



Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH



Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

Volume L.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 11, 1931

Number 14

PUNGENT PARAGRAPHS

The nativity awakens our curiosity; the crucifixion stirs our sympathy; the resurrection begets confidence and hope.

When Jesus announced Himself "the resurrection and the life," he asserted for Himself the headship of the hosts of the immortals.

Death is negative, life is positive; death is defeat, life is victory; by a living faith in a living Christ we overcome death and claim victory.

The nativity reveals Christ's condescension; the crucifixion reveals the profound depths of His love; the resurrection demonstrates His infinite power.

The instinct for immortality in every human heart, is the seedbed of the hope of eternal life; but Christ as the first fruits of the resurrection, is the perfect fruition.

Easter is the reminder of our hope of life eternal, the symbol of the triumph of life over death; it is the season of renewing vitality in nature and of renewed faith in a living Christ.

AN IN-SPITE-OF GOSPEL

IN the April Christian Herald, in his remarkably lucid and spiritual way, Stanley Jones tells of certain unusual conditions among the students of India with whom he was dealing. He says that "Neither the roar of Western guns nor the revolutionary cries of Eastern nationalism can permanently drown out this Voice" (the voice of Christ). Then he adds: "Our Gospel is a gospel of in-spite-of." What a wonderful thought! How heartening!

In spite of man's indifference Christ came to save him. In spite of Pharisaic cynicism He taught the people. In spite of the misunderstanding of his mission by his disciples He pressed on toward the Cross. In spite of the agony and shame He endured the Cross. In spite of the sting of death He lived. In spite of the claims of the grave He rose. In spite of defeat He was victorious.

Then the disciples! In spite of ignorance He made them wise. In spite of their doubts He made them believe. In spite of their weakness He made them strong. In spite of persecution He empowered them to preach. In spite of false doctrines He enabled them to know the truth. In spite of poverty He made them rich.

Then the world today! In spite of the indifference of many so-called followers Christ is preached throughout all the world today. In spite of corruption in government Christ is telling rulers and legislators that righteousness must reign. In spite of mercenary commerce Christ is using its usufruct to send missionaries. In spite of "oppositions of science falsely so called" Christ is influencing the halls of learning. In spite of the craving for amusement Christ is attracting the multitudes. In spite of the formalism of the ritualist Christ is, even whispering through the rubric. In spite of the pride of art and architecture Christ is given publicity in artistic form. In spite of the deadening influence of luxury Christ is showing Himself in the relief of poverty.

Yes! Yes! Thanks be to God! In the midst of the confusion of the markets, the crash of banks, the scorching of drouth, and the anguish of the hungry and the afflicted, Christ is touching the hearts of men. In spite of the uproar of a confused and struggling world Christ is making Himself heard. Broken in fortune, men are turning to him for the help the markets and banks cannot afford. Deserted by false friends, Christians are finding Christ the true friend. Unsatisfied with rote and ritual and robes, congregations are feeding upon Christ. In spite of all misfortunes, all hindrances, all opposition, all unfaithfulness, all indifference, Christ is preaching through the lives of the faithful. We are living

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* THE RESURRECTION OF THE DEAD.
* —I Cor. 15:19-21.

in a day of "in-spite-of," but the "Gospel of in-spite-of" is winning its way and will finally cause men to crown Christ their rightful King. Hallelujah! Hallelujah! He lives! He lives! And because He lives, we too may live in the house of many mansions.

DO OUR REPRESENTATIVES REPRESENT US?

IT is said that a certain prominent man of a quarter century ago, made the following observation: "Not only should we have the right type of public servants, but we should remember that the wrong type discredits not only the man himself, but each of us whose servant he is. . . . We pretend to be the masters, we, the people, and if we permit ourselves to be ill served, to be served by corrupt and incompetent and inefficient men, then on our own heads must rest the blame."

That is a wise saying, and we ought to take it to heart. The people of a state are judged, and rightly so, too, by their representatives in public office. If the Legislature passes bad laws, it means either that we want those laws and they are enacted in response to popular demand, or that we have been so careless and indifferent in primaries and elections that we have suffered bad or foolish men to be elected.

In Arkansas we think it is the latter that explains certain happenings. Certain issues should have been made before the election. The things for which men stood should have been thoroughly revealed in the campaign so that the voters might select the men who would truly represent them. We know the people of Arkansas. When a real moral issue is squarely presented they vote right. In 1916, when the repeal of our state-wide prohibition law was fairly before the people they settled it right by a vote of almost two to one. Last year when the question of Bible-reading in the public schools was presented as an outstanding and clear issue, the people gave that moral measure a large vote. Certain constitutional questions were on the ballot, and while some good measures were defeated, the people decided that they were not quite ready for certain innovations. A few years before the Legislature forced on the people a Constitutional Convention. It was argued that the people wanted it; but when it was submitted, they rejected it. Although it had good features, the people feared certain innovations.

Many measures proposed in this session are bad, and it might be argued that the people want them; but the fact is that most of the evil propositions were not discussed by the candidates, and these measures have been sprung upon us by scheming politicians, who probably would have been defeated if the people had known their stand. Does anybody believe that certain men would have been selected if the people had known positively that the candidates were intending to propose bills to legalize race-track gambling, Sunday baseball, promoting the sale of malt products, legalizing the sale of intoxicants by druggists, or other vicious measures? The reason such men are in the Legislature is either because the people were indifferent and did not take the trouble

to learn how the candidates stood on these questions, or by virtue of our very defective primary law, when several good men were running and one bad man, the bad man, although not having anything like a majority of the votes, had a few more than one of the several good men, and so was elected, but does not truly represent a majority of his constituents.

We shall be constantly surprised at the measures offered in the Legislature, until we either seek to make measures a definite issue or improve our election laws. Our interpretation of the vicious measures that have been offered in our Legislature is simply that the people slept on their rights and permitted men to be elected who do not really represent them on these issues. Yet according to the principle mentioned at the beginning, these men do represent us even when they fundamentally misrepresent us, and we are regarded by the world either as bad or indifferent. There is a very real sense in which we deserve just what we are getting. It will be found that the people do not want them; because they insisted on adding the emergency clause so that the people have no opportunity to vote on these propositions. We challenged them to leave off the emergency clause from any of these measures. They were not willing to give the people a chance to express themselves on clearly defined propositions.

"CENTERS FOR THE PRODUCTION OF VITAL RELIGION"

IN its statement for the year, the World Service Staff of the Methodist Episcopal Church makes the following significant declaration: "Protect our churches from all formalism, self-glorification, and the search for mere social distinction. We must be sure that our plans for the erection of great buildings are truly for the glory of God, and not for the gratification of our own pride. By what means may we justify the spending of millions for church buildings if we allow justice to languish at home and give small heed to the supplications of the needy abroad? Unless our churches are centers for the production of vital religion, dealing courageously with evil in every social and personal form, they will become ornate sepulchres in which our spiritual life will be entombed."

This is a faithful saying and worthy of ready acceptance. We are spending almost uncounted thousands of dollars on large and beautiful buildings. Are they for the glory of God, or for self-glorification? Are they to be used to bring people to God and to know Jesus Christ, or for mere social functions? Will they attract more people to the services and do more good than less expensive structures? The answer to these questions will determine whether the great expense is justified. Let us consider all these things when we are spending money ostensibly for the promotion of God's Kingdom. Nothing is too fine or too expensive if the fitness and the expense will truly promote Kingdom interests. Nothing is so vain and pharisaical if other motives and ends are served. Let us see to it that all of our churches are "centers for the production of vital religion."

The greatest present asset of American agriculture is its increased efficiency. More than any other factor it has helped agriculture to withstand, as well as it has, the successive impacts of deflation, after-war readjustment and the present depression by offsetting at least a part of their effects. . . . Viewed from the standpoint of national resources this increased efficiency of agriculture is one of the most important contributions of the time. Certainly the spirit which has made it possible, in the face of such heavy disadvantages, deserves that rating.—The Country Gentleman.

METHODIST EVENTS.

L. R. Conf. W. M. Meeting, at Texarkana, Apr. 7-9.
 N. Ark. Conf. W. M. Meeting, at Jonesboro, Apr. 7-10.
 Arkadelphia Dist. Conf., at Malvern, Apr. 14-15.
 Paragould Dist. Conf., at Imboden, Apr. 21-22.
 Pine Bluff Dist. Conf., at Carr Memorial, P. B., Apr. 21-22.
 Monticello Dist. Conf., at Montrose, April 22-23.
 Batesville Dist. Conf., at Tuckerman, Apr. 28-29.
 Helena Dist. Conf., at Earle, May 5-6.
 Texarkana Dist. Conf., at Mena, May 5-6.
 Booneville Dist. Conf., at Hartford, May 28-29.
 Hendrix College Com., Conway, May 31-June 1.
 Ft. Smith Dist. Conf., at Ozark, June 2.

Personal and Other Items

DR. O. E. GODDARD is conducting the pre-Easter services at First Church, Jonesboro, which are expected to close on Easter Sunday.

REV. W. J. LeROY is making a rapid recovery in Methodist Hospital, Memphis, where he had an operation for appendicitis, and will soon be back at his work.

THIS week services are being held each day at 3:00 p. m., at the Florence Crittenden Home, conducted by Rev. Leland Clegg, pastor of Pulaski Heights Church.

IF we do not maintain our denominational newspapers, the country will be pretty nearly bereft of independent journalism.—Louis D. Newton, Editor The Christian Index.

HELPING Rev. G. A. Burr, the pastor, Rev. J. L. Shelby, closed a meeting Sunday night, March 22, at Charleston, his old home town, with 25 conversions and 29 additions.

PRESIDING ELDER J. L. DEDMAN announces that the Monticello District Conference will meet at Montrose April 22-23, with the opening sermon by Dr. James Thomas at 7:30 p. m., April 22.

FOUNDERS' Day was celebrated at First Church, Pine Bluff, Sunday, March 22. The work of Dr. E. R. Steel, who was its pastor for eight years, was eulogized and other worthies were remembered.

COMMENTING on the death of Mrs. Beulah E. Cline in the issue of March 19, the name of Edgar S. Whaley, M. D., a brother was not given because of a lack of sufficient information at that time.

IF the religious press is not supported, we shall experience a great lack of religious effort—a lack which nothing but the religious press can fill.—Francis J. McConnell, Bishop Methodist Episcopal Church.

REV. A. L. CLINE, pastor of First Church, Van Buren, who submitted to an operation for appendicitis a few days ago, is now recovering rapidly at St. John's Hospital, Fort Smith, and hopes to return to his work soon.

ANNOUNCEMENT is made by Presiding Elder W. C. Watson that Texarkana District Conference will meet at Mena, May 5, at 7:30 p. m. The opening sermon will be preached by Rev. J. T. Rodgers of Stamps, and on Wednesday at 11 a. m., the sermon will be preached by Dr. James Thomas, Conference missionary secretary. Rev. Arthur Terry, the pastor, and his people are making liberal preparations for entertainment.

STANDING on this side of the empty tomb, the resurrection of Jesus Christ is the great historical fact vindicating, establishing and putting beyond controversy the incarnation and the vicarious sacrifice.—Presbyterian Magazine.

REV. GEO. WORKMAN, son of Dr. J. M. Workman, has been appointed director of religious education of the West Side Y. M. C. A. of New York City. He is an alumnus of Hendrix College and Yale University, and has been engaged in Hi-Y work in Arkansas.

THE authority of law is questioned in these days all too much. The binding obligation of obedience against personal desire, is denied in many quarters. If these doctrines prevail, all organized government, all liberty, all security are at an end.—Calvin Coolidge, 1920.

THERE never was a time in the history of the modern world when we needed that spirit of triumphant victory as much as we need it today; for the philosophy of our day is the philosophy of despair, of pessimism, of defeat. We need to learn Easter's lesson of victory in the Church.—Presbyterian Magazine.

IN the reference to the funeral of Mrs. Ellen C. Millar in last week's paper by a typographical error, one of the officiating ministers was mentioned as Rev. J. M. Workman, when it should have been Rev. J. W. Workman. The initials of father and son, who have been often interchanging in their work, are often interchanged.

REV. W. J. JORDAN, Paragould Circuit, is in much affliction. The doctors tell him he has malignant cancer of the glands, and that it is a matter of only a few months with him at most. He is to go at once to the home of Mrs. Jordan's mother at Siloam Springs. It should be added that he has been suffering for some time, and needs financial assistance. It is a time for the sympathy of his friends.

