

ARKANSAS

METHODIST

Official Organ of the Little Rock and North Arkansas Conference, Methodist Episcopal Church, South.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLVIII.

LITTLE ROCK, ARKANSAS, THURSDAY, JAN. 10, 1929

No. 2

PUNGENT PARAGRAPHS.

To compromise in fundamentals is sin; but to compromise in mere forms may be Christian courtesy.

A real prophet is not a profiteer, but is a prober of hearts and a producer of pain and penitence.

If religion is commercialized, it is corrupted; but if commerce is spiritualized, it renders sacred service.

The truly spiritual man spiritualizes his habits, his labors, his recreations, his gains, his spending, his giving, and even his losses.

You may crucify Christ by dishonest gain or wasteful spending; or crucify self in honorable earning or sacrificial giving.

A Christian should be courteous, but courtesy alone does not make a Christian, because evil men often use courtesy to cover corruption.

A missionary is a man carrying a message; but, if the message be meaningless or worthless the mission becomes mockery and the missionary a trifler.

A MESSAGE FROM OUR BISHOPS TO THE CHURCH.

We, your servants in the Church of Christ, are happy to report that our Methodism is in a prosperous condition. The recent Conference sessions have been occasions of rejoicing because of the vigor, the buoyancy, and the persistence which our ministers and laymen are showing in their church work. There are many evidences that our Methodism is entering upon a new era of enlarged and hopeful activity which cannot fail to put forward all the interests of the Kingdom of God.

Many of the Annual Conferences are now taking seriously their responsibility for those missionary, educational and benevolent interests and causes which are represented by and in the Conference Assessments. The West Texas Conference has met the entire denomination in the collection of these claims. In 1927 its percentage was 98.6; in 1928 it was 98.3. Six of the eight Districts paid every assessment in full; one District failed in only one church; and the other District failed in a few small country churches. This splendid and commendable result was achieved only by careful planning, persistent emphasis, and untiring effort by the presiding elders, who actually led, and the faithful pastors who educated and inspired their people for this achievement.

When an Annual Conference lays an assessment it assumes the solemn obligation to satisfy the expectancy of the institutions and interests which the assessments rightly creates. The financial obligations of the Church should be as binding as those of an individual, and the word of the Church as binding as its bond. Annual Conferences have too often been indifferent to the solemn promises which they have made by laying the assessments. They sometimes heap up assessments for local Conference enterprises to their own embarrassment and to the serious injury of the primary and fundamental work of the Conference and of the general Church. This should not be. The assessment should be kept within reasonable bounds and so balanced in the budget as to give protection and support to the various causes and interests in proportion to their value and importance. The Conferences should regard their assessments as obligations of honor which must be met with extreme fidelity and scrupulous conscientiousness.

The Supernannuate Endowment Fund has passed the sum of \$5,000,000. That is no mean sum. It represents the faithful, diligent, conscientious labors and gifts of many pastors and congregations and some individuals who have seen the noble possibilities of this beneficence. All

THEN ENTERED SATAN INTO JUDAS SURNAMED ISCARIOT, BEING OF THE NUMBER OF THE TWELVE. AND HE WENT AWAY, AND COMMUNED WITH THE CHIEF PRIESTS AND CAPTAINS, HOW HE MIGHT BETRAY HIM UNTO THEM.—Luke 22:3-4.

honor to the churches that have paid their quotas in full. This has been done by good conscience, good business and good effort. But our goal for the five years, of which this is the last, is \$10,000,000. We are only half way. Each church plainly promised a definite amount—equal to the sum of the salaries of its presiding elder and pastor at the time it was made. There that obligation stands, and there it must stand until that church has done what it promises, and if never met it will become a stain. This is no indifferent matter. Some pastors have been all but recreant in their attitude and activity in behalf of this most sacred fund. We call upon the leadership of the Church in the presiding eldership, in the pastorship and in the lay offices to organize now in harmony with the plans of the General and Conference Boards of Finance for the completion of this high undertaking in every church, in every District, and in every Annual Conference. The other \$5,000,000 can be collected. It is absolutely necessary to make anything like a proper support for our supernannuates and the widows and orphaned children of deceased preachers. We plead that there be no failure anywhere.

