should Know" and "Studies in Methodist History" the school is being called "A School in Methodism." A fine idea!

It was the writer's privilege to teach a class in "The Plans and Work of the Small Sunday School" at Lincoln the week of January 18. Eighteen of as fine workers as it has been my privilege to work with were in this class. Under the lead-ership of the pastor, Rev. O. M. Campbell, they are planning another class for the near future with "What Every Methodist Should Know" as the text.

While on this trip we had the pleas-ure of meeting with Brother Dow-num's workers at Elkins and Brother Stewart's at Winslow. The work in both these charges is moving along fine with splendid interest in the work of the Sunday School. Study classes in "The Small Sunday School" are being enterprised in both of these churches.—A. W. Mar-tin.

#### APPROVED COOKESBURY SCHOOL AT BERRYVILLE.

Beginning Monday night, February 8, an Approved Cokesbury School will be held at Berryville. Rev. I. A. Brumley will teach, "The Small Sun-day School" and the writer will have the class in "What Every Methodist Should Know."

The pastor, Rev. J. N. Wilford, is the Director, and all reports point to a very successful school. Workers from a number of surrounding churches are coming in for this school.

The Fayetteville District will cer-tainly bear watching this year.—A. W. Martin.

#### TRAINING WORK IN THE BATESVILLE DISTRICT.

The Batesville District is quietly going forward with a real training program. Rev. I. L. Claud, the Supt. of Training, doesn't talk much but he is on the job every minute. Here are some of the outstanding features of the Cokesbury end of his training program:

An Approved school at Newark the past week with an average attend-ance of forty from four schools. Rev. W. A. Lindsey, the P. E., assisted Brother Claud as an instructor in this school. Brother B. F. Adams was the Director and along with the pastor, Rev. W. M. Edwards, did a

fine job of the preliminary work of the school. Everything moved like clock work.

Beginning this week at Alicia the following schools will be held in the Batesville District:

Feb. 2-5:—Alicia: Rev. I. L. Claud, Director.

Instructors:—

"What Every Methodist Should Know"—Rev. C. W. Lester.

"The Small Sunday School"—Rev. A. W. Martin.

Feb. 8-11:—Calico Rock: Mr. R. L. Hayden, Director.

Instructors:—

"What Every Methodist Should Know"—Rev. W. A. Lindsey.

"The Small Sunday School"—Rev. J. W. Johnston.

Mountain View:—Rev. J. T. Gos-sett, Director.

Instructors:—

"What Every Methodist Should Know"—

"The Small Sunday School"—Rev. R. E. L. Bearden.

Feb. 11-18:—Yellville—Rev. B. A. Mc-Knight, Director.

Instructors:—

"What Every Methodist Should Know"—Rev. C. W. Lester.

"The Small Sunday School"—Rev. I. L. Claud.

Gassville—Rev. H. W. Jett, Direct-or.

Instructors:—

"What Every Methodist Should Know"—Rev. W. J. Faust.

"The Small Sunday School"—Rev. W. A. Lindsey.

In addition to the above approved schools Brother Claud is planning a large number of one teacher schools and training classes.


It was the writer's privilege to go into all the communities listed above and help in setting up the organiza-tion for these schools. Without any exception whatever, the workers, the pastor, and all concerned were en-thusiastic in their co-operation and support. We are in the midst of a great year.—A. W. Martin.

#### MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old en-velopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

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March 5, 1920

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### ARKADELPHIA DISTRICT.

Did you know that the Hot Springs League Union had a big meeting last time? They report that over ninety active members were present and that they did not get to count their visitors. They are planning for a big Efficiency Institute February 8-12. Dr. Mumpower is going to be their guest that week.

Arkadelphia League is one of the largest Leagues in the District. They are striving for a Gold Seal and are making it!

Under the leadership of their new president, Russell Henderson, Benton League is planning big things. Ione Bridges, their secretary, writes, "Benton League cannot speak of her program of work in the past tense, but must use the present and future. For a long time she has been a League in name only, but her aim is to be an actual League, worthy of being called an accredited organization and worthy of recognition as an important factor in making a record for Arkadelphia District."

Bethlehem, Gum Springs and New Salem Chapters are growing. At the last meeting of the Hot Springs Union, of which they are members, all three chapters had several representatives present.

Holly Springs, Sardis, Sparkman and Mt. Olivet Chapters certainly are splendid Leagues. Their union has helped to build them up so much that they send the message to everyone to form a Union wherever possible.

Malvern League has been engaged in the study of the League Handbook. Ten members have been meeting after prayer meeting with the pastor for an hour's study.

From Traskwood comes the good news that they have come to realize the value to the League, and that they look forward to their devotional meetings with great expectation. They are planning a special social for February 14 and they have invited their neighbors, the Ebenezer Leaguers, to meet with them and to form a Union.

If you have trouble in collecting your League money just write to the treasurer of Park Avenue League, Hot Springs. Emmett Jackson has made such a success in collecting their dues that his fame is spreading all over Arkadelphia District.

The Third Street Chapter in Hot Springs certainly is busy. They have paid some on their mission pledge, some on the superannuate fund, some on the building fund toward their new church, some on the delegate fee to Memphis and these "somes" were not small, either. They have also completed a worthwhile study class on "Jesus' Teaching on the Use of Money."

Central League in Hot Springs has just completed the study of "The Choice of a Career." They report that they certainly did enjoy the book. Dr. Watson, their pastor, said that the book was beautifully presented and complimented the Leaguers on their talks on this book.

Once again Oaklawn chapter had the highest percent of their membership at the monthly meeting of the Hot Springs Union. Oaklawn League

is living up to their policy, which reads, "to win everything offered by the Hot Springs League Union."

The Arkadelphia District has two new Junior Leagues; one at Bethlehem and one at Traskwood. Also one new Intermediate Chapter at the First Church, Malvern. With these new additions it looks like this is going to be a big year for the Intermediate and Junior Leagues of Arkadelphia District.—Reporter.

### SPARKMAN, SARDIS, HOLLY SPRINGS, MT. OLIVET EPWORTH LEAGUES UNION.

The Epworth Leagues of Sparkman, Sardis, Holly Springs and Mt. Olivet have formed an Epworth Union, which has been growing steadily and today is one of the most successful in our entire state.

Meetings are held quarterly, in March, June, September and November. The last quarterly meeting was held in November in order to allow the preachers to join in the program before they went to conference.

About two years ago, Rev. E. D. Hanna, who then was stationed at Holly Springs and Mt. Olivet, and Rev. J. D. Rogers, who was then and is still stationed at Sardis and Sparkman, arranged a very special Epworth League program, to be a joint affair, participated in by the four Leagues. When arranging this meeting the idea of forming a Union had not yet been born. However, at this particular meeting, all the Leaguers so thoroughly enjoyed themselves that it was decided to have a similar meeting three months later. At this second meeting, it was decided to form an Epworth League Union, comprising the four Leagues, and officers were elected. Mr. Eugene E. Fohrell of Sparkman was elected president and Mr. J. O. Taylor of Holly Springs was elected secretary.