MRS. DODSON, wife of Presiding Elder F. E. Dodson, of Booneville District, underwent a serious operation at St. Edward's Hospital, Fort Smith, on March 20. She is reported to be recovering nicely. So that Bro. Dodson might be near his wife, Presiding Elder H. Lynn Wade exchanged work with him Sunday, March 22, holding Conference at Dardanelle while Bro. Dodson preached at Midland Heights.

AT First Church, this city, last Sunday morning, the pastor, Dr. W. C. Martin, baptized three infants and received 30 children and young people into the church. All belonged to Sunday School classes. At night the service was given to accepting the new lighting system presented by Mrs. J. G. Benson in memory of her brother, the late Col. H. L. Rammel. Former Governor Donaghey spoke on "A Good Man's Life: Our Steadfast Light." Large congregations were present at both hours.

INSTEAD of Milton McKnight, as indicated in last issue, it is Woodrow, aged sixteen, son of Rev. B. A. McKnight, who will apply for license at Searcy District Conference. Milton has been licensed ten years. Thomas attended the Debating Tournament at Waco, Texas, April 1, as the representative from Arkansas. The grandfather, Rev. W. H. Suddath, of the five McKnight boys who are preparing for the ministry, is a member of the S. W. Missouri Conference and is still active at seventy-six.

WHEN for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth; and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest.—Resolution of the Judicial Section of the American Bar Association.

ON Sunday evening there closed one of the most helpful revival services Winfield has ever had. For a week Dr. W. A. Smart of Emory University preached twice each day. The attendance was splendid, the interest was encouraging and our membership has had its faith deepened and its religious horizon extended. Though the meeting was primarily for the purpose of quickening our present church membership there will be a fine class of new members received as a result of the meeting. We thank God for the great values of this revival week.—Winfield Bulletin.

THE REFERENDUM TO BE INVOKED ON THE 90-DAY DIVORCE LAW

RESPONDING to a call of the Ministerial Alliance of Little Rock and North Little Rock, citizens met last Sunday at 3:00 p. m., in First Presbyterian Church, Little Rock, and effected an organization to circulate petitions calling for a referendum on Act No. 80, which was passed by the Legislature, the purpose of which is to shorten the time to 90 days for establishing residence in our state by non-residents who seek divorce.

Rev. Dwight A. Sharp, president of the Alliance, presided. Rev. Ira A. Brumley led in prayer, and Rev. C. D. Meux was elected temporary secretary. It was stated that protests were coming in from all over the state and there was a strong demand for a referendum so that the people might have opportunity to express themselves according to law. It was argued that most divorces sought by non-residents seek quick action for the purpose of remarrying, that the supreme bodies of practically all churches had condemned such practices and were advocating uniform divorce laws, that application for a divorce in a distant state often worked a great hardship and injustice on the innocent party, and that our state was being severely criticized and ridiculed for our apparent readiness to lower our moral standards for mere gain for a few hotels and lawyers.

A paper was adopted setting forth these facts and providing for the organization of The Home Protective Association of Arkansas with a Managing Committee of seven to handle its affairs. On nomination of a committee of five the following were elected: A. C. Millar, chairman; J. M. Williams, Searcy, vice-chairman; Mrs. W. I. Moody, secretary-treasurer; R. A. Cook, J. W. Westbrook, and J. F. Lawson, and another to be appointed by the committee. The committee was given large discretion in handling the campaign. A small collection was taken to meet expenses of printing and postage.

The committee was expected to meet this week and take steps to promote a campaign. Those in each county who approve of the purpose to invoke the referendum are asked to hold themselves in readiness to organize and circulate petitions that will be prepared. The expense will not be great; hence large contributions are not expected.

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pected; but all who will help should remit a dollar each to A. C. Millar, 1018 Scott Street, making their checks or money orders payable to the Home Protective Association.

It is understood that about 9,000 signatures are to be obtained, more if convenient, and that only persons who hold poll-tax receipts for 1930 are allowed to sign and that those who circulate petitions must make affidavit to the legality of the signers. The work should all be done by June 1, so that there may be ample time to examine and file the petitions. All good citizens who wish to preserve the good reputation of our state are urged to co-operate.

"THE PEOPLE AND THE QUICK DIVORCE LAW"

UNDER the above caption the Arkansas Gazette, our great morning daily, which always takes the side of right on moral issues, expresses the real sentiment of the people of Arkansas. The following is the Gazette editorial:

"The measure that would put Arkansas in competition for quick divorce business received the necessary majority in both houses of the Legislature, but it is not approved by public opinion. This 90-day divorce law is not the first measure to be put through a Legislature by the organized efforts of groups working intensively in their own selfish interest. The meeting held at Little Rock on Sunday, at which arrangements were made to submit the divorce law to a referendum, represents the reaction of the people of this state. This action and not the action of the Legislature speaks for public sentiment. The Home Protective Association, organized with the Rev. A. C. Millar as president, will have charge of the work of circulating petitions and obtaining the signatures of the required number of voters. Arkansas received a great volume of unfortunate publicity as a result of the enactment of the 90-day divorce law. The success of the referendum movement would show the country that the people of this state desire to base their divorce legislation on social considerations and not on commercial considerations."

THE NAMES "HENDRIX" AND "GALLOWAY" RETAINED

AS our readers know from the secular press, there has been vigorous protest against the change of the names of our two colleges to "Trinity" as the name for the merged institutions. On Tuesday of last week at a meeting of the Board the protests were clearly and respectfully presented by representatives of the Alumni and Alumnae and of citizens of Conway and Searcy and other friends. It was decided to call the corporation "The Trinity System," and thus preserve the fact of the merger of the three institutions into one, but to retain the name "Hendrix College" for the unit at Conway and "Galloway Woman's College" for the unit at Searcy. This seems to be a very happy solution of the vexing question, and should satisfy all parties. We thus have the old names and the new corporation.

Dr. J. H. Reynolds will be president of the united institutions and Dr. J. M. Williams will be vice-president. Mr. G. L. Bahner will continue as business manager and Prof. G. A. S'mmons will be treasurer, serving both institutions. Most of the Galloway faculty will be retained and several new members added. No changes will occur in the Hendrix faculty.

Plans are to be made to take care of the Galloway debt and to raise funds to complete the endowment of \$200,000, and at Hendrix to complete the Science Hall and erect a Woman's Building and an Auditorium. The executive committee will meet before commencement to pass on various recommendations. On the recommendation of the Hendrix faculty the degree of LL. D. will be conferred on Dr. J. M. Williams. A vigorous campaign for students will be prosecuted to fill the institutions next fall. Full information about the colleges will be given from week to week in the Department of Christian Education. It was announced that an unnamed friend had given Galloway \$50,000 and Hendrix \$20,000 for endowment. The outlook for these colleges is bright. Now let all Arkansas Methodism co-operate to complete a great program in 1934 when the fiftieth anniversary of Hendrix is to be celebrated.

THE GOVERNOR'S VETOES

WHILE we had hoped provision would be made for postponement of payment of taxes and for a permanent change in date for paying, still, with the comment on the imperfections of the bill in Governor Parnell's veto, we think he is fully justified in his action. If necessary, he can postpone payment by a proclamation remitting the penalty. His veto of the bill providing for a Constitutional Convention is also wise, because this is no time to incur the expense with the uncertainty that in the present state of the public mind a satisfactory Constitution could be formulated, and, if submitted, could be ratified.

PATRONIZE HOT SPRINGS THIS SPRING

IF you have never been to Hot Springs, you should make it a point to visit that marvelous health resort this spring. The United States Government authorizes the statement that it is the greatest health resort in the world. Then the lakes developed in connection with the Arkansas Power and Light Company's great hydro-electric plant are wonderful for boating and fishing. Living expenses are unusually moderate for a place of that kind, and there is such a variety of hotels and boarding houses that one can find just what he requires. Before you go, look over the list of our advertisers, and patronize them when you arrive. Then do not forget to attend our churches in that city. There are four, with four fine pastors, and all are doing excellent work. You will be cordially received and can meet many of the finest people of the state and nation there.

PLAN FOR THE SUMMER

THE programs at Mt. Sequoyah will be unusually attractive this year. Every Arkansas Methodist should know what is going on at that wonderful Assembly. Thousands from other states have learned to love Mt. Sequoyah. Our own people should know the value of it, and this hard year, when it will cost much to travel abroad, they should patronize our own home Assembly. Try it.

HAVE YOU DONE YOUR DUTY?

YOUR duty by your paper, we mean. If you are a subscriber, and your label shows that your time is out, be sure to remit promptly. If you are much in arrears, settle on your own terms. We want you to continue as a reader. Also help your pastor to get up a good list of new subscriptions. All our members will need the paper to keep up with the progress of the Church. Such rapid progress is being made that, unless you are reading the church paper, you cannot fully realize what is being done.

A PROHIBITION CONTEST

ON Tuesday night of last week, in the chapel of First Church, Little Rock, six young men representing colleges of Arkansas, delivered orations in a contest sponsored by Supt. W. J. Losinger, of the Arkansas Anti-Saloon League. The contestants were: Walden Gardner, Harding College; James Justiss, Magnolia A. & M. College; Eldon Wade, State Teachers College, Conway; Cyril Bishop, Missionary Baptist College, Sheridan; Ross Borders, College of the Ozarks, Clarksville; Herman Horton, Jonesboro A. & M. College.

The first prize of \$25 was won by James Justiss, and the second prize of \$15 was won by Walden Gardner. Mrs. J. G. Benson, who was present and appreciated all of the orations, gave to each of the others \$5.

They were all fine, and it was hard for the judges to decide. The opinion was expressed that it would be profitable if these orations could be delivered in many of our churches. From a partisan standpoint they are unobjectionable, and any pastor might feel perfectly free to invite these young men to speak, and we suggest that pastors in communities near where the orators are, might use them. It is our purpose to publish, as soon as space will permit, the winning oration. All of the speakers were the winners in preliminary contests in their own colleges, where the orations were delivered before the student body.

Mr. Losinger is to be congratulated on the success of this contest, and it is hoped that he may be disposed to continue them. This is just a

small part of the fine work he is doing. Our people should stand behind him. If you have made a pledge to his work, be sure to pay, as money is needed now. If you have not pledged, send a check any way. The cause is worthy, and every sincere friend of prohibition should sustain it.

ARBOR DAY AT SCOTT'S SCHOOL

ACCEPTING an invitation to deliver the address on Arbor Day, I went last Friday, with my son Paul, to Scott's, and was delighted with the program and attendance of the friends of the school. Mr. H. K. Thatcher, formerly of the University Extension service, now a seed-grower of that community, presided. The First Grade sang a beautiful song; the Second Grade gave an appropriate playlet, and Miss Pemberton sang a lovely tree song. My address was on "Forest Conservation." One hundred trees had already been planted, but one more was planted with every person present throwing in a handful of earth.

This is one of the splendid rural schools of Pulaski County, situated about 12 miles southeast of Little Rock, near the Lonoke County line. The building, erected in 1928, is a thoroughly modern one-story brick, costing \$60,000 and equipped at a cost of \$6,000. The gymnasium, large enough to seat 1,200 people, is used also for a study hall and auditorium. It would be ample for a city school. There are library, home economics and Smith-Hughes departments, a steam-heating plant, shower baths, toilets, and electric lights. The building is on a four-acre campus.

There are 446 pupils in 12 grades, and the school ranks as an A Grade High School. In the Junior and Senior High Schools are 156 pupils. These students are conveyed from all parts of the large district in busses. The principal is Mr. J. L. Watson, an A. B. of Ouachita College and an A. M. of Peabody Teachers College, and he is now serving in his third year. He is ably assisted by four high school and six grade teachers.

As is generally known, the Scott's community is one of the best rural communities in the state. The land is rich, the farmers progressive, and well organized. They have long had a community church and pride themselves on their up-to-date farming. The fields have all been broken and some are planted. There are many acres of fine alfalfa, some pecan groves, and orchards. A splendid hard-surfaced highway connects the community with the city.—A. C. M.

CIRCULATION STATEMENT

DURING the past week the following subscriptions have been received: Evening Shade, J. W. Johnston, 2; Branch, J. R. Ashmore, 1; Malvern, F. R. Harrison, 1; Warren, A. W. Waddill, 2; Prescott, F. G. Roebuck, 1; Kingsland, B. F. Scott, 1; Lockesburg, Earle Lewis, 1; Adona, Bates Sturdy, 1; Thornton, L. E. Wilson, 3; Paris, E. W. Faulkner, 16; Gardner Memorial, I. A. Brumley, 2; Capitol View, C. D. Meux, by Leonard Bowden, 2. The work of these brethren is appreciated. Many pastors are writing that they will do their work soon. They are urged to put on their campaign promptly. Of course, subscribers are remitting direct, and we report only those that are sent in by pastors.