We record with sadness the falling off this last year in our collections for missions. While two gifts aggregating about \$100,000 came to two of our missionary institutions the maintenance fund collected under the provision made by the General Conference was \$150,000 less than during the preceding year. The Board of Missions faces the New Year with the consciousness of a necessary curtailment in our mission work at home and in the foreign field unless the Church should arouse to the seriousness of the situation and increase its support. The budget of appropriations made last May was reduced then to the absolute minimum for even holding what has been established without any provision for any advance. But even that budget cannot be maintained with receipts as small as these of the last year. Increased missionary giving is now a necessity or our mission work everywhere must be severely cut. This is a statement of fact to which the Church is entitled. We cannot too strongly urge our presiding elders, pastors, and lay leaders to bring before the people the claim of our mission work and to use all diligence in meeting the necessities of the present situation.

We would bring to our people another exceedingly important matter. The people of the United States have by the method prescribed in the Constitution branded the traffic in intoxicants as criminal. Wherefore we would strongly emphasize that while effective enforcement of the Eighteenth Amendment at whatever expense of men and money must be the persistent aim of the legislative, judicial, and executive branches of both Federal and State governments, it is the unquestionable duty of all patriotic citizens and especially of all affiliated with the churches, to be exceedingly scrupulous in their personal observance of the Prohibition law.

We call upon our Christian citizenship to give hearty, active, and continuous support to all proper methods and agencies to promote total abstinence and prohibition observance. We urge our pastors, Sunday School and social workers to adopt and put into effect an adequate educative program to develop a steady growth of public sentiment in behalf of temperance and the ob-

servance of the prohibition laws among all our people. It is a significant and important fact that the bootlegger can be quickly put out of business when all people of reputable standing cease to patronize him. This matter must be regarded as a solemn personal present-day responsibility of the highest character which no good citizen can reject or ignore.

We also most respectfully and earnestly appeal to the secular press of our country—daily, weekly, and monthly—that it emphasize more frequently the good results which do and would follow the acceptance and observance of the prohibition law, which law is, fundamentally, simply an effort of organized society—that is the State—to protect itself and to promote the general welfare by the restriction of the admittedly unnecessary and frequently hurtful indulgence of the appetite of the individual citizen. Furthermore, as nearly all the countries in the world are now grappling with the same evils which are inherent in the traffic in alcohol, it is vital that our own country should make effective the law which it has adopted after so many years of experiment and labor.—W. A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurtry, U. V. W. Darlington, H. M. DuBose, James Cannon, Jr., W. B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz.

PROHIBITION'S NINTH BIRTHDAY.

On January 16 it will be nine years since national prohibition went into effect. They have been nine eventful years, and while all kinds of attacks have been made upon the law, it has stood every legal test, and although it has not been perfectly enforced, it is rather better enforced than other laws of the same nature, and outside of the large cities with predominantly foreign population the results are practically all that could be expected.

The Moderation League, which has for its objective the repeal of the 18th Amendment, is offering figures to show that there has been an increase in the arrests for drunkenness during the last few years, and they argue that drunkenness is increasing. That is not necessarily the case. Before prohibition went into effect many "drunks" were overlooked that now are arrested and the law is being better enforced in many places. The friends of prohibition need not be discouraged. There is always sophistry or weakness in the arguments of the "wets" and a satisfactory answer can be given to any objection or criticism which has been made.

The weakness of prohibition is simply that its friends are not as active as its enemies. It is necessary to keep up the agitation and the process of education. For this purpose the Anti-Saloon League is the best agency. It was organized and is maintained for one purpose only, and has nothing to do with politics except when politics tries to interfere with prohibition. It is prepared to meet all issues and unites all the Protestant Churches against a common enemy. For this reason it is worthy of our support, and all our pastors and people are under obligation to co-operate with the League because it is the accredited agency of our Church in fighting the foes of prohibition. It is desirable that pastors, as far as possible, on some Sunday near the 16th present the subject of prohibition and explain the relation of our Church to the League.

As has been said, "National prohibition is the greatest moral reform ever undertaken by any nation," and it is worthy of the sympathy and hearty support of all good citizens.

Brains are better than burly brawn; but brains and brawn in brotherhood bring betterment.

PERSONAL AND OTHER ITEMS.

Be sure to read on page 11 what Supt. Yancey says about Mt. Sequoyah.