After two meetings had been held, one of the Leaguers brought forth the idea of securing a Loving Cup, the idea being that we could have some form of competition for each quarterly meeting and the League that was declared the winner could retain this Loving Cup until the next quarterly meeting. Accordingly, the Rogers-Hanna Loving Cup came into existence. This loving cup is a beautiful piece of silverware, being gold-lined, standing about twelve inches high, and across the top of same is engraved in beautiful letters: "Rogers-Hanna Loving Cup." We have, also decided, that after two years of competing for this cup, the League that has won it the most times, would have the pleasure of presenting it to either Bro. Rogers or Bro. Hanna, and a suitable inscription will be engraved on the reverse side.

Six meetings have been held since the initiation of this contest and more interest is manifest at each meeting. At the first meeting, each League appointed a speaker to tell us of the plans and outlook for his particular League and at this meeting, the cup went to Sardis. At the second meeting, the cup went to the League which had the highest percent of its membership present at the Union Meeting, and this time Holly Springs was declared the winner, as

they had their entire 100 per cent membership present. Next, we took up Mission Pledges and again Sardis was returned the winner. The fourth time, each League gave a short play similar to the plays given in the Era and again Sardis was returned victor. At the fifth session, a mid-week program was arranged which was entirely social in character and at this meeting, each League gave a stunt and this time, Sparkman took the cup. The sixth meeting was a membership contest, and Mt. Olivet won, as they had the best membership in proportion to their church membership. Our next meeting will be held in March, and at that time, the cup will go to the League which has had the best average attendance at its League programs during December, January and February. So far, Sardis has been victor three times, and each of the other Leagues only once, so the other Leagues are working overtime to keep Sardis from repeating.

Very interesting and novel programs are the rule at all Union meetings. We are good debaters and have had some very good debates on our programs. Our plays and stunts were very good. At the last meeting which was held in Sparkman, we had a stereopticon lecture. Slides were secured from the Mission Board at Nashville, Tenn.; the Sparkman Light Plant co-operated with us and operated the plant Sunday afternoon; a special wire was run to the church, the local picture show man offered his electrical apparatus, and with such complete co-operation and help from every one, we just naturally had the best program we ever had. The church was crowded to overflowing. In spite of the fact that additional chairs were secured, there was not enough room for everyone and quite a few folks had to stand during the entire program.

We are very proud of our Union. We have only one complaint to offer and that is that one of the founders, Bro. Hanna, has been moved away from us and we will be denied his assistance in the future. His influence remains with us, however, and we trust that his success at Hampton will be even greater than it was at Holly Springs and Mt. Olivet.—Reporter.

### HOT SPRINGS CITY LEAGUE UNION.

The City League Union of Hot Springs held their monthly business meeting and social service at Central Church, Jan. 12.

This meeting was one of the best the Union has ever held.

Everywhere there was a buzz of expectancy and anticipation. Its cause? The different Leagues had, by prayer, consultation and work, at last reach-

ed the goal for which they had been working, and now after much hope, prayer and the good will of those who are to help in this great event, the League Union announces the Hot Springs Epworth League Union Efficiency Institute.

### HOT SPRINGS LEAGUE UNION EFFICIENCY INSTITUTE.

Methodist Episcopal Church, South, Central Avenue Methodist Church, February 8-12, 1926.

This program begins Monday evening and runs through Friday evening. All who attend the five evenings and do the required work will receive one credit certificate toward the Christian Culture Diploma.

Our aim: One hundred in attendance.

#### Program

7:15 p. m. Administration Period:  
1. Chapter Management, Dr. D. L. Mumpower.

2. Junior Supts., Mrs. Juanita Barnes Rhineherd.

7:45 p. m. Bible Study (one group), Rev. F. P. Doak.

Text book: "How Jesus Met Life Questions," Elliott.

8:15 p. m. Departmental Groups:  
1. Spiritual Work, Miss Ruth M. Smith.

2. Social Service, Mrs. H. King Wade.

3. Recreation and Culture, Rev. S. T. Baugh.

4. Missionary Work, Dr. D. L. Mumpower.

5. Junior Methods, Mrs. Juanita Barnes Rhineherd.

9:00 p. m. Demonstrations:  
First Night, Games, led by Third Street.

Second Night, Council Meeting, led by Park Avenue.

Third Night, Business Meeting, led by Oaklawn.

Fourth Night, Devotional Meeting, led by Central Avenue.

Fifth Night, Pageant, led by Union Dramatic Club.

9:30 p. m. Five minutes of sentence prayers. W. C. Watson, Dean, Miss Ruth M. Smith, President, D. H. Colquette, Supt. Supplies.

Note. Every one working for credit should buy one text book: "How Jesus Met Life Problems," by Elliott. This book and other Epworth League Supplies may be had from the sup't. of supplies.

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### READ LAY ACTIVITIES NEWS NEXT WEEK.

Next week we are going to have a great laymen who are coming from in the Methodist, covering the various topics that will be discussed during our great REGIONAL CONFERENCE to be held in Little Rock February 24-25.

We are giving you more information this week relative to those two great volume of Lay Activities news London to speak at this CONFERENCE. READ ABOUT THEM, AND THEN COME AND HEAR THEM TELL THE STORY OF JESUS AND HIM CRUCIFIED.

We urge all those named in the item below to come and bring some one with you: bring several with you, and let this be the greatest gathering of Laymen that Southern Methodism has ever witnessed.

#### Who Should Attend?

1. All conference, district, charge, and church lay leaders within the territory where the Regional Conference is held.

2. Other leading laymen, such as members of boards of stewards, Sunday School superintendents, and teachers within reach of the Conference.

3. Presiding elders and pastors.

4. The men of the churches within the city where the Conference is held.

May we not expect that our presiding elders, pastors, and lay leaders universally will do everything in their power to secure the attendance at these important Conferences?

Annual Conferences lines should be disregarded. These are Regional Conferences and those attending should go to the city most conveniently located.

#### Reservations for Hotels, etc.

Reservations at hotels should be made in advance by each individual delegate.

There is no registration fee charged for these Conferences.

In accordance with our time-honored Methodist custom, a collection will be taken for incidental expenses.

Will not our preachers and laymen throughout Arkansas lend their assistance to make these Conferences successful from every viewpoint?

**SIR RICHARD WINFREY, TREASURER OF WORLD BROTHERHOOD FEDERATION**

By W. Erskine Williams, President General Board of Lay Activities.

Much has been written about the fatherhood of God and the brotherhood of man. As to the first proposition, I shall not write. As to the second, I believe I have a few words which will be of interest to Methodist Laymen.

When we were in London, we had many courtesies, unexpectedly, shown us by the officials of the World Brotherhood Federation. Mr. F. E. Edwards, the general secretary, with Hon. William Heal, vice president, came to our hotel and asked to be allowed to show us "Dear Old London." This they did to our great delight. Then they invited us to visit at their offices at 1 Charing Cross in the great Trafalgar Buildings. Before leaving the United States in

1924, our Wesley Brotherhood, through the plans of our General Secretary, had become one of the affiliated units of the World Brotherhood Federation, and so we were anxious to know about the work. We began to inquire into this organization and found that it is a world-wide federation having affiliated units in all parts of the world.

Their slogan is: "Make brotherhood the supreme bond in the life of the world!" Mr. William Ward, an outstanding orator and leader, is the honorary president of the Federation. Our own Bishop Beauchamp is now president.

We found that Sir Richard Winfrey, a member of the House of Commons, as a Liberal, is the general treasurer of the Federation, with Mr. J. R. Pepper, of Memphis, Tenn., the treasurer for the United States of America.