BOOK REVIEWS

Bible Stories and How to Tell Them; by William J. May, Litt. D.; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

This is a valuable reference book for the teachers and leaders of children's and young people's groups. Mr. May tells and discusses a number of fascinating Bible stories. He gives excellent advice on the subject of selecting suitable stories and practical suggestions as to how to retell them. Two sections of the book are devoted to "The Art of Story Telling," and "The Craft of the Bible Story." One part contains twenty-seven well chosen and well told Bible stories. You will not make a mistake to add this to your workshop if you are interested in stories and the art of story telling, and who of us is not?

The great highroad of human welfare lies along the old highway of steadfast doing; and they who are the most persistent and work in the true spirit, will invariably be the most successful. Success treads on the heels of every right effort.—Samuel Smiles.

Contributions

HE LIVETH!

B. F. M. Sours.

Across the ages joy is ours;
Across the acres spring the flowers;
Across the hills are happy bowers;
And joy is rich and free.
And tales of bygone years are told,
And beauty, joyous, manifold,
A story richer far than gold;
And life it is to me.

Down from His Heaven came my
Lord,
By happy angel hosts adored;
That life might be to me restored
He suffered everything;
They slew Him. Then he lived again
To bring salvation unto men,
And rapture now, and Heaven when
We soar on gladsome wing.

He liveth, whom they slew, above,
His tender kindnesses to prove,
Enthroned immortal King of Love—
On an eternal Throne!—
He liveth; and he reaches down.
Though earth and Hell unite to
frown,
As if for jewels for his Crown—
Omnipotent alone.

Dear Lord, I give myself to Thee!
May I forever holy be,
With Thee in happy destiny,
Who all my wants supplied.
Thine, thine the glory and the power!
Thine is the life, thy glorious dower!
Is hid with thee forevermore—
Who once for ransom died.

AN ENDLESS ALLELUIA

In a lovely book now out of print, "Men of the Knotted Heart," it is told how two minister friends who had talked together, played together, prayed together, met one misty afternoon in the village cemetery. Struthers said to Grant, "I never get accustomed to this place. I come here two or three times a week, but I never get used to the horror of it. It is so squalid." Grant replied, "You forget that the essence of living is contrast. Over against sin is forgiveness, over against hate is love, and over against death is life. That is how an artist works."

He goes on to tell how the artist works. He describes a great piece of literature, a story in which everything is wrong. The heroine and her father are under arrest. She and her lover are to be parted forever. And then there is a sudden turn in the action, everything is right, the wedding bells are ringing. Now God, he said, is the greatest of all artists. Christ is dead, dead on the cross. He is put in the grave. The stone is sealed. The watch is set. It is all over. There is no hope. The disciples have gone. The women are coming with spices. Then there is a flurry of wings, the dawn comes up over the mountains and we hear the trumpet of God sounding, "He is not here. He has risen." Over against the darkness there is the dawn. Over against the sealed stone, the empty tomb. Over against death there is eternal life.

This is the message of Easter. This is the music of the Gospel that leads us home to God. It is because of the Easter message that the world is on the way to Church. Who are these and whence came they? This Book that lies open before every worshipping congregation, what is

it? Whence came it? It did not create the Easter story. The Easter story created it. This hymnal with the songs of the centuries, whence came it? What is it? It did not originate the Easter music. The Easter music originated it. These churches with their crowded aisles, their hushed and solemn reverence, and bright and joyous worship, what are they and whence came they? One whom the world called "The Great" said, two centuries ago, "Nothing but a miracle can resuscitate the Church. A terrible stroke of apoplexy has come over it." Yet here is a multitude which no man can number, praising God and saying, "Glorious things of Thee are spoken, Zion City of our God."

The heresy that is like a rotting disease is the heresy of hopelessness. A religion that whispers defeat through its worshippers is not the Christianity of the New Testament. Where the note of joyous victory is missing the question immediately arises as to whether the message of the gospel has been lost. There is a fine line in Meyer's "Saint Paul," "Man, what is this and why art thou despairing? God shall forgive thee all but thy despair." Here then is a challenge! A challenge for days such as these when the music of religion is set to a minor key.

Who will join a covenant to celebrate Easter each day in the year? Dr. Dale did this and at each Sunday morning service sang an Easter hymn. The Early Church did this and at each service rang the Easter bell. A great modern preacher has said that if only we would ring out more of the good news about Jesus Christ and less bad news about the Church we would do better. "Paint Christ," said Michelangelo, "not dead but risen. Paint him as the Lord of Life with his feet upon the sepulchre in which they sought to silence him forever." Let the Church face the secular civilization of our day with the arresting challenge born of the Easter music. "Why should it be thought a thing incredible that God should raise the dead?"—Hugh Thompson Kerr in the Presbyterian Magazine.

ITINERATION IN CHINA

By Bishop Paul B. Kern

Since I landed in China on December 3, I have had the privilege of visiting all of our major stations in which we have work with the exception of one which I hope to visit later in the year. I have been in practically every one of our institutions, including hospitals, primary and middle schools and the university. Everywhere I have been received with the utmost cordiality and appreciation. One feels the handicap of the language barrier very severely, but the thoughtfulness of the interpreters aid very greatly in keeping up with the details of any meeting in which you participate. Preaching through an interpreter has a tendency to clip one's oratorical flights, but it reacts to the advantage of the audience in that it encourages one to condense his thought and make each sentence mark an advance toward the conclusion.

I have learned to eat with chop sticks with a fair degree of accuracy and today I have on enough clothes to suggest that even though rather diminutive of stature, I am fast reaching episcopal proportions.

Shanghai

The city of Shanghai is justly called

the New York of the Orient. While I had been told that it was a great and modern city, I was not prepared to find quite so much of the modern touch and the bustle of our western metropolises. The city has well over a million population and is divided into three main sections, the International Settlement, The French Concession, and the Chinese City. And while the sections are contiguous and one passes from one to the other without knowing it, they are in reality quite different. Each has its own separate police force and the difference in atmosphere and general appearance are quite marked. The city is full of automobiles, mostly Fords and Chevrolets, and practically all of its streets are paved. Immense department stores handle foreign goods and I have yet to seek to purchase any article which I needed that cannot be found in a store in Shanghai. Its great port, twelve miles from the sea on the Whangpoo River, holds the shipping of the world and its daily clearance of vessels reminds one of the port of New York.

Just at present economic conditions in China are very unstable because of the fluctuation and the low price of silver. Their coinage is on a silver basis and at present one gold American dollar is worth about \$4.40 Mex. It has risen to this point from \$3.71 since I came in December and it is only a few years since one dollar gold was worth less than one dollar Mex. Such fluctuations mean disaster to the merchant and grave embarrassment to all people whose salaries are on a Mexican dollar basis. But this is only one of many problems that China is facing and in working out a more permanent basis for her currency she is receiving the advice of a special commission on finance from America.

Many years ago, Dr. Young J. Allen, Mr. Hearn and others were far-sighted enough to buy rather large tracts of property in undeveloped sections of the city. The progress of the city has made this property much more valuable and today we own in the heart of Shanghai some exceedingly valuable real estate. Some of this has been set aside as endowment property for Soochow University and other tracts have furnished places for churches and residences and still others await development. Our Allen Memorial Church, presided over by the gifted Z. T. Kaung, is on the property bought many years ago and the new Moore Memorial Church, directed by S. R. Anderson and Pastor Yui, is located on the site of the old McTyeire School property. This building represents an investment of about \$140,000.00, is located in the most strategic center of Shanghai and is easily the ranking church plant belonging to any evangelical denomination. This project represents a venture of faith as though Methodism were saying that the China of the future must permanently reckon with the gospel of Christ. Other churches of our faith are to be found and real progress has been measured in capturing this great central city for the mastery of the Universal Christ.

During my stay in Shanghai I spent most of my time in the hospitable home of my friend and classmate, John C. Hawk. We parted in 1905 on the campus of Vanderbilt University and after these twenty-five years I rejoice in the statesman-like leadership and unwavering fi-

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delity with which he has devoted himself to China. Everywhere he is honored and loved by those who know him.

Soochow

The meeting of the Central Council, which is in reality the governing body of our Mission in China, called me to the city of Soochow. For three days we discussed the problems of the kingdom and our Chinese brethren revealed marked ability in handling difficult situations. They are very anxious to develop an autonomous church and just as rapidly as possible we wish to turn over to them responsibility for the management of the Christian enterprise. But nowhere did I find the conviction that China was ready for complete autonomy. We shall need to share the responsibility with our Chinese brethren for a few more years yet.

Soochow is the seat of our great university, which has been and still is our most ambitious venture in the field of education. Its halls are vocal with the memories of our missionary pioneers, such as Anderson and Cline. These men dreamed dreams and saw visions and everywhere in China one meets the finest products of Christian manhood trained in Soochow University. President Yang is a perfect fit as head of the institution. Highly trained, broad in his sympathies, far seeing in his policies, enthusiastically Christian, he is probably the outstanding educator in the Republic today. Certainly he excels in courtesy as well and we were the recipients of many gracious tokens of his thoughtfulness. By his side stands Dr. Nance whose name is closely knit into the very life of the institution and whose scholarly outlook has done much to give the institution its high rank in academic circles. We found the faculty deeply concerned over the religious problems of the students. Christianity is having a hard time on the college campus these days, but this is true of America as well as of China and I found these men grappling with the problems with deep seriousness and concern.

If under the guidance of a knowing friend, you can drift through the antique shops of Soochow, you had best keep a close guard on your pocket book. There is so much that is ugly in China that one is a bit surprised to find beneath its unlovely exterior specimens of the purest artistry. No one who has ever seen a Chinese pagoda in the moonlight can ever forget its symmetry and loveliness. In these curio shops we saw porcelain and china and brass and carved jade and ivory and red wood that reach back for hundreds of years before America was discovered. The very wall around the city was built before Columbus set sail from the shores of Spain and one is reminded that here in this Celestial Empire there was a high degree of civilization when our forefathers were chasing each other through the forests of Germany.

In addition to the work at Soochow University we have two other significant enterprises in the city. The Kong Hong Institutional Church and the Moka Hwo Yoen School. The former is a pretentious plant with a very large staff doing a modern type of institutional work in the very heart of the city. It receives a good deal of its support from high-class Chinese and serves a wide range of people, ministering to the needs of body, mind and soul. The property at Monka Hwo Yoen Garden operated by the women's section of the Board of Missions, is a beautiful piece of planning and gives one the impression of very splendid equipment and personnel. The women of our missionary forces have shown

splendid judgment and far-sighted wisdom in the institutions which they have fostered in the Far East.

The weather turned bitterly cold as we were leaving Soochow. The thermometer went down to around eleven degrees, which with the humidity and the wind going right to the marrow of one's bones is really cold, but a schedule is a schedule and must be carried out if humanly possible and so we took the train the next morning for the city of Changchow, three hours away, with the thermometer away below freezing. Not one particle of heat on the train, but with foot warmers and unnumberable layers of clothing of both Chinese and American varieties we arrived without any casualties and soon found ourselves comfortably at home in the delightful fellowship of our friends, Dr. and Mrs. Paty. The next morning I preached in the Car-riger Memorial Church. The temperature must have been at least 10 degrees below freezing and such frigidity yields slowly to even the fire and enthusiasm of the gospel. But the Chinese did not seem to mind; it was a "five coat cold" and they had on all five. I have discovered that there is but one way to do about this heat and cold business and that is to conform to the Chinese custom and put on enough clothes and go ahead. Otherwise, just about the time you find a room getting warm enough to be comfortable some obnoxious individual will get up and shut off the stove and open the door and remark "this room is too hot for the Chinese." There was not even any chimney in that church at Chang-

chow and seeking to find out the reason why they did not have any heat, I discovered that in most instances they simply cannot afford to pay the bill for coal and then if they have much heat the contrast is too great between Church and their own homes.

I was much impressed with the work of our two doctors, Paty and Thoroughman in Changchow. The hospital was organized at the request of the local gentry and the city council contributes \$1,000.00 a year to its upkeep. The equipment is pathetically inadequate, such as any American doctors would scorn, but these two highly trained Emory graduates are doing a scientific piece of work under conditions that the average man would regard as impossible. If I could find a person in the home church to give me \$20,000.00 I would give it straight to Changchow and add funds available from local sources and build the first unit of a modern plant for these heroic medical pioneers.