Married at the parsonage at Holly Springs, Ark., December 23, Mr. Gilliam Kay and Miss Ethel Walsh, both of Holly Springs, Rev. A. J. Bearden officiating.

Rev. E. D. Hanna, pastor of Taylor Circuit, writes: "Prospects are for a good year. Santa visited us with quite a nice gift of groceries and other things Christmas morning."

Rev. P. W. Emrah, pastor of Lorado-Stanford Charge, who lives at Walcott, writes that his work starts well. He has been graciously received by his people and looks for a great year.

Rev. C. F. Hively, who went to the Methodist Hospital in Memphis some two weeks ago, writes: "I am able to walk a little bit, and hope to be out soon. This is a wonderful place for a sick man."

It is significant that in the International Missionary Conference of our Church at Memphis every reference to the result of the presidential election and mention of Hoover elicited great applause.

Bishop Boaz has preached the last three Sundays in this city at Pulaski Heights, Highland, and Winfield Memorial. He is a busy man and enjoys preaching and his preaching is always appreciated by those who hear him.

If you get a statement of your subscription account, please respond promptly so that your paper may not be stopped. If you have an accident policy, be sure to keep it up. It is the best policy you can get for the money.

Last Saturday, at St. Vincent's Infirmary, Mrs. R. K. Bass, wife of the pastor of Arkadelphia Circuit, submitted to a major operation. On Tuesday she was reported as doing well, but will probably be in the hospital for two weeks.

Returning from the Missionary Conference at Memphis last week, Rev. J. C. Glenn, presiding elder of Monticello District, became ill with pneumonia and went to the Baptist Hospital in this city. He is reported as doing well and hopes to be out in a few days.

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Rev. M. W. Miller, pastor at Dumas, writes: "Everything looks good down here. Our work is starting off 'in high.' We have already paid the Conference treasurer \$75 on Claims. Presiding elder's salary paid for first quarter and pastor paid up to date."

At the close of Bishop Darlington's great address on Europe at the Missionary Conference at Memphis, he received a check for \$500 from Mrs. Harrison of Fordyce, Ark., and \$500 from another person and \$100 from another. It was hard to avoid taking a collection.

It is not possible to report the great Missionary Conference at Memphis this week, but on page 3 the Report of the Committee on Findings is given, and resolutions were adopted by the Conference requesting all pastors to read it to their congregations as early as possible.

On page 5 is a fine article by Supt. W. J. Losinger, of our Anti-Saloon League. It was written in the contest for the \$25,000 prize, and is well worth reading. Mr. Losinger has been in some church every Sunday since he began his work. You need him to present the cause of prohibition.

Rev. Earle Cravens, our pastor at Plainview, writes: "We are very happy in our new home among a very congenial group of people. We were well received and the courtesy has progressed since our coming. Plainview is progressive as shown by the interest taken in raising the subscription for church budget in two hours. We are counting on a wonderful year in evangelism and will pay every claim."

In a letter conveying greetings of the season Dr. P. C. Fletcher, pastor of Laurel Heights Church, San Antonio, who was many years pastor of First Church, says: "I am in the best health of my life and able to meet all of the multifarious duties of my pastorate. The third year with these wonderful folk has started off most auspiciously." He intended to attend the Conference at Memphis, but was prevented by the prevalence of sickness among his people.

The biggest improvement program ever undertaken by the Rock Island Lines is being planned by the management of that railroad for 1929. It is expected that the total expenditures for improvements during the coming year, exclusive of new equipment, will approximate \$25,000,000, in which every community on the railroad will benefit to a greater or less degree. The program follows on the heels of one of the most prosperous years the Rock Island has experienced in its history.

Rev. Hoy M. Lewis, pastor of South Fort Smith Church, writes: "The Journal of North Arkansas Conference shows no report on the Superannuate Endowment Fund for Lavaca Circuit. It should show that the Circuit paid \$108." Brother Lewis adds: "Rev. B. L. Wilford closed a three-weeks' meeting at South Fort Smith Sunday, Dec. 30, with two conversions." On account of the accident from which Brother Lewis was suffering and other hindrances, the conditions were unusually difficult to hold a meeting.