We were enjoying these new-made friends and this most interesting line of thought, but were not prepared for the social courtesies that were to be extended to us. A few days later we received an invitation to lunch with Sir Richard Winfrey.

When the time arrived, we were invited to the National Liberal Club, commonly known as Lloyd George's Clubhouse, and there we were charmingly entertained by Sir Richard and his fine son, who is to become a lawyer, and other invited guests. Although Lloyd George is not now Prime Minister and although his party is a minority party, the Liberals have high standing in politics throughout all Great Britain.

Making further inquiry, we learned that the Federation published a magazine named The Brotherhood World, which has subscribers "all over the world" and which is an interesting journal.

The Federation has the following challenge, which I think will be approved by all:

"To make this world a commonwealth in which all men and women, knowing each other as brothers and sisters, live for and cherish each other.

"A world in which each life has its full meaning and value and is guaranteed a fair social inheritance.

"A world in which those who are stronger and wiser hold their strength and wisdom in trust for those who are weaker and more needy.

"A world in which industry is regarded as social service.

"A world in which all nations shall be members of one family, each holding its possessions in trust for all."

Thus did these friends help to entertain Mrs. Williams and me in the great city.

Mr. G. L. Morelock, our General Secretary and Secretary of the Wesley Brotherhood, has secured the consent of Mr. Ward and Sir Richard to come to the United States for a series of sixteen conferences to be held in the South, beginning in Richmond, Va. These meetings should result in large benefits to our men.

Let us give the speakers great crowds and pray for the success of these outstanding gatherings.

I think we can all join in saying:

"Make Brotherhood the supreme bond in the life of the world."

**MR. WILLIAM WARD, HONORARY  
LIFE PRESIDENT, WORLD  
BROTHERHOOD FED-  
ERATION**

By Bishop Beauchamp.

William Ward has perhaps carried the message of Christ to more men than any other layman in Europe. For nearly fifty years he has been speaking to multitudes on evangelism and temperance and all the great moral questions. He is sought by men of all creeds, and of no creeds, to speak to them in their assemblies.

These latter years he has been giving his time to the promotion and organization of the World Brotherhood Movement. For three years he has been the president of the Federation of the World Brotherhood, an organization of laymen in many lands. Mr. Ward has not only spoken to multitudes on the Brotherhood ideal, but has given much of his time and many thousands of dollars to make effective the Brotherhood ideal throughout the world. He is seeking to stir up the men of the Churches to larger Christian activity and service. He is honored by and has the co-operation of the leading ecclesiastics of all denominations in Great Britain.

Mr. Ward is a brilliant orator, a close friend of Mr. Lloyd George, and has much of the same personal magnetism on the platform as that great leader in British politics. I know of no man who could bring to our laymen a more appealing message of World Brotherhood and international sympathy.

He has been one of the great leaders in evangelizing the labor movement in Great Britain, fulfilling their highest test of evangelism—namely, evangelizing the inevitable.

To bring the message of World Brotherhood, and to compel men to see it and feel it, is the task which Mr. Ward is carrying out in a most

effective way. He is the incarnation of the Brotherhood idea, and his message is delivered from a glowing heart and with burning eloquence.

The men of our Church who hear him will go away with an enlarged vision and a deeper interest in making Christ real to all nations.

Mr. Ward has retired from all business relations and is giving his whole time to the things of the kingdom of God.

No one who hears Mr. Ward's messages will doubt for a moment but that he is called of God to declare the principles of World Brotherhood to this generation.

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Makes the Body Strong.  
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Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)

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**H. H. GRIFFIN,**  
Commissioner  
SEARCY, ARKANSAS



## CENTENARY REPORT.

North Arkansas Conference for January.

I give below the amounts received, except what may have been received by Mr. H. C. Johnston after January 25.

Batesville	\$ 86.00
Mt. View	5.50
Auvergne	200.00
Booneville	1.20
Danville	110.00
Dardanelle	15.50
Magazine	1.00
Paris	220.00
Ola	54.25
Plainview	65.00
Beebe	4.50
Cato	1.60
Conway	42.00
Lamar	55.00
Atkins	2.50
Cornell Grove	2.50
Bozerville	10.00
Fayetteville	200.00
Lincoln	10.00
Centerton	2.50
Gentry	15.00
Gravette	10.80
Pea Ridge	.50
Shoam Springs	349.60
Springdale	19.20
Rogers	2.44
Charleston	11.10
Dodson Ave.	6.00
1st Church, Ft. Smith	65.12
1st Church, Van Buren	60.40
East End, Van Buren	3.32
Barling	7.00
Brinkley	9.60
Forrest City	45.63
Harrisburg	10.00
Farm Hill	9.50
Cherry Valley	50.00
Marianna	60.25
Vanndale	15.00
West Helena	6.00
Madison	10.00
1st Church, Jonesboro	26.69
Fisher Street	14.00
Mt. Carmel	2.00
Pleasant Hill	12.25
Blytheville	10.00
1st Church, Paragould	107.00
Rector	39.00
Williford	5.31

Total .....\$2,071.76

## Little Rock Conference for January.

Arkadelphia	\$ 9.00
Benton	15.00
Central Avenue	157.72
Gum Springs	2.00
Holly Springs	10.00
Malvern	26.40
Oaklawn	1.19
Princeton	5.00
Third Street	2.50
Camden	484.00
El Dorado	79.00
Kingsland	10.00
Stephens	69.00
Waldo	45.00
Asbury	231.00
Capitol View	49.20
DeVall's Bluff	25.00
England	15.00

**Drummond's College**  
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Arkansas' Largest School of Business and Telegraphy.  
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## Cuts, Burns, Bites



Its healing and antiseptic properties make Vicks an excellent application for treating all forms of skin inflammation.

**VICKS**  
VAPORUB

## CHRISTIAN EDUCATION.

## Plainview.

The Secretary spent Sunday, January 10, at Plainview, preaching for the pastor, Rev. A. N. Story, at both hours. The attendance at both services was good, and the interest sympathetic and appreciative. Brother Story, a product of Hendrix College, has made a splendid beginning in his new charge. The Methodist Church at Plainview has in its membership a number of fine business men who are loyal to every interest of the Kingdom. While there I learned that the finances of the church are taken care of by the official board and membership, the pastor being relieved of the responsibility of having to look after the Conference collections. Mr. W. F. West, manager of the large milling interest at Plainview, is the collector of pledges made to Christian Education. In a communication to this office recently Mr. West reported more than \$300 paid by the people on their pledges. It looks now as if Plainview will complete the payment of her pledges during the next few months.

## Danville.

Monday afternoon the Secretary left Plainview for Danville, where he spent a few hours. In company with Mr. C. C. Sharpe he called on a number of Danville's Methodist citizens who had made pledges to our Church schools. With one or two exceptions every person seen either completed the payment of his pledge to Christian Education for the five years, are paid to date. Rev. J. B. Stewart, who is beginning his second year as pastor, is loved and honored by his people.

## Paris.

The secretary spent Sunday, January 17, at Paris, preaching for the pastor, Rev. J. A. Reynolds, Sunday morning and evening. It is thought by many that Paris is one of the best business towns in the state of its size. The secretary was entertained in the home of the pastor and his wife, who made his stay ideally pleasant.

## January Report.

Our report for January was much larger than we had expected due to the splendid work of a number of collectors, and also to the liberal response of our people in payment of their pledges.—R. C. Morehead.