The specific duty that called me to Changchow was the privilege of speaking to the Conference of Bible Women and Evangelists, numbering about sixty women. Their organization is very closely knit and is tremendously effective. I am not always at home in their theological viewpoint and I presume that they are not in mine, but there are so many great, essential loyalties which we both hold that we labored together for five days in the finest spirit. Where there is no tolerance there can be no Christian fellowship, and one can but rejoice that the Methodist inheritance back of us leads us to

think and let think in non-essentials.

I wish I had time to write in detail of the fine work that the Barckmans and Miss Green and Miss Leveritt are doing but I must hurry on for this is only one stop on a lengthy itinerary.

Nanking

Nanking is the capital of New China. We do not have any mission station in this city as it is in the territory occupied by our friends of the Northern Methodist Church. But I was urgently invited to visit Nanking by Dr. Price and the faculties of the Nanking Seminary and Bible School. I preached on Sunday morning in the Central Methodist Church and had the pastor, Dr. Handel Lee, as my interpreter. This was one of not a few courtesies that I have had shown me by my brethren of the Methodist Episcopal Church since coming to the Orient. The closer we get to them and the better we know them, the more we love them. In the afternoon I preached to the union English speaking congregation and had in my audience representatives of many nationalities. To get a chance to preach in English again was a real joy.

One cannot go to Nanking without seeing on many hands ravages of the Communistic uprising of 1927. The gaunt walls of buildings gutted by fire and stripped by plunderers greet one in many sections. Missionaries were hunted like wild animals and took refuge in every imaginable place, but the Lord delivered them out of the hands of their enemies and thrilling indeed are the stories of heroism that came out of those tragic days. As I talked with

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these men who had come through the terrible ordeal of 1927 I felt that I was again in the presence of heroes of the faith such as the early centuries produced.

The Nationalist Government is making strides towards modernizing the city. A number of beautiful buildings have been erected. Roads have been widened and a group of city planning experts are working out in detail the Nanking of tomorrow. In the afternoon we drove out to the tomb of Dr. Sun Yat Sen. About eight miles from the city connected by a broad boulevard, it nestles on the side of a great mountain. Three hundred stone steps lead up to the mausoleum. The view from the top of the eminence is majestic and as one enters into the exquisite building the same feeling sweep over him as when one stands in the Lincoln Memorial in Washington. Here is China's idealism, taking money out of its ragged poverty to symbolize in granite and marble its faith in an ideal of democracy and the freedom of its soul. One comes away feeling that there is an essential sublimity in China's new political aspiration bursting through the hard crust of ancient traditionalism in this most ancient empire of the east.

Unfortunately we have only a very small stake in the educational enterprise in Nanking. Only three students in the Seminary and none in the Bible School. The latter situation grows out of an unfortunate split which occurred last year and took the great majority of our students out of our Seminary in Nanking and transferred them to an independent school in Shanghai. I am firmly impressed with the fact that we can never have a vigorous autonomous Methodist Church in China until we solve the problem of preparing more adequate supply of ministers. It is our mired wheel and until we can lift it out of the mud we cannot make much progress.

Wusih

Wusih deserves more time than I was able to give it but Miss Anderson and Miss Rue insists that I must see the "coming industrial city of China." And I confess that I was thrilled with what the day revealed. Here is a city of 200,000 people with 47 silk filature mills, 11 cotton mills and 7 flour mills. It is the biggest industrial city of modern China and among its population are more than 100 returned students. All the mills around Wusih are covered with mulberry trees, growing leaves to be fed to the silk worms. The silk cocoons are treated in these mills and wound on spools and then are shipped abroad, mainly to France and America. These mills employ 60,000 women workers. The pathetic fact, however, is that thousands and thousands of children work on these mills and the hours of work are from six in the morning to six at night with a scant half hour for lunch. As the siren whistles awoke me that morning at five o'clock, I realized that thousands of little children must be called from their beds and hurried to the mill before the sun was up and when they go back home it will be an hour after dark. Such is the price in human blood that we pay for the silk that adorns the backs of many French and American women. But conditions are improving. Formerly the hours of work were fourteen and they say that the workmen are well paid in Wusih. The adults get around sixty cents a day and the children

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Huchow

Huchow is our most remote and inland Mission station, located in the Chekiang Province. Under ordinary circumstances one would not choose the winter time to make this journey, but the call was insistent and there is generally some way to get things done when you try hard enough. The missionaries are so thoughtful and anticipate your every situation that it makes travelling much simpler than it would be under ordinary circumstances. After four hours on the train, unheated as usual, I arrived at Hanchow, thence in a bus 65 miles to Huchow. This new motor road is one of many that China is projecting with the wider advent of the automobile, and, while not comparable to our modern American highways, is in fact a very good road. I discovered that Chinese buses are just as crowded as Chinese trains. We started with a full house but at the next stop took on three more passengers and a little farther on several more forced their way in, each with odd and bulky bundles until the old bus was loaded to "maximum sardine capacity." The only test as to when a bus is full is, "can the door be shut by sufficient pressure from the outside?" When we were about half way, we stopped at a little station about fifteen Nationalist soldiers came up with rather pale countenances and commandeered our bus with the rather excited explanation that they needed it to go after some bandits. It seems

that three miles down our road about 100 bandits had come down from the hills and carried captive eleven soldiers with their arms and now they were concentrating all available reserves to give chase to their comrades in distress. The trouble is the eleven may have sold out their arms to the bandits and thus surrendered the thankless task of defending their country for the more immediate reward of a few dollars. Our bus came back after a while, minus the soldiers, and we proceeded on our way unmolested. I think by the time I get to America I can work this story up into a real hero story and arouse great sympathy for a lone and unprotected bishop in the midst of a bandit infested area. But I really confess the whole experience superinduced a wave of homesickness. I almost felt that I was on the streets of Chicago again, and I have concluded that banditry is a sort of international sport of the underworld.

I stayed in the home of my former student, Hubert Sone, and found him and his wife doing a splendid piece of work at the Institutional Church, right in the heart of this pagan city. They need a building very much, but they are not quarreling with their equipment but using it to the fullest measure of daily Christian service to large groups that cross its threshold. I preached Christ to a large audience, mostly young people and non-Christians on Sunday night, and had a most attentive hearing. I also preached at Hai Tau Church and spoke several times to the District preachers meeting and was a guest at Virginia School. This, together with a few Chinese feasts thrown in for a good measure, constituted a busy four days.

If the Lord had started out to make an ideal missionary doctor and found Fred Manget I think He would have stopped right there and called it a good job. In a city that is none too friendly to Christianity, he is loved and esteemed and he has built a hospital that perhaps is only second in all China. I marvel at the scientific skill upon which these missionary hospitals are run. One could get the same grade of service that he gets in America and yet through the whole process there is a fine religious enthusiasm. It is very interesting to notice how capable these new young Chinese physicians are. They are very skillful operators and some day they will be prepared to carry on these healing agencies upon the foundations that we are laying. That time is not yet, but one does feel a thrill of optimism when he sees what the religions of Christ linked with splendid ability is able to accomplish in these lands that are new to the gospel.

Snow was falling thick and fast as we drove the road back to take the train to Shanghai, but Chinese drivers are proverbially careful, and as the lights of Shanghai welcomed me it was not far from midnight. I was a bit tired but my heart was singing and I felt once more that feeling of satisfaction that comes when one tried to share a burden with another human and lets him know that back of the "thin red line" there stands the interest and prayer and support of a great Church. If you could feel the spirit of these missionaries and their families as I have been privileged to feel it, you would conclude that a dollar invested in missions is not only a sacred obligation, but a holy privilege.

For Youth

THE MESSAGE OF THE EASTER-TIDE

Last spring
I laid a bulb beneath the cold, brown earth,
And waited for its Easter blossoming,
Sometimes when storms raged fiercely all about,
My anxious heart was given o'er to doubt,
I thought my tender bulb must surely die
Ere winter with its bitter storms passed by.

But lo!

I found today upon a tender stalk
A stately lily, white as drifted snow,
A sunbeam nestling in its heart of gold—
A thing of beauty and of grace untold.
And like a dream of incense, rich and rare,
It sends its fragrance stealing through the air.

And so

The tender Father sends the Easter joy
To hearts that faint when storms of sorrow blow.
And white winged Hope points from the buried dead,
To where the stately lily lifts its head,
Breathing the message of the Easter-tide:
"The Lord is risen that was crucified."

Dear heart,

The Lord of all the lilies loveth thee,
And grieves to see thee mourn and sit apart,
Beyond earth's tears and storms and midnight gloom,
In joy unspeakable thy loved ones bloom;
They sing the message of the Easter-tide:
"The Lord is risen that was crucified."

—Edith Virginia Bradt.

THE SPIRIT OF EASTER

Easter is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease.

Belief in eternal life compels us to believe in good deeds and honest thought. The good man toils not for today, nor for tomorrow alone, but because he knows that his labor shall survive long after his hand has fallen from the plough. The good man pours himself into the world and makes it new. He is among the blessed who win sight out of blindness, order out of chaos, and life out of death.

Since the first Easter morning the soul of man has shone with unwasting light; for then he looked into the radiant face of the risen Christ, and knew that God's universe shapes itself not to destruction, but to a yet more glorious genesis; yea, it endureth from everlasting to everlasting.

—Helen Keller.

For Children

THE EASTER BUNNY

There's a story quite funny,
About a toy bunny,
And the wonderful things she can do,
Without any warning,
Every bright Easter morning
She colors eggs, red, green, or blue.

Some she covers with spots,
Some with quaint little dots,
And some with strange mixed colors,
too —
Red and green, blue and yellow.
But each unlike his fellow
Are the eggs of every hue.

And it's odd, as folk say,
That on no other day
In all the whole year through,
Does this wonderful bunny,
So busy and funny,
Color eggs of every hue.

If this story you doubt
She will soon find you out,
And what do you think she will do?
On the next Easter morning?
She'll bring you without warning,
Those eggs of every hue!
—From Boys and Girls Bookshelf.

THE PEACH BLOSSOM FAIRY

In a little book by Gladys Jay called *The Twins in Fruitland*, there is a story about "The Peach Blossom Fairy." The whole story is too long to tell here, so we are printing an interesting part of it. There are other good stories in this book which is published by Beckley-Cardy Co.

Once upon a time the twins, Jerry and Jenny, had a gay time playing and chasing one another round and
(Continued on page 10.)



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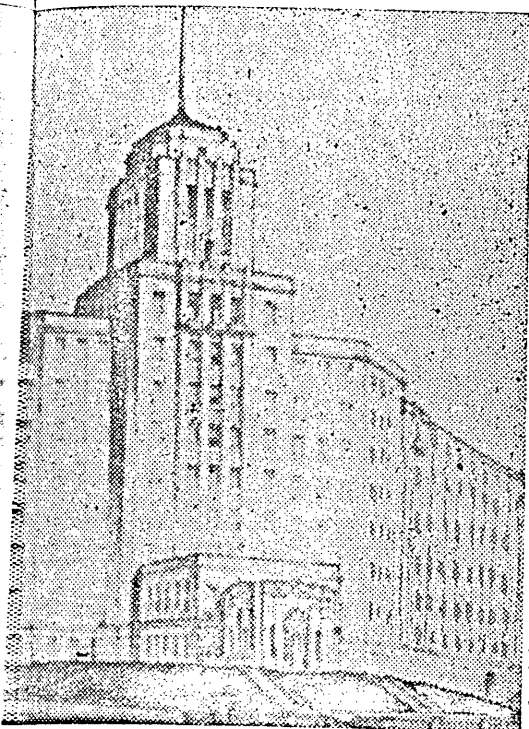
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(Continued from page 7.)
round the orchard until the sunbeams grew warm and they grew very tired. So they went to rest in the shade of a peach tree.

"The pretty blossoms will soon be out," said Jerry, looking up.

"There's one out already," cried Jenny excitedly, pointing to one of the lowest branches.

"Yes, I'm here first," said a little squeaky voice.

The twins jumped. They looked up at the tree again, and there, on the branch where the lonely blossom had been, was the funniest little man all dressed in pink and white.

"Where did you come from?" chorused the twins in amazement. "And who are you?"

The little fellow laughed and bowed politely, and sweeping his little green cap from his head, said, "I am the Peach-Blossom Fairy. I have always lived here but this is the first time I have been out. My great, great, great grandparents came from Asia, and were members of the famous Rose family," he went on solemnly. "They did not mind the cold weather when they were young, as it seldom was frosty like it is in this country."