Friday night, January 4, Mrs. Mattie C. Robertson, widow of the late Rev. A. M. Robertson, died at the home of her son, Glenn C. Robertson, at Texarkana. A true Christian and faithful itinerant's wife, Mrs. Robertson was a woman of unusual energy and intellectual ability. Profoundly interested in young people, she was always planning to help them and to promote all of the interests of the church. An unusual writer, she contributed many fine articles to this paper over the pen-name of "Ruth Carr," this being an inversion of her maiden name "Carruth." She spent several summers at Mt. Sequoyah giving her time largely to the care of the Woman's Dormitory and the welfare of the young people. Last summer she spent a few weeks in charge of the Stephens-Elza-Rommel Hall, but had to leave because of ill health, and has been in a critical condition for many months. A wonderfully useful and highly honored worker in the vineyard, she will be greatly missed. She is survived by two sons—Glenn of Texarkana, and Hugh, a journalist of New York, and by her sister, Mrs. T. O. Owen of Bauxite. These bereaved ones have the sympathy of a large circle of friends.

Rev. J. H. Matthews, the new pastor at Leola, called Monday of last week, and reported that his work started off nicely. He has fine Sunday Schools, Leagues and W. M. S., with "One-to-Win-One Clubs." The officials have agreed that the charge shall pay out 100 per cent this year. Already 35 per cent of the Claims is up, and all will be pledged by February 15. The pastor has been cordially welcomed and "pounded." He expects to begin a meeting January 23 to run a week. He reports the death of Jas. A. Majors at the age of 74, a faithful member of forty-five years' standing.

The beautiful, new country home of Mr. and Mrs. Ed W. Dixon, of Sweet Home, was dedicated Sunday, December 23, with the service in charge of Rev. Fred R. Harrison. Dr. James Thomas, presiding elder of the Little Rock District, made a talk on the "Beauty of the Home." Members of the family took part by dedicating different parts of the home. A duet, "Home, Sweet Home," was sung by Mrs. John M. Dixon and Mrs. Edgar Dixon. A large number of relatives and friends were present for the occasion. Mr. and Mrs. Dixon are members of the Primrose Methodist Chapel, and Mr. Dixon is the treasurer of the Board of Stewards.

PASTORS, PLEASE!

Last week a circular was mailed to every pastor in our two Conferences, outlining our plan for the circulation campaign. Please read it carefully and then file it for reference during the year.

You will find a card with the circular. Please fill blanks, giving desired information. Do not lay it aside, but fill out immediately and mail. It will cost you only a few moments time, and will greatly accommodate your manager. If you fail to return the card, you will put us to the trouble of sending another. Let us have a 100 per cent response and it will be greatly appreciated. If you do not receive a card this week, please notify us, and one will be sent you. Brother, pastor, please favor us in this little matter.

MAKE IT THE BEST YEAR.

At the sessions of our Annual Conferences it was fully understood that all pastors were going to do their best to get 100 per cent on all the Claims. The assessments were reduced with that understanding, and it was expected that the District stewards in apportioning the amounts to the several charges would take into consideration the ability of each charge and that the stronger charges would so increase their apportionments that the weaker charges might get such assessments as they would be able to pay in full. Unless this was done in the various District Stewards' Meetings the purpose of the Annual Conferences to bring about thoroughly equitable assessments and make 100 per cent collections possible, will have been thwarted.

With this arrangement about assessments the pastors are expected to secure pledges at an early date fully covering all these claims, and then collect at least half within a few months and work unremittingly for the full collection of the balance. If all will do their part as pledged, the result will be attained. It is possible. The assessments are reasonable, and the pastor and charge that fail will be regarded as derelict in duty. Let the two Arkansas Conferences be the first in our Church to make their dollar worth 100 cents. It is a worthy objective and we should do our best to reach it.

But that is not all, by any means. It was thoroughly understood that this was to be a year of evangelism. Every pastor is to pray and work for a gracious revival that will renew the spiritual life of all his members and reach the unconverted of the community. The raising of the salaries and claims is only a means to a definite end, the salvation of thousands of souls and the promotion of the spiritual interests of the Church.

January and February are to be used as a cultivation period for a special offering for Missions; but that cultivation should also prepare for the revival. If it does not, there is something wrong about its observance. The work done in these two months should result in a great spiritual outpouring and an ingathering in the Spring. Of course, revival work will be done in the Sunday Schools, and thousands of our youth should be converted and brought into church-membership; but the work in the Sunday School will not take the place of personal work with those who are not in the Sunday School, and a series of meet-



SACRED RADIO PROGRAMS.