1st Church, Little Rock	187.50
Hazen	3.00
Highland	45.00
Lonoke	225.00
Pulaski Heights	5.00
28th Street	6.00
Winfield	70.00
Crossett	21.00
Hamburg	10.00
Tillar	2.40
Waldo	1.25
Warren	75.60
Watson	1.00
1st Church, Pine Bluff	10.75
Lakeside	3.00
Roe	1.00
Amity	20.00
County Line	20.00
De Ann	41.00
Doyle	10.00
Hope	49.50
McCaskill	60.00
Nashville	21.00
Ozan	2.00
Prescott	9.00
Ashdown	25.00
De Queen	66.40
1st Church, Texarkana	227.50
Foreman	5.00
Horatio	7.50
Walnut Springs	45.00

Total .....\$2,553.41

Total for both Conferences \$4,625.17

—J. F. Simmons, Secretary.

## ALL-STATE CHURCH NEWS.

## N. ARK. CONFERENCE NOTICE.

The executive committee of the Board of Church Extension of the North Arkansas Conference will hold its spring meeting at the First Methodist Church, in Little Rock, March 9, at 10 o'clock a. m. Please see that all applications to the General Board are in my hand before that date.—C. W. Lester, Sec. Board Church Extension.

## TO ALL PREACHERS, LITTLE ROCK CONFERENCE.

The executive committee of the Little Rock Conference Board of Church Extension will meet at the office of the secretary, G. W. Pardee, Wednesday, February 24, at 2:30 p. m.

Kindly have all applications for aid from the General Board in the hands of the secretary on or before that date.—J. T. Thompson, chairman; G. W. Pardee, secretary.

## CORRECTION

In our report of receipts for the Orphanage of Christmas offerings, we reported \$30.00 from the Springdale Sunday School by Miss Sarah M. Funk, Treasurer, and you published it from the Central Methodist Sunday School, Rogers, by Miss Sarah M. Funk. The Rogers church has not sent anything up to date and the credit belongs to Springdale and we so reported. This was in the issue of Jan. 7.—James Thomas, Supt.

## VAN BUREN CIRCUIT.

We were well received by the people of City Heights Church. They have shown their appreciation in various ways including old-time poundings, for which we were indeed grateful. We have a fine people to serve and enjoy trying to serve them. All departments are doing good work, the Sunday School and Epworth Leagues are increasing both in membership and interest. Trying to put the Methodist in each home. We have a wonderful program for the year, but with God's help, and this loyal bunch of folks to work with, we mean to carry out our part of this great plan.—C. R. Nance, P. C.

## CENTRAL AVENUE, BATESVILLE.

We certainly have reason to be grateful for the cordial reception extended us by the good people of this community. Our every need has been anticipated and generously met. Our people are friendly, considerate, and altogether lovable, and, best of all, they apparently relish the plain "old-fashioned" gospel of Jesus which still saves folk from their sins.

My only ambition is to maintain a high standard and keep in the very dust of humility that God may have His way in the hearts of pastor and people and we will have a good year. Brethren pray for us.—I. R. Davis, P. C.

## WISEMAN CHARGE.

We have received a nice pounding by the good people. We enjoyed the good things they brought to eat. Since conference we were taken by surprise. Brother J. W. Johnson and his good wife and Mrs. Lizzie Rush and Mr. Walter Rush from Evening Shade came to Wiseman and brought us a fine missionary box. Brother Johnson has a Woman's Missionary society and those good people thought of us, for around Evening Shade we lived for 15 years. At Pinnell church we preached our first sermon and we have been in the good work ever since. We were happy to know that our good friends still think of us. We

always loved the people around Evening Shade, and always will. We cannot express our thanks toward them for the nice box. Our prayers are for them in their good work. "As ye did it unto the least of these my brethren ye did it unto me." May God's blessings abide with all.—Luther Love, P. C.

## FOREST PARK.

There are individuals and institutions which make themselves conspicuous by the noise they make, then there are individuals and institutions which become famous because of their silence. But the ones we admire are those that make themselves known by the work they do. "Actions speak louder than words."

Perhaps there are a lot of "good Methodists" out in the state who do not even know that Forest Park Church exists, and we know there are some in Little Rock who do not know where it is located. A few days ago while attending a Standard Training School, one of our workers was asked, "Well, just where is Forest Park Church any way?" In the words of our Lord and Master we answer, "Come and see."

Like a mule in a green pasture, we can see better grass in other fields, but we are not "rogues." We are content to stay and "graze" on our

## Makes Pumping Up Tires Unnecessary

Chicago, Ill.—F. E. Hughes, Suite 161, 2512 Monroe St., of this city has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and samples free. Write him today.—Adv.

## Piles Stop

New Internal Treatment Will Do It  
No Operation—No Delay

## SEND FOR FREE TRIAL

Thousands have written of their cure by the Page Method—just the combination treatment with the tablets and the piles leave. They heal internally—the correct way. Salves and ointments give only temporary relief. Write today for Free Test Package—it costs you nothing; the Page Method will heal your piles. Send for free test.

E. R. Page Co., 312 Page Bldg.,  
Marshall, Mich.

**Agents** Men and Women, wanted to sell Madame Elizabeth's Face Cream and other Toilet Articles. Satisfaction guaranteed. Write for Free Samples and particulars. Address LINK'S LABORATORIES, 2646 Elm Street, Dallas, Texas

## IT IS A BURNING SHAME

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

**NATIONAL CHURCH INSURANCE COMPANY OF CHICAGO**  
The Methodist Mutual has continuously since 1898 been furnishing protection AT COST. FIRE LIGHTNING WINDSTORM

No assessments; easy payments; profits to policyholders; legal reserve for protection of policyholders same as stock companies.

Parsonages, Homes and Personal effects of Church Members also insured. No Agents Deal direct. Address Henry P. Magill, Sec. & Mgr. 1509 Ins. Exch., Chicago, Ill.

REV. J. H. SHUMAKER,  
Gen. Agent M. E. Church, South,  
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Nashville, Tennessee.

own pasture, and the "grazing" is fine.

The Sunday School has had an appreciable increase in attendance since the first of December and the interest is growing every Sunday. Our offering has increased with the increase of attendance and we are now sending in our Fourth Sunday Missionary offering regularly.

The Epworth League is in the midst of a "boom," and the membership will be practically doubled. A Mission Study Class has been organized and good interest is manifested.

The Woman's Missionary Society is tireless and in a few months will be free from the debt incurred by it in the purchase of over \$300 worth of furniture for the parsonage. "A barking dog seldom bites," but watch out for the one that sits quietly on the front porch!

On January 17, at 7:30 p. m., Rev. J. Frank Simmons came out and in his characteristic style presented a vivid discription of the conditions which exists in our foreign fields and gave the reasons for our Mission Board being in its present circumstances. After the message he took the offering and our quota was raised right there and then. The Forest Park folk do what they are asked to do, if it is in the bounds of reason.—Marion W. Miller, P. C.

#### MONTROSE STAYS ON THE 100 PER CENT LIST.

Rev. W. T. Hopkins sends his list which entitles Montrose to stay on the 100 per cent list. This is fine and we appreciate the good work Brother Hopkins is doing. He expects to put the paper in all the homes of the other churches on his charge.