He shivered as a cool breeze blew, and drew his little pink coat closer about him. Then he continued:

"Most of their children and grandchildren are now living in the United States and Canada. The nectarine family is a first cousin of our family," he added, "though the nectarines do not wear a coat of fuzz like we do. The plum and the almond also are related to us."

"Sometimes peaches are grown from seeds and are kept in a house called a nursery. When they have grown into young trees, they are sold and planted in the open." The little man smiled and waved his tiny arms about. "You will observe that these trees bear long, slender leaves. Soon delicate, lovely, pink and white blossoms will appear. When the trees are about three years old, they begin to bear fruit."

"We are coming out early this year. My brothers and sisters may be out tomorrow if the sun keeps warm. They are just ready to throw off their green covers and spring out of their beds. If they only white-wash the trees in the fall or the winter, we wouldn't get bitten so by Jack Frost."

"I'll tell Grandpa about that," replied Jerry emphatically, as he rose to go. Jenny was leaning over, shaking him.

"Oh, Jerry, do wake up. Grandpa is calling us to dinner."

"Where's the fairy?" he asked, looking around.

"Oh, I dreamt about a fairy, too! Was yours a Peach-Blossom Fairy?"

"Yes," replied Jerry.

He looked up to where the first little bud was still nodding its head in the breeze. "It was only a dream," he said. The little bud nodded its head again.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

Communications should be received Saturday for the following week. Address 1018 Scott Street.

LITTLE ROCK CONFERENCE NOTICE

The ladies of First Church, Texarkana, are making ready for the annual conference of the W. M. S., which convenes April 7-9.

They are anxious that the Auxiliaries be well represented and that names of delegates be sent in at the earliest date and reservations for seats at the banquet be made.—Mrs. C. D. Reasons, Publicity Supt.

NOTICE NORTH ARKANSAS CONFERENCE

There will be an executive meeting of officers and district secretaries at 2:30 Tuesday, April the 7, and a Worker's Conference led by Mrs. R. A. Dowdy and Mrs. W. A. Newell in First Methodist Church, Jonesboro.—Mrs. E. F. Ellis.

NOTICE NORTH ARKANSAS CONFERENCE

All delegates and visitors attending the Missionary Conference at Jonesboro are urged, if possible, to be present at the Worker's Conference, Tuesday afternoon at 2:30, at the church.—Mrs. Dowdy.

KENSETT ORGANIZES CHILDREN'S WORK

The Kensett Missionary Society has organized a Children's Department. Mrs. Mack Watkins is the superintendent of the children's work and Mrs. Jim Wiseman is superintendent of the Primary Department. The children are taking interest and doing good work. The church also has a Young People's Department, consisting of 35 members and growing all the time.—Reporter.

ZONE MEETING AT FOUNTAIN HILL

A very interesting and inspiring meeting of Zone Number One of the Monticello District was held at Fountain Hill, March 9.

Monticello, Warren and Fountain Hill in Zone No. One, also Lake Village and Dermott were represented.

Mrs. A. W. Waddill of Warren gave a splendid devotional on the "stewardship of personality," using the parable of the talents Matt. 25: 14-30.

Welcome was extended by Mrs. N. T. Denson, president of Fountain Hill Society. Mrs. Cruse of Monticello gave a beautiful response.

Mrs. H. T. Rucks, our District Secretary, installed the officers of the Fountain Hill Society which was very recently organized.

Mrs. John White of Monticello, the new Zone leader conducted a round table discussion on the duties of officers which was very helpful to new officers.

Mrs. Wisker of Monticello favored us with a vocal solo.

We were also pleased with another musical number by Misses Lois Ware and Bonnye and Jeanette Gifford in a vocal trio accompanied at the organ by Mrs. E. R. Kellum and Miss Mary Kellum with the violin.

The social hour at the parsonage in charge of the hostess society was full of good fellowship.

Refreshments were served by Misses Evelyn Denson, Mary Kellum and Bonnye Gifford whose mothers are members of Fountain Hill Society. Such meetings are feasts for our souls.—Mrs. C. B. Davis.

KENSETT AUXILIARY

The Kensett Auxiliary met at the church on the afternoon of March 19, for a very interesting voice program conducted by Mrs. Mack Watkins. Talks were made by Mrs. Morgan and Mrs. Cotrell.

"Faith of our Fathers" was sung by Mrs. Ramey and Mrs. Mills. After the program the ladies were invited to the basement of the church for a very pleasant social hour given by one circle of the society.

The room was beautifully decorated with St. Patrick's decorations, green and white being used.

After the games delicious refreshments were served. Several guests from the Baptist Church and from Searcy were there. Everybody enjoyed Mother White's delightful description of her trip to Memphis to the Missionary Council.—Mrs. J. P. Wiseman, Supt. of Pub.

SWIFTON AUXILIARY

The Ladies Missionary Society met at the country home of Mrs. W. H. Murphy on March 18 with 26 present.

The Alicia Auxiliary was invited. The lesson was on tithing. Bro. B. L. Wilford gave a short talk on tithing.

"A Christian tithing" by Mrs. Wilford.

"Can a Woman Tithe," by Mrs. Alice Hatfield.

"50 Years of Tithing," by Mrs. J. N. Moon.

"A cloud of Witnesses," by Mrs. Clyde Kell.

Song: "Sweet Hour of Prayer." A few sentence prayers and Bro. Wilford closed the prayer.

Mrs. A. F. Smith was elected delegate to the Annual Convention at Jonesboro, April 6 and 7.

Dainty refreshments were served by the hostess.—Mrs. M. C. Kell, Sec.

MALVERN AUXILIARY

The Woman's Missionary Society held the regular business meeting Tuesday afternoon, March 10 in the ladies parlor at the church with 18 members present.

The devotional was given by Mrs. N. S. Meyer, her subject being, "Paul The Spiritual Athlete."

Prayer—Mrs. McLean.

The Treasurer reported \$26.25 collected for the afternoon and that \$140.50 had been pledged for the year.

Mrs. Byron Butler, chairman social relations, gave her quarterly report as follows: Visits—204; meals—143; magazines—216; flowers—17 and amount given to charity \$389.65.

She asked anyone having flowers or shrubs to give away to please take same to Mrs. C. D. Turner.

Mrs. J. M. Lea, Supt. Primary Missionary Society reported meeting held with 20 members and 2 visitors present, \$2.43 collected.

Mrs. F. D. Cooper, Supt. Boys' and Girls' World Club reported meeting held Sunday during Sunday School hour with 30 present and \$1.10 collected after the program the children enjoyed a Valentine party.

It was announced that the District conference will be held here April 15 and 16, also that homes are desired for 40. Luncheon will be served both

days at the church.

Mrs. Robt. Smith reported Bible Study program held Feb. 17, with 13 present, Mrs. Dowdell giving the lesson. Mrs. Smith requested everyone to read 37th and 5th chapters of to read the 37th and 50th chapters of held March 17th.

The President, Mrs. T. H. McLean urged as many as possible to subscribe to the Ark. Methodist, the society to realize 90c from each \$2.00 subscription.

Mrs. McLean also announced that an Easter Cantata will be given Easter night at the church. A free-will offering will be taken which will go to the three circles of the church.

Mrs. J. E. Young and Mrs. Fred Harrison were elected delegates to the Woman's Missionary Conference to be held in Texarkana, April 8th and 9th. Mrs. Robt. Smith, Jr. and Mrs. J. T. Alderson were elected alternates.

Mrs. J. W. Fulton and Mrs. J. C. Young were appointed to have charge of parlor for next month.

The meeting was dismissed with regular benediction.—Reporter.

MEETING OF ZONE NO. 5, HELENA DISTRICT

The first meeting of Zone No. 5, Helena District for more than a year was held at Wynne, March 25. Four of the five auxiliaries in this Zone were well represented.

We were all greatly pleased to have with us our District Secretary, Miss Marie Holmstedt of Helena and our Rural Worker, Miss Jessie Byers. Other visitors were Rev. Mr. Oliver of Wynne; Rev. Mr. McClure, Vandalia and Rev. Mr. Randall, Weiner.

The meeting was opened by Mrs. Z. N. Halk, Cherry Valley, who acted as temporary chairman. The devotional was conducted by Miss Byers who gave a helpful and interesting talk on the right use of one's talents in the service of the Master.

Reorganization of the zone was discussed and the cultivation of Weiner, Pleasant Hill and Pleasant Valley decided upon. Mrs. Z. N. Halk

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was elected chairman for the year with Mrs. Tom Toombs secretary.

Mrs. G. D. Morris, Wynne, then most graciously welcomed the visitors to Wynne, to which welcome Mrs. Lesenberry of Vanndale responded. After which a lovely duet was given by Mesdames Lollar and Snowden.

Stewardship of time, service and money was presented in an unusually capable and comprehensive manner by Mrs. A. Holt of Wynne. She told us we were all stewards and every phase of life could be so Christianized so as to make us more useful to God and His service.

The W. M. S. from Woman's Viewpoint was discussed by Miss Holmstedt and Mrs. C. B. Hall of Wynne. Rev. Mr. McClure gave the ministers view-point. The worthwhileness of the woman's work was clearly proven by these discussions.

Little Elizabeth Harris, representing the Junior M. S. gave us a reading. The meeting then adjourned for lunch which proved to be a bountiful feast and a real social hour was enjoyed in the social room of the church.

The afternoon devotional was conducted by Mrs. Oliver and the inspiration of her message found its way to the hearts of all present.

The efficacy of prayer was stressed by Miss Louise Coffin's talk on Prayer, its place in the life of the individual, the organization and the furtherance of the Kingdom of God. Miss Coffin represented the Daughter's Circle.

Echoes from Council was the next subject. Several ladies contributed to this. Many of the high spots of the Memphis meeting were brought out.

An added feature to the program which was much enjoyed was a solo by Rev. Mr. Randall.

Reports from the auxiliaries were then given and a round table discussion followed in which practically every phase of the work was discussed. Miss Holmstedt added much to the success of the discussion and gave her hopes and aims for the success of the work of Helena District. Miss Byers gave a short report of her work.

Mrs. Will Gardner of Vanndale then voiced the sentiment of all the visitors by thanking the Wynne ladies for their hospitality and expressed the desire to return the courtesy at the next Zone meeting which is to be held at Vanndale.

When Rev. Mr. Oliver pronounced the benediction, all present surely felt that God had indeed been present this day and given us a broader vision of His will for us.—Mrs. Tom Loombes, Sec.

NEWARK AUXILIARY

Mrs. J. E. Harrelson and Mrs. Curtis Walden were hostesses at the home of the former Tuesday afternoon, March 17, to the Woman's Missionary Society.

All enjoyed an inspiring program the topic being, "Another Home Mission Field Discovered and entered," with Mrs. J. W. Adams as leader.

The latest venture in the Home Field and Origin of the Group; by Mrs. J. K. Rawlings; Characteristics and Population, by Mrs. I. L. Claud; Economic Conditions, by Mrs. Bryan House; Social Customs, by Mrs. A. L. McClard; Hope for the Future and Mission Work Undertaken by Mrs. E. G. Magness.

Prayer by Rev. I. L. Claud.

A delightful social hour was enjoyed

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REV. G. F. SANFORD Extension Secretary, North Arkansas Conference

TEXARKANA TRAINING SCHOOL APRIL 12-17

The Annual Session of the Standard Training School now under the direction of the Conference Board of Christian Education will be held for the Texarkana District at First Church, Texarkana, the week of April 12-17. This is a six day school with two class sessions on Sunday afternoon, the 12th, and closing Friday night, the 17th. The following courses are offered:

1. Beginner Lesson Material and Methods, Miss Fay McRae, Instructor.
2. Junior Lesson Materials and Methods, Mrs. Clay Smith, Instructor.
3. Organization and Administration of the Young Peoples' Division in the Local Church, Dr. Paul W. Quillian, Instructor.
4. Evangelism, Dr. F. A. Buddin, Instructor.
5. Christian Education in the Local Church, Rev. Clem Baker, Instructor.
6. Life of Paul, Dean R. E. Smith, Instructor.—Clem Baker.

THE EL DORADO TRAINING SCHOOL

The annual session of the Standard Training School for the El Dorado section of the Camden District, was held last week at First Church, El Dorado. The following pastors and their people joined in the school: Rev. J. L. Hoover of First Church, Rev. E. D. Galloway of Vantrease Church, Rev. G. L. Cagle of El Dorado Ct., Rev. Otto Teague of Louann-Norphlet, Rev. J. W. Thomas of Smackover. Miss Fay McRae, Mrs. Clay Smith, Rev. Roy Fawcett, Clem Baker and Dr. R. S. Satterfield were the instructors. The school was one of the best held in El Dorado in recent years.—Clem Baker.