(E. T. indicates Eastern Time; T., Central Time; M. T., Mountain Time; Eastern Time is one hour later than Central Time, Central Time is one hour later than Mountain Time.)

6:30 A. M. C. T. Sacred Music—Muscatine, Iowa—KTNT.
9:30 A. M. C. T. Bible Lovers' Meditations—Columbus, O.—WAIU.
10:00 A. M. C. T. Baptist General Convention—Oklahoma City, Okla.—KFJF.
12:15 P. M. M. T. Organ Recital—Denver, Colo.—KOA.
12:30 P. M. C. T. Bible Class—Hot Springs, Ark.—KTHS.
6:30 P. M. C. T. Weekly Review International Sunday School Lesson—Fort Worth, Texas—WBAP.
7:30 P. M. C. T. "Fireside Philosophies"—Minneapolis, Minn.—CCO.
8:00 P. M. C. T. University of Florida—Y. M. C. A.—Gainesville, Fla.—WRUF.
8:30 P. M. C. T. Negro Spirituals—Gainesville, Fla.—WRUF.
9:00 P. M. C. T. International Sunday School Lesson—Denver, Colo.—KOA.
C. T. Negro Spirituals—Gainesville, Fla.—WRUF.
9:29 P. M. C. T. Sessions Westminster Chimes—Denver, Colo.—DA.
11:15 P. M. C. T. Gospel Songs

—Nashville, Tenn.—WSM.
Sunday, January 13.
6:30 A. M. C. T. Sacred Music—Muscatine, Iowa—KTNT.
7:30 A. M. C. T. Devotional Service—Kansas City, Mo.—KMBC.
8:00 A. M. C. T. Bible Study—Kansas City, Mo.—KMBC.
5:30 A. M. C. T. Children's Sacred Program—Kansas City, Mo.—KMBC.
9:00 A. M. C. T. Watch Tower Program—Oklahoma City, Okla.—KFJF.
10:00 A. M. E. T. Watch Tower Hour—Charlotte, N. C.—WBT.
C. T. "The Cathedral of the Air"—Chicago, Ill.—WJBT.
12:30 P. M. C. T. Sunshine for Shut-Ins—Chicago, Ill.—WJBT.
C. T. Sermons from different churches—Muscatine, Iowa—KTNT.
1:00 P. M. E. T. Religious Music—Raleigh, N. C.—WPTF.
C. T. Organ Recital—Chicago, Ill.—WJBT.
1:40 P. M. C. T. "Missionary Topics"—Chicago, Ill.—WJBT.
2:00 P. M. C. T. "The Light-house"—Chicago, Ill.—WJBT.
C. T. Religious Services—University of Florida—Gainesville, Fla.—WRUF.
3:00 P. M. E. T. Young People's Conference—Dr. Daniel A. Poling on "How to Hear"—NBC system. Station WJZ, New York; WLW, Cincinnati; KWK, St. Louis; WBT, Charlotte; WBAL, Baltimore; WREN, Kansas City; WSB, Atlanta; KPRC, Houston; WTMJ, Milwaukee; KSTP, St. Paul.
5:30 P. M. C. T. Vesper Organ Recital—Chicago, Ill.—WJBT.

6:00 P. M. C. T. Sunday Vesper—Columbus, Ohio—WAIU.
C. T. Old Familiar Hymns—Hot Springs, Ark.—KTHS.
6:15 P. M. C. T. Religious Book Review—Chicago, Ill.—WJBT.
6:30 P. M. C. T. Tabernacle Band Concert—Chicago, Ill.—WJBT.
7:00 P. M. C. T. Gospel Tabernacle Song Service—Chicago, Ill.—WJBT.
8:45 P. M. E. T. Sacred Song Trio—Washington, D. C.—WJSV.
9:00 P. M. C. T. Bible Question and Answer Hour—Shreveport, La.—KWKH.
9:05 P. M. E. T. Old Hymns—Washington, D. C.—WJSV.
9:30 P. M. C. T. Bible Drama—Chicago, Ill.—WJBT.
C. T. Bible Lecture—Oklahoma City, Okla.—KFJF.
10:00 P. M. C. T. L. D. S. Studio Service—Kansas City, Mo.—KMBC.
11:00 P. M. C. T. Family Tree—Chicago, Ill.—WJBT.
11:30 P. M. C. T. "Back Home"—Chicago, Ill.—WJBT.