#### MURFREESBORO ON HONOR ROLL.

We have a splendid list from our friend, Rev. G. L. Cagle, which represents every Methodist home in Murfreesboro. Thank you, Brother Cagle. We trust your people will enjoy the weekly visits of the Methodist.

#### FAYETTEVILLE AND H. L. WADE AGAIN ON HONOR ROLL.

It is with pleasure that we find the Fayetteville renewal list in our mail. At a recent meeting of the official board of Central Church it was unanimously voted that the Methodist should go in the budget for the year and the list was corrected and sent to us immediately. Brother Wade is doing a great work at Fayetteville and is greatly loved by his people.

#### EL DORADO, FIRST CHURCH.

We are mailing check for our special mission collection, and have written to Headquarters asking them to assign to us Mr. Langley of Poland as our Sunday School Special.

We have appointed committees and are at work arranging for our Sunday School Institute in March. The teachers are expecting a splendid school, as indicated by the zeal with which they are making preparations. Our Sunday morning congregations are large, and the attendance at night is holding up well with an increase with favorable weather conditions.

#### STAMMERING!

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer be taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

SCHOOL FOR STAMMERERS,  
Tyler, Texas

tions.

Brother Hammons has won a warm place in the hearts of the El Dorado folk. He is preaching strong, spiritual sermons. If prayer-meetings are the thermometer of the church, this one is showing a marked rising tendency.—A Member.

#### ANOTHER FINE LIST.

Rev. S. B. Wiggins, the enterprising pastor of our church at Crawfordville, has forwarded his renewal list for another year. This is the second year Crawfordville has been on the 100 per cent list and we appreciate the work of Brother Wiggins and his people.

#### REV. E. M. PETERS AND LAKE CITY STRONG FOR THE METHODIST.

We have a fine list from our church at Lake City, sent by the energetic pastor, Rev. E. M. Peters. The Methodist now goes into all the Methodist homes represented in the Lake City Church. It is a pleasure to receive these lists, and we thank Bro. Peters for his fine list.

#### HAMMONS AND EL DORADO 100 PER CENT.

As we had been expecting, we received the fine list from our church at El Dorado the past week. Brother J. D. Hammons is our true friend and a firm believer in the Methodist. He is doing great things at El Dorado.

#### GOOD CLUBS FROM EL DORADO CIRCUIT.

Rev. S. B. Mann, pastor on the El Dorado Circuit, has sent in two fine clubs for which we thank him. We appreciate his loyal support.

#### FIRST CHURCH (LITTLE ROCK) LIST AT HAND.

We acknowledge receipt of renewal list of subscriptions from First Church, this city. Dr. Fletcher is our true friend and can be counted on to co-operate with us in every way.

#### H. H. BLEVINS SENDS CLUB.

We have a good club of subscriptions from Rev. H. H. Blevins who is on the Weldon-Tupelo Charge. We thank Brother Blevins for this good work.

#### OLA CHURCH IS 100 PER CENT FOR THE METHODIST.

Rev. A. R. Cutbret is doing great things at Ola. One thing is the placing of the Arkansas Methodist in every home in his charge. The list has been forwarded and has been entered on our books. We trust the people of Ola will get pleasure and profit from the pages of the Methodist.

#### PRESCOTT CIRCUIT.

We are going over the top with our Mission Offering. We have a very weak charge, but in spite of our weakness we are going over the top with the various programs of the Church. We have not taken a special mission offering at every church yet, but have already raised more money than our good presiding elder thought we could raise. Our people are stirred as they hear the facts of our Church, and I think every true Methodist will be stirred when he learns the real conditions.

Brethren, I have a new way of raising money in my churches. First, I make an appeal for the hearts and souls of men, and after I have made my appeal for souls of men, I make an appeal for money to carry the glad tidings of salvation to the heathen land. My congregation never knows that I am going to ask for

money until I have almost finished my sermon. I believe if we can touch the hearts of men we can get all the money we need, but we must first touch the heart.

We had a very glorious service at Moscow last Sunday and also at Pleasant Ridge Sunday afternoon. Moscow is a little church, with only a few members, about two miles south of Prescott. We used the plan mentioned and had a regular old time Methodist revival service and every one present felt the spirit of God in their hearts, and we raised \$20.50 for missions, \$8.50 more than I asked for.

Mr. Editor, your paper is simply fine and we are going to send in a 100 per cent list soon.—Willie L. Arnold, P. C.

#### DARDANELLE.

We have been well received in this splendid charge. Many kindnesses have been shown us in very substantial ways. Bro. Tom Johnston, one of our big-hearted Methodists, built a splendid garage on the parsonage lot; Bro. M. D. Howell took care to look after repairing the stoves in the parsonage, placing them in good condition, and a cash Christmas present of \$30 came from "a few of your friends." All these and many other kindnesses, we heartily appreciate.

The Arkansas Methodist goes to all our homes, and we want to take this method of announcing to them that we are to have a GO TO CHURCH Sunday Feb. 7, and want all our members to attend, who are able.

Let us make it a great day for our church, and its program, as well as a day of individual helpfulness.

Our congregations are gradually increasing in number, and interest. We have one of the best choirs in the Conference, and are developing a fine junior choir, for our Sunday night services.

Our Sunday School is well organized, and doing splendid work.

Our W. M. S. is on the job. One of the best I have had the privilege to be the pastor of. Our Epworth League is promising to double its interest and activities. I find here the "foot prints on the sands of time" of the faithful pastors who have gone before me; and I realize that I am reaping the fruits of their labors.—W. F. Blevins, P. C.

#### JOINER CHARGE.

We have just enjoyed a second shower, a box containing many good things to eat, also linens and dishes, in fact, a general line of nice things for the home. We truly thank God that our lot has been cast among

#### GREGORY'S ANTISEPTIC OIL

There should be in every home a remedy that can be depended upon to soothe the pain of cuts, burns, scalds, flesh wounds, bites and stings of insects, that will assist nature to heal the wound, and prevent blood poison. Gregory's Antiseptic Oil is a perfect blend of purest oils—for years this has been the reliable household emergency treatment.

This wonderful cleansing and healing preparation has won the confidence and gratitude of thousands. 30c and 60c sizes.

For sale by all druggists, or will be sent direct (prepaid) on receipt of price.

#### C. J. LINCOLN COMPANY

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"SINGER'S JOY," that new and wonderful song book you've been waiting for. 35c per copy, \$3.60 per dozen, \$14.00 for 50 and \$25.00 for 100.

THE CENTRAL MUSIC COMPANY  
Little Rock, Arkansas



SAY "BAYER ASPIRIN" and INSIST!

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

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions.

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

Aspirin is the trade mark of Bayer Manufacture of Monocetate of Salicylic acid

such big-hearted people as the people of Joiner. They are looking to the mansions not made with hands, also they are looking after the needs of the pastor and his family. They pray, "Thy will be done on earth as it is in Heaven." May the Lord graciously bless them.—M. L. Nicholas, P. C.