CAMDEN DISTRICT CHURCH COMMISSION MEETS

The Camden District Commission on Rural Church Work met at El Dorado Thursday of last week. Members of the Commission present were: Dr. J. J. Stowe, Rev. A. E. Jacobs, Rev. J. D. Rogers, Rev. R. A. Teeter, Rev. O. E. Holmes, Mrs. E. D. Galloway and Prof. J. J. Tibbits. Others present were: Dr. James Thomas, chairman of the Conference Rural Church Commission, Rev. S. T. Baugh, Conference Extension Secretary, Rev. H. H. Griffin District Director of Rural Evangelism, Rev. Leland Clegg, Conference Director of Rural Evangelism, Rev. Clem Baker, and a number of interested pastors and lay workers. The Commission was in session from 10:00 to 12:30, and made a careful study of our Rural Church work within the bounds of the District, together with plans for work in our Rural areas this summer. Surely good is coming from this movement that is reaching out into every District in the Conference this year.—Clem Baker.

ed and Misses Vida Harrelson and Eunice Morris assisted the hostesses in serving dainty refreshments.—Mrs. Bryan House, Supt. Pub.

LITTLE ROCK CONFERENCE LEAGUE ANNIVERSARY OFFERINGS

The following League Anniversary Offerings were received by Miss Audrey Wharton, the Treasurer, up to Friday night of last week:

Parkers' Chapel	\$ 2.85
England	24.00
Lake Village	3.15
Redfield	.75
Bingen	1.77
Emmett	3.58
Horatio	2.15

—Clem Baker.

GALLOWAY COLLEGE NEWS.

The annual spring concert of the Glee Club of Galloway Woman's College was given March 23. Miss Hap-pye West, director, and Miss Katherine Gaw, accompanist, were assisted by four violin pupils of Mrs. R. A. Ward, head of the violin department.

The following girls were elected officers of the Y. W. C. A. of the college for 1931-1932: President, Miss Carolyn Haley of Blytheville; vice-president, Miss Helen Griffin of Camden; secretary, Miss Kathryn Gear of Blytheville; treasurer, Miss Patty Jean Blackshire of Hot Springs.

Alberto Salvi, recognized as the world greatest harpist, will play at Galloway Woman's College April 3. At the age of thirteen Mr. Salvi was awarded the Royal Scholarship of the Naples Royal Conservatory and there he completed the eight-year course in five years. After winning Italy with his liquid music, Mr. Salvi came to America and his success in America has been equally as great as in Italy.

Mrs. J. M. Williams, on March 21, honored the Galloway student body with the annual spring party. Because the weather conditions made it impossible for entertaining on the campus, the first floor of Godden Hall, the parlor of Holmes Hall, and the music studio were open to the guests.—Reporter.

THE OLD NAMES FOR HONORED INSTITUTIONS

Yielding to what is undoubtedly the prevailing sentiment among alumni and students, the Board of Trustees of the merged colleges of the Methodist denomination in Arkansas has agreed that the name of the institution at Conway shall be Hendrix College, and that Galloway Woman's College at Searcy shall retain its name. The name of Henderson, coupled with Hendrix after the merger of these two colleges, will no longer be used.

Sentiment is rightly to be considered in such a matter as this. The name of a college is more than a label. Tradition and affection are intertwined with its syllables, and a change of designation is no small matter from the sentimental side alone. But it may be added that in the case of these two institutions, the names they bear are assets of undoubted value. Long years of devoted labor and large amounts of money consecrated to the best of uses have gone to make the names of Hendrix and Galloway mean much in education and mean much in the lives

of thousands of men and women.—Arkansas Gazette.

MONTICELLO DISTRICT LEAGUE UNION

The Delta Epworth League Union of the Monticello District held its monthly meeting at the Tillar Memorial Church Monday evening, March 16.

There were 175 present from the towns of Dermott, Lake Village, Dumas, McGehee, and Tillar.

The following program was rendered:

Song, "Revive Us Again."
Devotional—Rev. Neill Hart, Dermott.

Vocal Solo—Cornelia Peacock, Dumas.

Talk, "How to Make Programs More Interesting"—Lucille Trigg, Dermott.

Talk, "Recreational Department"—Tom McNeeley, Dumas.

The next meeting will be in Dumas, April 20.—Helen Clayton, President.

[SEED]


The South must raise feed if we succeed as farmers. Below find PREPAID prices on seed enough for one acre of each variety:

Clifton's Extra Early Corn, 9 lbs.	\$1.00
Mung Beans, 6 lbs.	1.00
Laredo Soy Beans, 8 lbs.	1.00
Dwarf Essex Rape, 5 lbs.	.75
Feterita, 6 lbs.	.75
Milo Maize, 6 lbs.	.75
Hegari, 6 lbs.	.75
Darso, 6 lbs.	.75
Sagrain, 6 lbs.	2.50
Beet Feeding Sugar, 5 lbs.	.75
Cane for Sorghum, Texas Seeded	.75
Ribbon, 6 lbs.	.75
Cane for Sorghum Drip Honey, 6 lbs.	.75
Cane for Sorghum, Silver Drip, 6 lbs.	1.75
Sudan Grass, 20 lbs.	2.25
Clover (Lespedeza), 12 lbs.	4.00
Clover, Korean, 10 lbs.	1.45
White Blossom Clover, 10 lbs.	2.50
Spanish Peanuts, 30 lbs.	1.50
Red Top, 8 lbs.	1.50
Pasture Mixture, 12 lbs.	1.50

Package of GROHOMA FREE with each order if wanted.

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Church News

INTERESTING SERVICE AT FIRST CHURCH, PINE BLUFF

An unusually interesting service was held at the First Methodist Church Sunday morning, at which time Founders' Day was observed in particular honor of Rev. E. R. Steel, former pastor of the church for eight years and chiefly responsible for the erection of the beautiful church building at Sixth and Pine Streets. The large auditorium was completely filled.

Rev. J. C. Glenn's sermon on "Our Glorious Past; Our Golden Today," was particularly appropriate for the occasion. Words of tribute to Bro. Steel was spoken by N. J. Gantt, Jr., and W. W. Taylor, president of the official board. Each told of the great but worthy labor of building the new church, under the leadership and direction of Bro. Steel, and of others who had given unstintingly of their time and means in making the building program possible.

The altar and pulpit were adorned with beautiful flowers, placed there in memory of the late H. W. Coles, J. C. Love, F. O. McGehee and Dr. A. C. Jordan, members who with others, had a large part in the building of the church.—Pine Bluff Paper.

ABOUT THE HISTORY OF METHODISM IN ARKANSAS

Some of the preachers are writing me about preparation of sketches of their lives for the History. It will save correspondence for me to say that the History will not present sketches of the lives of men now living. It will show something about when they were admitted to Conference, and may have a word or two to say about what they have done and are doing, but it will be time enough when we are gone to "write us up." It is to be hoped that we shall keep straight and lead good lives, but it is always possible that what we might write about living men might not prove to be good history.

However, we want the History to show every man who was ever connected with the itinerancy of Arkansas Methodism. This we shall get from the records. Further, we should be glad to have the photograph of every man. These must come from the men themselves, or their friends. The pictures will be run in groups on copper plates, much as the Christian Advocate ran the pictures of delegates to the last General Conference. The engravers tell me that it will cost \$2 per face to make these pictures, and this amount must accompany each photograph, for if I pay for them, the price of the book would have to be somewhat prohibitive. These photographs may be sent any time, though it will be several months before they will be needed.

COTTAGE FOR RENT

For rent, during summer, six-room cottage completely furnished. One block of Peabody College, Nashville, Tenn. Very reasonable. If interested, write A. W. Martin, 810 Broadway, Nashville, Tenn.

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ed. I am not hurrying this History, and shall not do so, and yet, so far as concerns the matter I myself am to write, the work is half done, and ready for the printer. If brethren will co-operate, it will go forward rapidly.

I am trying to locate in each county the proper person to answer this question, in not more than 300 words, "What laymen have made Methodism in this county, and what did they do to make it?" The presiding elders and pastors must help me here to secure brief and accurate answers to this question. A good layman who devoted his life to the Church is as worthy of being recorded as a preacher. We want them from all parts of the state. But remember to be brief and direct about it. No biographies, but yet the vital facts.

I made a call last week for missing copies of the Conference Minutes. Rev. I. B. Manly, Houston, Texas, has sent me Minutes of White River Conference from 1890 to 1895. I still lack all Minutes of that Conference back of 1890, that is, the first 20 years of White River Conference. And I am still short of Minutes North Arkansas Conference for the years 1904, 1905, 1907, and 1910. The Minutes of this Conference for 1879 are also lacking, and I have none for this Conference back of 1878, and none for Little Rock Conference back of 1884. I should appreciate very much the sending of any of these missing journals.—Jas. A. Anderson, Jonesboro, Ark.

ALTHEIMER-WABBASEKA

The second Quarterly Conference for Altheimer-Wabbaseka Charge was held at Wabbaseka March 20. Dr. James Thomas, P. E., was here in fine trim and spirits, giving a splendid devotional lesson, after which the usual questions were asked in an unusual way. It was not a "dried tongue" Conference. Everyone present felt better for being at this Conference.

Regardless of all that hinders, the outlook for the year's work in every way is bright.

W. W. West, B. N. Word, R. A. Dickey and Mrs. Mamie L. Willey were elected delegates to District Conference to be held at Carr Memorial Church in April.

We are planning to make the annual canvass for our Arkansas Methodist in April.—W. C. Hilliard, P. C.

PINE BLUFF CIRCUIT

March 22, Dr. James Thomas, our beloved presiding elder, met the pastor and a good representation of stewards and other officials of the charge, at Center Church in our second Quarterly Conference.

The following members were present: From Faith, H. S. Wilson, D. F. Eaton, Jr.; Mt. Carmel, Mrs. Kittie McLendon, M. M. Hamilton, G. M. Hamilton; Wofford's Chapel, Ed Pearce, and Martin Clement; Sulphur Springs, Ben Watson and Jeff Culpepper; Oak Grove, H. H. Atchley, W. C. Atchley, H. A. Atchley, George Williams; Center, L. E. Owen, Mrs. M. E. White, D. A. Faulkner and Bro. Henry, Sunday School superintendent at Center.

Besides these officials present we had with us as visitors, from Faith two of our best women workers, Mrs. H. S. Wilson and Mrs. D. F. Eaton; Mt. Carmel, one young lady and the driver of their car whose names I don't remember; Wofford's Chapel, three of our fine young people, Mrs.

June Gennett, Miss Dahlia Clement, and Miss Zola Clement; Oak Grove, Mrs. George Williams, Bro. Henry, wife and children, and possibly some others; Center, Dave White and wife, some of Bro. Webb's family, Mrs. D. A. Faulkner, and children, and a number of others. The pastor's wife was present as a member of the Conference and, while last but not least, we were glad to have Bro. Baugh with us, our Conference rural worker, who brought a helpful message in the form of the findings of a week or more of work he did in the bounds of this charge in December. We were glad for his suggestions.

Dr. Thomas was in the very bloom of youth in spirit and did us all a great deal of good.

The reports were fine and I feel that it was a great occasion.—L. T. Rogers, P. C.

SHERIDAN-NEW HOPE

On March 22, our second Quarterly Conference was held at the Sheridan Church by our beloved presiding elder, Dr. Thomas. As usual he gave us a great message at the 11 o'clock hour, using for his text, "I Am Alpha and Omega."

The reports given by each department of the Church were favorable, and inspiring, expressing faith, and confidence that we will reach the goal. We were glad to have our dear Brother Baugh with us also to speak a few words in regard to the great work he is doing in the rural sections. Through the love and leadership of our presiding elder and the beautiful response of our dear people and our dear friends of the other churches also, it was made possible for the pastor and wife to attend the Pastor's School at Hendrix College this summer. Thank you one and all.

Official members present at the Conference were: J. K. Sorrells, C. A. Mitchell, B. J. Morris, Paul J. Clark, Fred W. Reese, H. C. Gentry, Mrs. J. K. Sorrells, Pres. W. M. S., Mrs. Ralph W. Springer, Mrs. J. H. Williams, Mrs. Lem Jones, W. H. Sites, W. E. Reaves, J. A. McCoy.—Richard Boyd, P. C.