INTERNATIONAL MISSIONARY CONFERENCE.

Report of the Committee on Findings.

(Pastors are requested to read this to their congregations.)

Dear Fellow-Workers in Christ:

While this is called an International Missionary Conference, it is, in its origin and personnel, a Conference of missionary-minded Southern Methodists who believe that the whole world is the field, and consequently, that Christian Missions are

in their very nature international, and we are therefore, considering ourselves in our relation to a whole Gospel for the whole world.

This does not mean that we as a denomination seek to exclude others from participation in the great task imposed by our Master's Commission, but that we should integrate ourselves heartily and sincerely with all who serve the same Lord and recognize His supreme command.

As we have listened to the many illuminating and soul-stirring addresses, indicating the talents and worth of other races and nations, we have felt humbled and rebuked for our pride in achievement and racial progress, and, as we have recounted our immense material possessions and strategic relation to less advantaged peoples, we have been profoundly impressed with our responsibility for the use of these things for promoting the Kingdom of God and His righteousness.

It has been driven home upon us by the merciless hammer of statistics and facts that we are in large measure selfishly and sordidly enjoying our marvelous material resources and are failing to deny ourselves for the advancement of our Lord's sacred cause. We as a nation, and even we as members of a strong Church, know little of the rich and hallowing experience of self-sacrifice. Even in the recent expenditure of life and money in the World War, we suffered relatively little, and emerged, not impoverished, but enriched. We have scarcely learned the rudiments of sacrificial giving either of life or of material

things should be so conducted as to reach the unconverted of the community. If we fail to do these things, our work this year will be a failure. Let us definitely pray and plan that this may be the greatest revival year in our history.

Your editor is not a pastor, but he is equally interested in this program and is anxious to do his part to promote all of these things. Let us unite to make this in every respect the best year in our history.

THE NEXT GENERAL CONFERENCE.

The Commission on General Conference Entertainment, of which Dr. Forney Hutchinson is chairman, met in Memphis during the session of the Missionary Conference and selected Dallas as the place for the next General Conference. The representatives of Dallas guaranteed unusually good hotel rates.

Other places bidding for the Conference were Charlotte, N. C.; New Orleans, La.; Jackson, Miss.; and Tulsa, Okla.

MISSIONARY CONFERENCE SENDS MESSAGE TO SENATE.

The International Missionary Conference of 700 delegates representing Southern Methodism in Memphis, sent a message to the United States Senate urging the ratification of the Kellogg Peace Pact, and the defeat of the Fifteen Cruiser Naval Bill, both of which are now pending in that body. The vote was enthusiastic and practically unanimous.

WORTHY OF NOTE.

Now that the question of Junior Colleges is under consideration in our state, the following item from the Journal of Education (Boston) is worthy of note:

"Is the time approaching when freshmen and sophomores will no longer roam the university campus? University deans, advocates of the junior college, pointed out the trend in this direction at a conference of the Association of American Universities recently held at St. Louis. The next major move in the development of higher education in the United States, said Dean Henry Gordon Gale of the University of Chicago, will be the shift of the first two years of collegiate work from the university to the smaller junior college, which is attached to the high school or is a private institution. The change is inevitable, he said, and is already on the way in the West and Middle West."

"MT. SEQUOYAH DAY."

January 20, the third Sunday in this month, has been fixed by both our Conferences as "Mt. Sequoyah Day." On that Sunday each pastor is expected to explain to his people what the Western Methodist Assembly is and the work it is doing, and then ask his people for a freewill offering. This money is to be used for the obligations of the Assembly and to make it better.

The Assembly is doing a great work in training leaders for our Sunday Schools, Epworth Leagues, and other church activities. Without having cost the Church anything it is rendering a service that is not done in any of our schools and which is done elsewhere in our Church only at Lake Junaluska.

Mt. Sequoyah advertises Arkansas Methodism as no other one thing does, and is attracting to our State for the summer thousands of people from other states. Let us maintain it and help it to grow and make it the truly great institution it should be. In proportion to its cost we get back from it more than any other institution of our Church. Send your collections to Supt. S. M. Yancey, Fayetteville, Ark.