#### FAYETTEVILLE'S PLAN.

To All Methodist Families of Central Methodist Church. At a meeting of the Board of Stewards held Jan. 12, 1926, it was decided that we would adopt again this year the "Club Plan" of circulating the Arkansas Methodist. By the "Club Plan" we mean that the paper will be sent to every Methodist family in the membership of the Church. By this plan, the subscription price is made \$1.00 a year. The amount due the paper on subscriptions is to be paid from the Church Budget, but the Board of Stewards felt that no family would object to paying the one dollar for their own subscription; so we are asking you to hand the pastor, Bro. Wade, a dollar next Sunday for this subscription, or put in collection envelope, mark "Methodist Subscription," and drop in collection basket. The members of the Board of Stewards, or practically all of them, have already paid their subscriptions. If all can and will pay their one dollar, the burden on the Church budget will be relieved. We hope you will do this promptly.

The Arkansas Methodist is one of the best papers in Southern Methodism, and ably edited. It is a friend to Fayetteville and to the University, and to every interest of our community and Church. It will keep our membership informed about all the work of the Church, and the Board has again adopted this plan of circulating the paper among the membership, for it believes it will mean much to all the interests, needs and work of the Church.

Trusting that this action of the Board will meet with your hearty approval, and that you will co-operate by paying in the dollar for your subscription, and looking forward to a great year's work in our Church, we are,

BOARD OF STEWARDS,  
Central Methodist Church.  
By Special Committee  
on Arkansas Methodist.

#### FROM DOWN IN LOUISIANA.

By Arthur M. Shaw.

Through the Arkansas Methodist my friends in Arkansas have been apprised of the character of my new work. I am as happy in it as a man can be in anything, and it starts most encouragingly. It is said, "You can't teach an old toad a new hop!" So, it may be rather late in life for me to start field-secretarying and money-raising. However, a number of things have conspired to put the interest of Christian hospitals on my heart.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with

**Gray's Ointment**

Sold by all druggists. Write for sample to W. F. Gray & Co., 748 Gray Bldg., Nashville, Tenn.

#### A Paying Position Open

To representative of character. Take orders Shoes-Hosiery direct to wearer. Good income. Permanent. Write er. Good income. Permanent. Write now.

Tanners Shoe Manufacturing Co.

First, my visits to the sick in many homes, where needless suffering and preventable death wrought desolation, when hospitalization would have saved the patient. Second, my earnest study of the social message of Jesus, and the social programs of the Churches. Third, my wife, my daughter and one son, having severally been under the surgeon's knife, when hospital equipment meant everything. Fourth, the great need, especially in Louisiana, of more and better Christian hospitals.

Practically all of South Louisiana is missionary territory for the Protestant Churches. And Protestants all over Louisiana are fighting heroically along lines of evangelization and education. But here, where Rome is steadily pushing North, and where her most effective instrument of propaganda is the hospital, Protestants have barely touched the field—until now, Methodists have not touched it at all. I claim no credit for the present movement to wipe out this reproach; but I am glad to have had the honor of proposing it; and I appreciate more than I can express the enthusiasm with which the Louisiana Conference adopted it, and the flattering compliment paid me in my unanimous election to the office of Hospital Commissioner. Since entering upon this work, I have traveled considerably and observed much. I am convinced already that our program to build not less than a \$250,000 hospital is splendid as a beginning, but is still inadequate. Not only should such a Conference Hospital be speedily built; but, in addition, the General Conference should call upon the entire Church to build a great General Hospital costing not less than \$1,000,000, in the city of New Orleans. The Southern Baptist Convention has wisely done that very thing, and the institution will soon be open for service. I really feel that we ought even to go farther than this. If the two great Episcopal Methodisms would build a joint hospital, putting from two to five millions into it in building, equipment and endowment, it would be one of the noblest Christian beneficences and one of the finest pieces of missionary strategy possible. How many will "second the motion?"

In my two months of service I have visited and spoken in Alexandria, Natchitoches, LeCompte, Bunkie, Lake Charles, DeRidder, Leesville, Ruston, Dubach, Winnfield, Trout, and Jonesville; and I am to be in Opelousas tomorrow. Everywhere I have gone, the people are deeply interested, and their responses have been generous. I have not yet had the pleasure of visiting Monroe, but shall before long. That city is fortunate in having Brother Marion S. Monk for pastor, and the Louisiana Conference is fortunate in having him added to an already strong and influential body. The Little Rock Conference is not less fortunate; for in receiving Dr. Freeman, pastor at First Church, Texarkana, you profited by our loss. We are glad to get J. L. Evans back from North Arkansas. Byron Harwell is doing a great work, and is popular with the congregation of First Church, Shreveport; W. C. Scott is in great favor, not only with his congregation at Noel Memorial, Shreveport; but also with the Louisiana Conference. All the "older Arkansas boys" down here seem to be doing well.

It seems a bit strange to me, after thirty years in the pastorate, to have no parsonage, no board of stewards, no particular flock to call my own. After four happy and fruitful years as pastor in Oakdale, I am still living in Oakdale, although we have

moved twice since Conference—the second time being today! The work I am engaged in is by far the hardest I have ever done. Long hours of office work, long journeys, long periods away from home, frequent speaking and constant interviewing of people; besides dealing with problems that are new to me, and pushing a work that is new to the people. But it has its compensations. I am getting acquainted with Louisiana. Every Methodist Church in the state is mine. The pastors are as kind as they could possibly be, and a most generous hospitality has awaited me everywhere. Best of all, I feel that I am engaged in a work than which none is dearer to the heart of Christ; that God has especially called me to it, and that His Spirit is with me as I ride the long trail. Oh, that brethren everywhere may realize the greatness of this work, and yield glad obedience to the Master's command to "go preach, teach, and heal!" Oakdale, La.

#### ARKANSAS METHODIST ORPHANAGE.

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

##### Little Rock Conference.

##### Arkadelphia District:

Amount previously reported..\$346.95  
Central Avenue Sunday School, Hot Springs, by W. C. Watson, P. C. This is the second collection that we have received from that Sunday School.  
..... 5.00

Total received to date .....\$351.95

##### Camden District:

Amount previously reported.. 831.13  
Little Rock District:  
Amount previously reported.. 904.32  
Monticello District:  
Amount previously reported.. 332.35  
McGehee S. S., by W. T. Wilkerson, P. C. .... 20.00

\$352.35

##### Pine Bluff District:

Amount previously reported.. 313.07

##### Prescott District:

Amount previously reported.. 303.25  
Pump Spgs. S. S., by J. C. Johnson, P. C. .... 1.50  
Columbus S. S., by R. E. Jackson, Treas. .... 5.00  
Center S. S., Center Point, by J. O. Gold, P. C. .... 2.20  
Pike City S. S., Delight Ct., by J. W. Adams, Supt. .... 1.00

Total receipts to date .....\$312.95

##### Texarkana District:

Amount previously reported.. 480.45  
Dierks S. S., by W. C. Hilliard, P. C. This is the second remittance received from this Sunday School ..... 4.44  
Mena S. S., by D. T. Bybee, Sec. .... 30.00

Total received to date .....\$514.89

##### Individual Gifts—Received

to date ..... 189.00  
North Arkansas Conference.

##### Batesville District:

Amount previously reported.. 315.90

##### Booneville District:

Amount previously reported.. 229.66

##### Conway District:

Amount previously reported.. 284.49

##### Fayetteville District:

Amount previously reported.. 222.45

##### Fort Smith District:

Amount previously reported.. 224.71

##### Helena District:

Amount previously reported.. 416.25

##### Brinkley, S. S., by J. D.

Henley, Supt. .... 15.09

Moro S. S., by J. L. Miller, Sec. 12.27

Total received to date .....\$443.61

##### Jonesboro District:

Amount previously reported.. 446.09  
Blytheville S. S., 1st Ch., by W. M. Burns, Supt. .... 69.04

Total received to date .....\$535.13

##### Paragould District:

Amount previously reported.. 203.71

##### Searcy District:

Amount previously reported.. 139.67

Marshall S. S., by A. A.