AN EDUCATIONAL ADDRESS

New things become old and old things become new. The matter in this article is nearly fifty-four years old; your contributor heard it as it was spoken by a young preacher of the A. M. E. Church at a District Conference held at old Jacksonport during Christmas week in 1877. I was living at Jacksonport and pastor at Newport in 1877-78, and in company with Rev. J. M. Clark, who was stationed at Jacksonport, attended the Conference. On watch night, the program was the discussion of an educated ministry. It was educational, inspirational, and highly interesting to hear the old "Cornfield," ex-slave negro preachers talk on the subject. A few bits of their originality and logic will not be amiss here.

One of them would rise, and clear his throat, expand his chest, and raise his arms, and address the chair thusly: "Mister cheerman, I wants to be heard on d's heah subject. I don't belebe in edicatin' a nigguh to preach. Dat am God's bisness and he will take cair of dat. Ef' you edicate a negro to preach hit will all go to his haid, and dar will be nuffin in his heart and hit will be as dry as a powder horn and you will spile 'im. Ef' God calls de nigguh to

(Continued on Page 13.)

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WIDELY KNOWN METHODIST MINISTER WRITES MESSAGE TO SUFFERING ARKANSANS

Terms McFadden Mineral Water a Blessing to Humanity

To Whom It May Concern: Three years ago while serving in the pastorate at Mena, Arkansas, I was stricken with Bright's Disease, and was rapidly gaining weight. Not only was I examined by my home physician, but a specialist in diagnosis of Bright's and other diseases of the kidneys, after making an analysis in a hospital, pronounced my case "A plain case of Bright's disease."

"A leading physician of Mena advised me to go to McFadden Springs and drink of their waters. This I did, and within a week, I began to improve, and in three weeks time I was absolutely relieved and have had no symptoms of this dreadful disease since.

"Knowing, as I do by experience, what these waters did for me, and, by observation, what they have done and are now doing for others, I do not hesitate voluntarily and sincerely to recommend these waters to sufferers everywhere."

The almost miraculous results obtained by victims of Bright's disease, diabetes and many other forms of kidney, bladder and diseases of the stomach, should be broadcast throughout the world. Every sufferer of any of these ailments should not delay in giving McFadden Three-Sisters Spring Water a trial and it will prove its merit to you. I consider it "a blessing to humanity."—J. A. Parker, 811 South Ave., Hot Springs, Ark.

(Continued from Page 12.)
preach he will fix hit so he kin and dat's what I think erbout hit."

Another would rise and address the chair: "Mister cheerman, I don' see dis subjec' as Brudder Jones. I has no edication myself an' I feels de deep need o' hit. My idee is fur man to edicate the haid and let God edicate the hart and you hab team-work, an' let what God puts in de hart control what man puts in de haid, an' de two togedder will be a team, an' you kin pull more wid two horses dan you kin with one, an' dats what I thinks erbout hit."

After many others had spoken pro and con my hero arose. He had had some advantages at school, and used better English. He addressed the chair as "Mister chairman," saying:

PSORIASIS
is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

Frost proof Cabbage, open field grown, well rooted, strong, each bunch fifty, mossed labeled variety name, Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early and Late Dutch. Postpaid: 200, 75c; 300, \$1.00; 500, \$1.25; 1,000, \$2.00.
Onions, Crystal Wax and Yellow Bermuda postpaid: 500, 75c; 1,000, \$1.25; 5,000, \$6.00.
Tomato, large, well rooted, open field grown, mossed, labeled with variety name. Livingston Globe, Marglobe, Stone, Baltimore, June Pink, McGee, Earliana, Gulf State Market, Early Detroit. Postpaid: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.50.
Pepper, mossed and labeled Chinese Giant, Bull Nose, Ruby King, Red Cayenne, postpaid: 100, 75c; 200, \$1.00; 500, \$2.00; 1,000, \$3.50.
Porto Rico and Nancy Hall Potato Plants postpaid: 500, \$1.75; 1,000, \$3.00; 5,000, \$12.50, full count, prompt shipment, safe arrival, satisfaction guaranteed. — Union Plant Company, Texarkana, Ark.

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HHEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

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When you get out of bed feeling headachy, sluggish, weak, half-sick, here's simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoons is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

"I want to be heard on this most important subject," and continuing, said: "When I got my freedom I got my idea and ideal as to what it took to constitute a first-class, young colored gentleman. I looked around among our own color and I could not find him. Their ideal was too low and I selected him from among the well-to-do young white men. And here was my ideal, a beegum hat, a broadcloth suit of clothes, bell-bottom pants, toothpick shoes, gloves, a cane and perfume. Well, I went to work and got all of this, dressed up and went to walking, but soon found I was getting no whar. I took notice of some young negro boys going to school wearing common clothes, common hats and brogan shoes, and soon I saw these boys ahead of me walking and going somewhere and getting somewhere. And I took an inventory of my assets and decided it wan't the hat it was what the hat sat on. It was not the clothes but what the clothes wrapped up. It wan't the shoes, it was what stood in the shoes, nor was it the gloves nor the cane nor the perfume. So I discarded the hat, gloves, cane, and perfume and been going to school and walking and getting somewhere ever since."

He continued to walk till he walked from a circuit preacher to a good station, from the station to the presiding eldership, from there to the degree of D. D., and from there he walked on until he was elected bishop of his church, Bishop J. M. Conner.

Next week I will give the sequel of this real life story.—Jas. F. Jernigan.

WARREN

Our work is moving along very well considering the condition of affairs in this country. Our regular Sunday offerings are just about the same as last year. Our congregations are larger than last year. We have reorganized an Epworth Hi League and we now have about 35 or 40 in it. Our Senior League continues to function, and we had a great crowd out here last night to an Epworth League Union of Chapters in Monticello, Hermitage, Banks, Wilmar and Warren. Our Sunday School is moving on very profitably. We have put on the Cultural Campaign, sold 35 books, taught the book in Sunday School, Missionary Society and Prayer Service, and have made a very thorough "every-member canvass" of our church here in trying to raise some money for the Kingdom Extension Work. We will report some money, but possibly not one-half as much as we did last year.

Our Presiding Elder has preached for us four times, held two Quarterly Conferences, and is in the highest favor with my people.

I have been preaching a series of sermons on "The Sermon on the Mount," have delivered 18 and hope to deliver two more. The people seem to be enjoying them very much.—A. W. Waddill, P. C.

Rev. L. W. Evans has a remedy for coughs caused by T. B., colds, pneumonia or influenza, also malaria chronic or otherwise, that is worth investigating. Address him at 1818 West Tenth St., Pine Bluff, Ark.

KOREAN LESPEDEZA recleaned seed; 1 to 20 lbs., 45c per pound; \$10 per bushel, f. o. b. **WHITAKER BROTHERS, PRAIRIE GROVE, ARK.**

OBITUARIES

Smith.—Melissa Jane Wasson, the daughter of Leander and Jane Wasson, was born March 2, 1848, in Lawrence County, Arkansas. She was married Oct. 18, 1866, to Edwin F. Smith, who died June 12, 1907, in Melbourne, Ark., where they then lived. A son, Lee, and a daughter, Ella, were born to the union, both dying several years ago. For many years Mrs. Smith had made her home in Springdale, Ark. Since her youth she had been a member of the Methodist Episcopal Church, South, delighting in all its services. While frail, she rarely was really sick. Always cheerful and looking for "the silver lining to every cloud," her life was an inspiration to her many friends. On Sunday, Feb. 1, she attended church and communion services. That night she became seriously ill, and, though everything medical skill and loving care could do was done, she slipped away to her eternal home, Feb. 6. Funeral services were conducted by her pastor, Rev. Allen D. Stewart, in the Methodist Church and burial was in Bluff Cemetery, Springdale.—Mrs. Paul Butler.

Dedman.—Funeral services for Mrs. Alice Butler Dedman, who died at her home on January 21, were held Jan. 22 at the Methodist Church. Services were conducted by the pastor, Rev. W. C. Lewis, assisted by Rev. T. B. Sanderfer of the Baptist Church, and Rev. E. S. Allhands of the Christian Church. Burial was in Arkansas City Cemetery. Mrs. Dedman was the widow of the late Richard Dedman, and was the daughter of James Butler and Elizabeth Boise Butler. She was born in White County, Arkansas, June 24, 1860. After the death of her parents she made her home with her aunt, Mrs. Lizzie Butler, at Greenville, Miss., where she received her education. December 13, 1877, she was married to Richard Dedman at Watson, Ark. Eleven children were born to this union. She is survived by eight daughters, Mrs. Joe Demarke and Mrs. Herbert Neff of Arkansas City, Mrs. M. B. Houser of Lexa, Ark.; Mrs. J. W. Stone of Natchez, Miss.; Mrs. J. O. Kimbrell of Zwolle, La.; Mrs. W. J. Smith of Wink, Texas; Mrs. S. A. Beall of Blytheville, Ark.; and Mrs. J. J. Partridge of Elaine, Ark.; one son, Richard Dedman, of Blytheville, Ark.; one sister, Mrs. Emma Townsley, and one brother, Eli Butler, both of Memphis, Tenn. Mrs. Dedman professed religion when she was 14 years old, during a revival conducted by Whittle and Bliss, English evangelists. She joined the Methodist Church and was a consistent member until her death.—W. C. Lewis, Pastor.

Adair.—Julia Washington (Futch) Adair was born Jan. 28, 1876. Married to M. F. Adair, Feb. 10, 1895. To this union were born eleven children, eight boys and three girls. Two of the boys died in infancy. Sister Adair died Feb. 2, 1931. She is survived by her husband, nine children, five grandchildren, three brothers and four sisters, and a large number of friends who mourn her going. People of the community have lost a good friend, as this writer heard someone say, as she was being borne to the grave, "she was good to everybody," and the church has lost a good member. She gave her life to her family and those about her. I

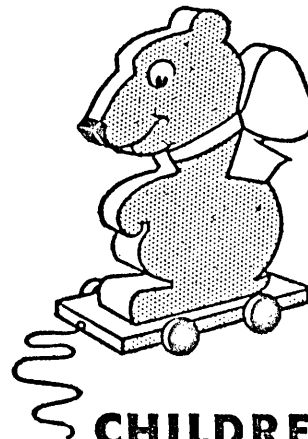
have known the death of but few so affecting an entire community. It seemed everyone realized the loss of their best friend and neighbor in her departure. Sister Adair had been a member of the Methodist Church 35 years, and during all this time seemed to never grow tired of serving, believing this to be the mission of a follower of her Lord and Master. This mother has left a beautiful path in which her children may follow a beautiful life. Her body was laid to rest in the Tulip Cemetery, services being conducted by her pastor, surrounded by a large number of loved ones and friends who said goodbye to the one who was good to everybody and was loved by all.—W. T. Hopkins, Pastor.

BABY OUT OF SORTS
Lots of things to make baby unhappy—Constipation, upset stomach, teething time, cold, colic. Mrs. Winslow's Syrup aids a child to make him happy again in a jiffy. It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. At your druggist. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE. **ANGLO-AMERICAN DRUG CO.** 75 West St., Dept. 11, New York, N.Y.

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THE SOUTH GROSSLY INSULTED

A writer of one of the big Eastern dailies, who is described as an "able political correspondent," is quoted as saying concerning the 1932 presidential election, "The wetness of the Democratic candidate and the Democratic platform is really settled now. There is no way out of it . . . Regardless of merits, principles (or) convictions . . . the Democratic side must be the wet side . . . Everybody concedes these Southern States are safely Democratic with any Protestant candidate, no matter how wet." He thinks that this is their only chance to win.

The meaning of this can only be that this "able political correspondent" thinks that the people of the South will not consider the "merits" of the case in selecting their candidate and writing their platform, whether they are good or bad, right or wrong, that they will throw all their "principles" to the winds, as

well as all their "convictions" on the question of prohibition, and vote for a wet platform and any wet candidate whom the Northern and Eastern wet Democrats will name, provided he is a Protestant. This, to me, is absolutely unbelievable, and to my thinking this "able political correspondent," who is probably one of John J. Raskob's paid publicity agents, will find that he never was further from the truth in his life.

Are the people of the South the kind who are indifferent as to the "merits" of their candidate or platform? Do they care for nothing but the spoils of office? Are they a people without "principles," as their wet writer charges, who will throw to the winds their "convictions" of right and wrong, wisdom or folly, in order to win a political victory? They certainly are not. In this our "able political correspondent" grossly slanders the people of the South.

The South has repeatedly and persistently shown itself to be dry on

principle, and all self-respecting Southern Democrats will indignantly resent the bruited abroad of this baseless insult that the South is "safely Democrat," even though the Democrats of Northern and Eastern wet centers should, by any chance, foist upon them a wet candidate and a wet platform; as through Southern people do not think for themselves and have no convictions by which they are guided, and will allow the liquor interests of the North and East to run roughshod over them.