SOUTHERN METHODIST PRESS ASSOCIATION.

As has been the custom for the last two years, the Southern Methodist Press Association held its annual meeting in connection with the Missionary Conference, which met this year at Memphis.

The attendance was good, but editors Harmon, Swift, and Watson were not able to attend on account of illness, Swift and Harmon becoming sick while in Memphis. There was no regular program, but interesting discussions were had concerning various phases of the work of church journalism. This Association is of great value in giving the denominational editors opportunity to become acquainted and to compare experiences.

The following officers, who had served one year, were re-elected: A. C. Millar, president; J. M. Rowland, editor Richmond Christian Advocate, vice-president; M. E. Lazenby, editor Alabama Christian Advocate, secretary-treasurer. A committee consisting of T. L. Hulse, A. F. Smith, and C. O. Ransford was appointed to study the problem of creating interest among our people in the reading of good literature, and to report at the next meeting such plans as might be submitted to our next General Conference.

OUR COMMISSIONER'S CORNER.

The Press Association of Southern Methodism.

Your Commissioner had a rare experience last Tuesday. It was that of meeting with the editors and representatives of the publishing interests of the M. E. C. S. The meeting was called Tuesday afternoon by Dr. A. C. Millar, president, at the Chisca Hotel, Memphis. Methodism should be proud of its publishing interests, and especially of those who are at the helm. The *Arkansas Methodist* and our editor, Dr. Millar, stand out prominently among them. Dr. Millar was re-elected president for another year.

Glenn and the Monticello District.

Rev. J. C. Glenn, the presiding elder of the Monticello District, and his worth-while co-laborers, the pastors, have planned a District-wide effort to assist the Commissioner in putting the *Arkansas Methodist* into the homes of our people. A week of intensive work will be given to this important task, beginning March 17. Other presiding elders are planning such an effort. Thank God for such loyal leaders. The pastors are ready to go. We are going to put it over, I just know we are. Put your committees on Christian Literature to work on this job now.—J. J. Galloway, Commissioner.

ACTION OF COLLEGE BOARD.

On December 31 the College Board met in this city and accepted the action of the two Conferences authorizing the consolidation of Hendrix and Henderson-Brown Colleges and appointed the four committees named below. The committee on location will visit Hendrix January 16 and Henderson-Brown January 17, and report to the Board on January 18.

Location—P. W. Quillian, chairman; W. R. Stuck, J. D. Hammons, R. H. Cannon, W. C. Ribenack, W. C. Davidson, W. R. Boney, Jake Bate-man, and P. Q. Rorie.

Legal—C. T. Coleman, chairman; R. W. Huie, F. M. Tolleson, E. R. Steel, S. G. Smith, and Joe T. Robinson.

Finance—H. C. Couch, chairman; J. J. Harrison, R. E. Lee Wilson, Bishop H. A. Boaz, James A. Buchanan, William Sherman, R. C. Morehead, J. J. Galloway, Wyatt Sanford, F. V. Holmes, and Mrs. James Graham.

Administration—L. B. Leigh, chairman; James Thomas, C. L. Thompson, W. H. Matthews, and the three college presidents, J. H. Reynolds, J. W. Workman, and Dr. J. M. Williams.

means. When we count all our benefits we give hardly a tithe of a tithe. Our aggregate of gifts looks large, but relatively is pitifully small.

We have been reminded that there is a large element of veneered paganism not merely in our civilization, but even in our church membership, and that much of our profession is high-sounding phrases without the fruit of daring and Christlike deeds. However, this is no confession of failure of our missionary enterprises, because, as we examine the world, we discover that a large part of missionary activity is backed by American men and money and our own determination is not the least in its contributions of life and funds. Certain caustic or thoughtless critics have said that our Missionary Centenary was a failure because we fell below some of our objectives. That is untrue. Our Centenary in its effect both on our Church and on other denominations proved to be one of the most stupendous of modern missionary movements. Without it much of our missionary activity would have been stunted or actually stopped. We have failed only in refusing to advance in proportion to world need and our own superabundant resources.