Hudspeth, Supt. .... 1.00

Total received to date .....\$140.67

##### Individual Gifts:

Amount reported to date .... 82.50

Little Rock Conference.....\$3,769.66

North Arkansas Conference. 2,682.83

The Matron has received since my last report the following:

One quilt from the Junior Epworth League, Third St., Hot Springs.

In the issue of January 7th, Rogers Sunday School was reported to have contributed \$30.00. This was an error on the part of the proofreader and should have been Springdale Sunday School.—Jas. Thomas, Supt.

# STOP

## THAT BAKE - DAY Waste!


**That's what Millions of women have done with**

**CALUMET**

THE WORLD'S GREATEST

**BAKING POWDER**

**Being uniform and dependable it never spoils any of the ingredients used on bake day.**



**BEST BY TEST**

**Sales 2 1/2 Times Those of Any Other Brand**





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

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

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

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

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically

constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take. Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

### Dr. Caldwell's SYRUP PEPSIN

## CHILDREN CRY FOR



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

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

Nowhere else can you find Sundstrand value at Sundstrand Prices. Old line machines Million Dollar capacity, \$100,000. Direct Subtraction and Automatic shift multiplication, adding and listing machines, \$125.00 to \$350.00. Capacities up to \$999,999,999.99. Electrics and stands extra.

Bookkeeping machines for any size business.

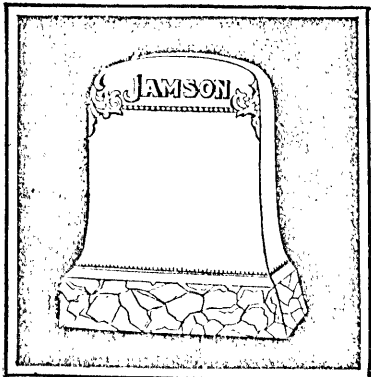
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## SUNDAY SCHOOL.

### Lesson for February 7

#### JESUS HEALS AND SAVES A BLIND MAN

LESSON TEXT—John 9:1-41.  
GOLDEN TEXT—"I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life."—John 8:12.

PRIMARY TOPIC—The Blind Man Made to See.

JUNIOR TOPIC—Jesus Helps a Blind Man.

INTERMEDIATE AND SENIOR TOPIC—What Jesus Did for the Blind Man.

YOUNG PEOPLE AND ADULT TOPIC—Jesus Christ the Light of the World.

#### I. Working the Works of God While It Is Day (vv. 1-5).

1. The Disciples' Problem (vv. 1, 2). In their minds all affliction, negative and positive, was God's retribution for sin. Therefore, they argued that this man's blindness proved his sin. They recognized, too, that the effect of sin is sometimes hereditary. No doubt they inferred this from the second commandment (Ex. 20:5). The implication is that they held the view that men have a pre-existence, and that suffering in this life may be the result of sins committed in that pre-existent state.

2. The Lord's Answer (vv. 3-5). The Lord affirmed that in this case there was neither sin on the man's part, nor that of his parents, but that it was an occasion for the display of the works of God and that He had come to execute this task while it was day, because the night would come when no man could work. Since Christ is the light of the world, the task which challenged His attention was the opening of this man's eyes. The purpose of Jesus in working miracles was not a mere exhibition of miraculous power, but "to illustrate in the physical sphere His power in the spiritual sphere." This man's absolute helplessness in bettering his physical condition is illustrative of man's utter helplessness in the salvation of his own soul. The natural man is blind and dead (II Cor. 4:4; Eph. 2:1). God by His spirit must quicken the soul dead in trespasses and sin before it can see to take hold on Christ, the remedy for sin.

#### II. The Man's Eyes Opened (vv. 6, 7).

1. The Means. Jesus spat on the ground and made clay of the spittle and anointed his eyes. Observe that the means used in this miracle were little less than foolish in themselves. The object must have been to teach this man the utter inadequacy of the means to the accomplishment of the end, that he might be caused to look from the means to the One who used them, that he might be convinced that the power was of God.

2. His Obedience (v. 7). He immediately obeyed. He did not stop to question the reasonableness of the command.

#### III. The Man's Testimony (vv. 8-36).

In his testimony we have a fine example of the development of faith. The opening of this man's eyes aroused inquiry among his neighbors. When a man's spiritual eyes are opened, there will be a stir among his friends.

1. He Testified to His Personal Identity (v. 9). This was very easy. His self-consciousness enabled him to know that he was the same man who was born blind.

2. He Testified as to How It Was Done (vv. 11-15). So definite was his experience that he was able to tell just how it was done. When he repeated it there was no conflict.

3. He Testified That the One Who Opened His Eyes Was a Prophet (v. 17).

4. He Testified That This Healer No Doubt Was Sent of God (vv. 30-33). He declared that He was the greatest worker of miracles who had appeared since the world began.

5. He worshiped Him as the Son of God (v. 38).

#### IV. The Results of His Confession.

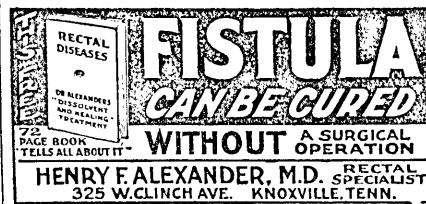
1. As to the People, They Were Divided in Sentiment (v. 16). Some believed He was from God because of His works, others that He was a sinner because He did His work on the Sabbath day.

2. As to the Man, They Cast Him Out (v. 34). Faithful testimony will often result in ostracism from even religious people.

3. As to Jesus, He Found the Man (v. 35). Being cast out by men he found himself in the arms of Jesus. It is quite often true that separation from human fellowship results in more vital fellowship with Jesus. He was led on to a deeper faith. He first saw Him as a miracle worker, then as a prophet and finally as the Son of God and when he perceived Him to be the Son of God, he worshiped Him.

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## PLUM PUDDING.

- 1 cup suet, chopped fine.
- 1 cup molasses.
- 3 level teaspoons Calumet Baking Powder.
- $\frac{1}{2}$  cup milk.
- 3 cups flour.
- $\frac{1}{2}$  level teaspoons salt.
- $\frac{1}{2}$  teaspoon nutmeg.

Mix suet, molasses and milk. Sift together flour, baking powder, salt, cloves, nutmeg and cinnamon, and add. Turn into a buttered mold and steam three hours. Serve with Hard or Foamy sauce.

NOTE—One and a half cups of chopped raisins can be added to above if desired, and the whole or part of spices omitted.

## PLAIN PIE PASTE.

- 3 cups flour.
- $\frac{1}{2}$  level teaspoon Calumet Baking Powder.
- 1 level teaspoon salt.
- 3-4 cup lard cold water.

Sift together dry ingredients thoroughly. Work in lard with knife or rounding edge of a tablespoon or spatula. Moisten to a dough with cold water. Put lightly on floured board, and roll thin, ready for use.