To say that a man will pursue a given course of action regardless of its merits—as to whether it is good or bad, and that he will cast aside his "principles" and "convictions" is to say that he will ignore the question of whether a proposed action is good or bad, right or wrong, honest or dishonest, and whether or not it violates the rights of property. In that case you have the stuff out of which a thief is made, or a bank robber, hijacker, a perjurer, a rapist, or any

other sort of a criminal. Criminals cannot be made out of any other sort of material, but a man who cares nothing for the merits and principles of right or wrong involved in his actions, is, at heart, a potential criminal who is capable of committing any crime that he thinks he can get away with. Nothing but force can restrain him.

And this is the baseless charge that this "able political correspondent" thrusts wholesale at the people of the South. If he does it purposely, he is a malicious monger of vile slanders, whose vulgar mouthings no respectable paper should publish. If he does it unwittingly, he is densely ignorant of the nature of the Southern people, whom alone he singles out for this insolent indignity.

Of all the insults that were ever hurled at the Southern people, this is among the grossest, the vilest, the most poignant and the most malicious. If our people in the South are the sort that he describes, who in their

(Continued on page 16.)

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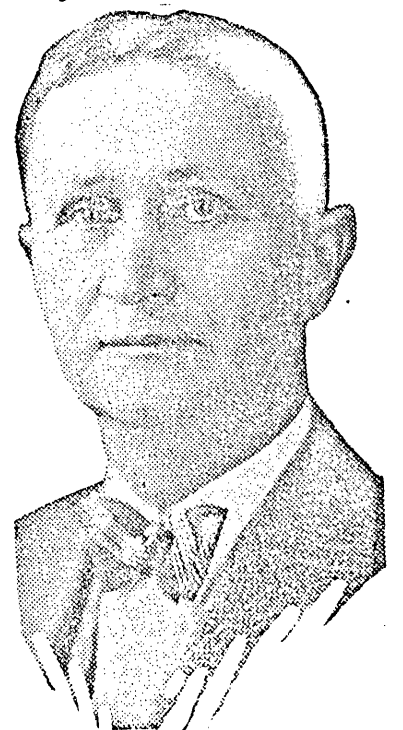
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Adv.

Sunday School

Lesson for April 5

JESUS TEACHES HUMILITY

GOLDEN TEXT—For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

LESSON TEXT—Luke 14:1-14; 18:15-17.

PRIMARY TOPIC—Jesus and the Children.

JUNIOR TOPIC—Jesus Teaches Consideration for Others.

INTERMEDIATE AND SENIOR TOPIC—Giving Others the Preference.

YOUNG PEOPLE AND ADULT TOPIC—Spiritual Democracy.

I. Jesus Dining With a Pharisee (v. 1).

Jesus moved in all circles of human society, thus showing his divine sympathy. "The Christian's influence is best when mingling with his fellows in all right relations and positions in life.

II. Jesus Healing a Man With the Dropsy (vv. 2-6).

1. Why this man was present (v. 2). While there is no way of absolutely determining, it was most likely a part of the plot of the Pharisees to trap Jesus by getting him to violate the Sabbath rules.

2. Jesus' question (v. 3). His question was an answer to the thoughts of the lawyers and Pharisees who were watching him. Before healing this man, he submitted his case to their judgment. They were free on the Sabbath to hold a feast where their selfish pride and vanity could be displayed, but they were horrified that a fellow man should be healed on that day.

3. Jesus healing the man (v. 4). While they were in a state of embarrassment, Jesus healed the man.

4. Jesus rebuked them (vv. 5, 6). He laid bare their hypocrisy by showing them that their willingness to show mercy to a beast on the Sabbath should induce them to regard as not sinful the relieving of a human being of distress on the Sabbath.

III. Jesus Rebukes Selfish Ambition (vv. 7-11).

1. The occasion (v. 7). He observed that the guests while taking their places at the table chose the best seats for themselves. This is still true of men and women in railway cars, hotels, street cars, etc.

2. Instruction given (vv. 8-11). When bidden to a feast take the lowest place lest you suffer the humiliation of being asked to take a lower seat. This is more than a lesson on courtesy or table manners. It was a severe rebuke of that selfishness which fills the human heart, causing it to seek to be ministered unto instead of ministering to others. The declaration of Jesus, "Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted," sets forth the fundamental principle of the philosophy governing the moral world. The one who has experienced the redeeming love of Christ will gladly take the place assigned him.

IV. The True Motive in Deeds of Charity (vv. 12-14).

The Jews, like many of the rich today, made social dinners occasions for display. They invited only those whose wealth would enable them to recompense them by inviting them in return. Jesus took note of the selfishness thus displayed and set forth to them the right principle governing hospitable deeds. Such benevolent acts should be extended to the poor and afflicted. All charitable deeds should be done with unselfish motives. They should proceed from the one aim; namely, to confer benefits without ex-

pectation of a recompense. Jesus assured them, however, that recompense would be made at the resurrection of the just.

V. The Child Example (Luke 18:15-17).

1. Spiritual contact with Christ sought for children (v. 15). Presumably this was done by the parents. The time of all times to effect contact with Christ is in childhood.

2. Rebuked by the disciples (v. 15). Seeing Christ's time so completely taken up with adults, the disciples thought that bringing the children would be an intrusion.

3. Welcomed by Jesus (v. 16). Mark says, "Jesus was displeased with the conduct of the disciples"; that is, was indignant. Christ called the children unto himself, thus showing their relative value.

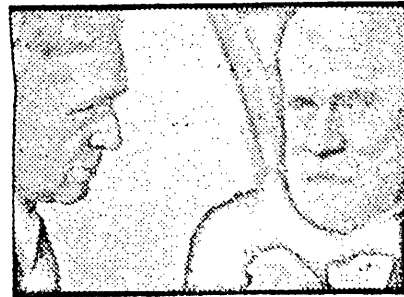
4. What he said about children (vv. 16, 17). "Of such is the kingdom of God." Childhood is the character which proves citizenship in the kingdom. Two traits are pre-eminent in childhood: (a) Absence of self-consciousness; (b) Natural trust. The way to realize this character is through surrender to Jesus Christ.

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DR. W. B. CALDWELL'S
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A Doctor's Family Laxative

(Continued from Page 15.)
conduct will ignore "merit," and "principles" of right and wrong, morality and immorality, honesty and dishonesty, then they are at heart potential criminals and are of all people on earth the most despicable. They are unfit for citizenship or even to associate with respectable people.

The paper that published these vulgar mouthings of this "able political correspondent" owes the people of the South an apology for the insult to them it carried in its columns and the correspondent himself will make an abject retraction if he had left any sense of justice, or any sort of respect for the Southern people.

In forecasting what will happen in the 1932 presidential election, it would be well for the wet Democrats to reflect that in 1928 the Democrats of the South demonstrated that they were willing to forsake even the traditions and party affiliations of a lifetime to register their disapproval of a wet candidate and that they would not cast aside their "principles" and "convictions" on election day. There are millions of the same sort of Democrats in the South today. In fact, a determined dry sentiment has been rapidly growing of late in both the South and North, supported, as it is, by the dictates of economic sanity, scientific research and the moral and business leadership of the country.—H. Beauchamp, Dallas, Texas.

ECONOMISTS AND PROHIBITION

By Ernest H. Cherrington, LL. D.,
Lt. D., General Secretary of
the World League Against
Alcoholism.

The figures recently issued on the vote of the National Council of the National Economic League on Prohibition do not accurately represent the minds of the membership of that organization on this subject according to the figures which have been compiled by the Council itself. While the news stories of this poll related that the vote in favor of repeal of the Eighteenth Amendment represented 55 per cent of the votes cast, it was not stated that the vote represented only 26 per cent of the membership of the Council.

The National Council of the National Economic League has a membership of 5500. Of these only 2683 cast their ballots and only 1440 voted as favoring the repeal of the Eighteenth Amendment. It is practically axiomatic that in all straw votes on any subject whatever, those who are in favor of a change rarely fail to register their opinion while those who are satisfied with the existing situation on any public issue do not feel the same impulse to give expression to their sentiments. It is in accord with this idea that in most gatherings, those who are not voting are assumed to be in favor of the motion, while only those who are counted in opposition are assumed to be opposed. Those who are content with the policy of prohibition, however they may feel about the comparative degree of enforcement we are obtaining or about possible changes they might desire made for the improvement of that enforcement, are well known to be in the habit of abstaining from participation in most straw votes.

The poll of the National Council has other interesting features. There was a decrease in the number of those who voted in favor of some system of Federal sale of intoxicating liquors by constitutional amendment, however

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when the vote of 1930 is compared with the vote of 1926, only 1120 out of the total membership of 5500 voted for Federal control. On the question whether the Federal Government should be permitted to control the sale of beverages if the Volstead Act is modified to permit greater alcoholic content, 1089 voted in favor of this proposal, a considerable decrease from the number so voting in the 1926 poll. There was also a decrease in the number of those favoring a new definition of intoxicating liquors so as to apply to distilled liquors only and not to beer and wine, only 796 supporting that proposal in the recent poll. The question as to whether it should be left to a court and jury to decide whether any particular beverage was in fact intoxicating, rather than to have the standard of intoxicating beverages established in legislation was favored by only 287 out of the 5500 members of the Council, while 710 voted that each State be permitted to determine by legislation the permitted limit of alcoholic content, and 672 voted in favor of a federal statute fixing the maximum alcoholic content permissible under the Eighteenth Amendment and allowing state legislatures to fix their own percentage of such content within that maximum.

It is interesting to note that out of the very number voting in this poll, only 205 favored allowing alcoholic beverages manufactured under a modification of the Volstead Act to be consumed in public drinking places while 1667 voted against this; 1315 favored the serving of alcoholic beverages with food in hotels and restaurants while a little over half that number, or 727, opposed it.

The small number of those who took the trouble to cast their votes either in favor of repeal of the Eighteenth Amendment or in favor of some so-called "liberal" legislation which might modify the Volstead Act is noteworthy. Comparison of the figures of those voting in favor of repeal as compared with the total membership of the Council suggests that possibly the membership of the National Council of this Economic League are divided into what seems to be the same ratio as the people of the nation if the membership in Congress may be taken as a criterion, the rough proportions being a little over two dries to less than one wet. If one thus analyzes the actual figures of the Economic League poll,

one may accept them as being fairly correct.

QUARTERLY CONFERENCES
TEXARKANA DISTRICT: THIRD ROUND.
Doddridge Ct., at D., April 12, 11 a. m. and 3 p. m.
Ashdown Ct., at Gravelly, April 19, 11 a. m.
Foreman Sta., April 19, 7:30 p. m.
College Hill, April 26, 11 a. m.
Fairview, April 26, 7:30 p. m.
Fouke Ct., at Pleasant Hill, May 3, 11 a. m.
Stamps, May 10, 11 a. m.
Ashdown Sta., May 17, 11 a. m.
First Church, Texarkana, May 17, 7:30 p. m.
DeQueen Sta., May 24, 11 a. m.
Dierks and Green's Chapel, at G. C., May 30 and 31.
Lewisville and Bradley, at L., June 14, 11 a. m.
Lockesburg Ct., at Belleville, June 21, 11 a. m. and 3 p. m.
Horatio and Gillam, at G., June 28, 11 a. m.
Menard Sta., July 5, 11 a. m.
Richmond Ct., at Wade, July 12, 11 a. m. and 3 p. m.
Umpire Ct., July 19, 11 a. m.
Hatfield Ct., at Wicks, July 26, 11 a. m.
Paraloma Ct., at P., July 5, 11 a. m.
—W. C. Watson, P. E.



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RESOURCES		LIABILITIES	
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Stock in Federal Reserve Bank	21,300.00	Surplus and Undivided Profits	252,985.61
Overdrafts	15,494.58	Reserved for Interest	22,083.45
Bank Building	128,527.67	Reserved for Taxes	11,200.00
Furniture and Fixtures	32,007.30	Reserved for Depreciation	1,700.00
Other Real Estate	27,807.51		
Other Resources	123,139.80		
Demand Loans			
on Cotton	\$ 35,034.12		
U. S. Govt., Municipal and Other Bonds	1,201,543.87		
CASH AND SIGHT EXCHANGE	4,312,347.96	DEPOSITS	11,781,041.16
	5,548,925.95		\$12,669,010.22
	\$12,669,010.22		

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