## PUMPKIN PIE.

- 2 eggs.
- $\frac{1}{2}$  cup sugar.
- 1 cup stewed pumpkin.
- 1-4 teaspoon allspice.
- 1-4 teaspoon cloves.
- $\frac{1}{2}$  cups milk.
- 1-4 teaspoon ginger.

Beat eggs, add to them sugar, pumpkin and spices. Beat vigorously and then add milk and mix thoroughly; then bake in a crust of pie paste.

## QUARTERLY CONFERENCES.

BOONEVILLE DISTRICT.  
(Second Round.)

Booneville Ct., at Washburne, Feb. 6-7.  
Booneville, Feb. 7, p. m.  
Waldron Ct., at Sqr. Rock, Feb. 13-14.  
Waldron, Feb. 14, p. m.  
Paris Ct., at Low's Chapel, Feb. 20-21.  
Branch, at Ratcliff, Feb. 21, p. m.  
Magazine, at Wesley's Chapel, Feb. 27-28.  
Paris, Feb. 28, p. m.  
Scranton-New Blaine, at New Blaine, March 6-7.  
Prairie View, at Delaware, March 7, p. m.  
Dardanelle Ct., March 13-14.  
Dardanelle, March 14, p. m.  
Bigelow-Oppelo, at Oppelo, March 20-21.  
Perry-Houston, at — March 21-22.  
Waltbreak Ct., March 27-28.  
Danville, March 28, p. m.  
Bellville Ct., April 3-4.  
Bellville-Havana, at Havana, April 4, p. m.  
Gravelly-Bluffton, at Bluffton, April 10-11.  
Rover Ct., at Rover, April 11, p. m.

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Ola, April 17-18.

Plainview, April 18-19.

District Conference will be held at Plainview April 20-22. The opening sermon will be preached at 11 a. m. April 20, by Rev. W. F. Blevins, subject, "Educational Evangelism." An extensive program is planned, and every member of the District Conference is urged to be present at the opening session Tuesday, 9:00 a. m.

—W. B. Hays, P. E.

PARAGOULD DISTRICT.  
(Second Round.)

Peach Orchard-Knobel, at K. Feb. 21.  
Paragould East Side, 7:15 p. m., Feb. 21.  
Paragould Circuit, at Wood's Chapel, Feb. 27-28.  
Gainsville Circuit, at G., 3 p. m., Feb. 28.  
Pocahontas, March 7.  
Hoxie, 7:30 p. m. March 7.  
Imboden, March 14.  
Walnut Ridge, 7:30 p. m., March 14.  
Walnut Ridge Circuit, at Mt. Zion, March 20-21.  
Maynard, 3:30 p. m., March 21.  
Salem, March 27-28.

Mammoth Spring, 7:30 p. m., March 28.  
Smithville Ct., at Hopewell, Apr. 3-4.  
Hardy-Williford, at W. 3 p. m., Apr. 4.  
Ash Flat Ct., at Liberty Hill, Apr. 5.  
Paragould East Side Ct., at Morning Star, April 10-11.

Stanford, 3:30 p. m. April 11.  
Attica Ct., at Datto, April 17-18.  
Biggers-Success, at S., 3 p. m., Apr. 18.  
Ravenden Springs Ct., at Friendship, Apr. 24-25.  
Black Rock-Portia, at Portia, 3 p. m., April 25.

Lorado Ct., April 27.  
Marmaduke, April 28.  
St. Francis Ct., at Cummings Chapel, April 30.

Piggott Ct., May 1.  
Piggott, May 2.  
Rector, 7:30 p. m., May 2.  
Corning, May 16.  
Paragould First Church, 7:30 p. m., May 16.

—William Sherman, P. E.

SEARCY DISTRICT.  
(Second Round.)

McRae 11 a. m., Feb. 14.  
Kensett 7 p. m., Feb. 14.  
Searcy 11 a. m., Feb. 21.

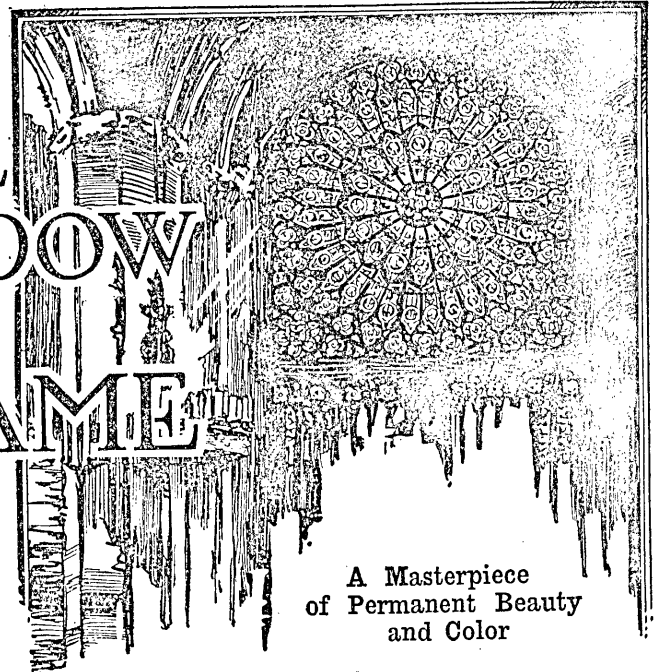
Griffithville, Ellie 11 a. m., Feb. 26.  
Higginson 7 p. m., Feb. 28.  
Pangburn, Mt. Pisgah 11 a. m., Mar. 6.  
Heber Springs 11 a. m., Mar. 7.  
Preach at Pangburn 7 p. m., Mar. 7.  
Judsonia, 11 a. m., Mar. 14.  
Bald Knob 7 p. m., Feb. 14.  
Valley Springs 7 p. m., Mar. 20.  
Bellefonte 11 a. m., Mar. 21.  
Harrison 7 p. m., Mar. 21.  
Beebe Ct., at Antioch, 11 a. m., Mar. 28.  
Beebe Station 7 p. m., Mar. 28.  
McCrory 11 a. m., Apr. 4.  
Howell, 3 p. m., Apr. 4.  
Tupelo 11 a. m., Apr. 11.  
Augusta 7 p. m., Apr. 11.  
Cotton Plant 11 a. m., Apr. 18.  
McClelland 7 p. m., Apr. 18.  
Scotland 11 a. m., Apr. 24.  
Clinton 11 a. m., Apr. 25.  
Shirley 7 p. m., Apr. 25.  
Leslie 11 a. m., May 2.  
Marshall 7 p. m., May.

Questions 1, 10, 26, 28, 29, 30 and 31 will be asked. Delegates to District Conferences will be elected. The District Conference will meet 7:30 p. m., June 2, at Beebe, and remain in session until evening of the 4th.

—W. P. Whaley, P. E.

# The BEAUTIFUL ROSE WINDOW of NOTRE DAME

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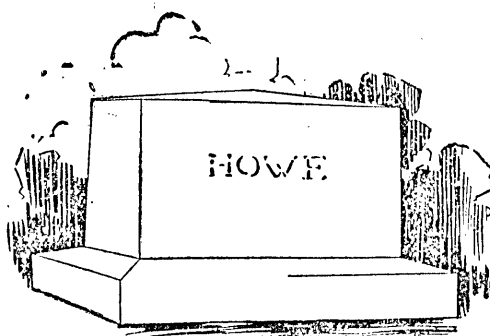
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AZURE QUARTZ	JASPER
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