In view of the conditions presented by the impressive addresses which we have heard, we declare our conviction: (1) That we need a deeper realization of the awfulness of sin and the adequacy of Christ's power and willingness to save the individual soul and to uplift communities and nations. (2) That, as Christ must be preached, we should redouble our diligence in preaching, not theorizing about Him, not philosophic or scientific speculation, but present Him as the only Redeemer of the lost and the one who can also empower the saved for service. (3) That, as preaching which is not followed with ethical doing is discounted, we should so live, that men may see our good works and consequently glorify our Father in heaven and His Son whom we profess to love and obey. (4) That, as the improper use of material possessions seems to be hardening our hearts and suffocating our souls, we should undertake, both in the acquisition and disposition of our property, to spiritualize it so that we may not be its slaves but may bring it and ourselves into complete subjection to Christ and His purposes. (5) That, as the power of God is withheld from the prayerless, we should pledge ourselves to call upon God more earnestly and frequently for His power, and then co-operate in using this empowerment for the salvation of sinners and the strengthening of the saints. (6) That, because of our influential position among the nations, we should cultivate peace, denounce and renounce war, and in every possible way discourage and prevent the resort to war for the settlement of international differences. (7) That, not merely because lynching is wrong and unjustifiable, but also because of the reproach it brings upon us among other nations and races, we unqualifiedly condemn it and pledge ourselves to exert our influence to suppress it. (8) That, in view of the fact that our people become interested in world missions and support the cause when they understand Christ's plan for the salvation of the whole world and the part our Church proposes to take and our methods for co-operating, we earnestly urge all our leaders, and especially our pastors, to spare no effort to educate and encourage our people to give

cordial and liberal support of sympathy, prayer and money. (9) That, as our General Conference, representing our whole Church, has ordered a definite method of cultivation during January and February of this quadrennium and the taking of a free-will offering, which should at least aggregate \$1,000,000, we should study diligently to comprehend and effectuate the directions of our Board of Missions, the recognized executive agency, in presenting the merits of the Missionary Maintenance Fund, and that we should consider the amount asked not an assessment, but a minimum suggested by the needs of the field and our great resources and ability to pay.

(10) That we reiterate the fundamental and impressive necessity for a church-wide awakening of our people to a full realization of our spiritual mission and that we renew our vows of allegiance to Christ and redouble our diligence to co-operate with God to secure a mighty outpouring of the Holy Spirit for the conversion of sinners and the edification of all our members.

The call of the world is sounding in our ears. It is a deep, moaning cry for help. The Church has in its keeping the resources of men and money that will answer the world's appealing need. Methodism has a rich and abundant share. Christ is asking for them. To withhold them in the face of the opportunities of such a day as this not only fails to check the redemption of the world, but crucifies the Son of God afresh. It is the scandal of Christendom that we have waited so long about our only task. Even Satan must marvel at our slowness. Our importunate appeal to the whole Church is for a new, full, deep enlistment of our all—men and dollars—until the day dawns and Christ alone is the world's king.

In conclusion, we frankly declare that the holding of this Conference is intended to be an earnest and faithful effort to help our leaders understand current world conditions and our relations and responsibilities to present a unified and united Christ to the sin sick and suffering world that cannot be saved except through faith in Him and acceptance of Him as the only and adequate Redeemer.

In power imparted by Him through the ministry of the Holy Spirit, let us arise and go forth to do the will of our Father. Then our weakness will become strength and our material resources, spiritualized and laid on the altar of sacrifice, will enable us to meet our sacred obligations.—The Committee of Fifty, by W. N. Ainsworth, Chairman; A. C. Millar, Secretary.

MEETINGS OF THE BISHOPS.

Bishop John M. Moore, Secretary.

The College of Bishops met in adjourned session in Memphis and adopted an address to the Church which had been prepared by a committee, which has been given to the Church, and also resolutions on the Peace Pact and resolutions on lynching. A telegram was sent to Senator Borah asking that the Peace Pact be ratified. The two sets of resolutions are as follows:

The Peace Pact.

"We, the Bishops of the Methodist Episcopal Church, South, under official call, assembled in the city of Memphis, Tenn., this, the 2nd day of January, 1929, make this address and recommendation to the membership of our Church wherever represented throughout the world:

"First. That we express our faith in the international treaty, 'The Pact of Paris,' or, as more familiarly known in this country, 'The Kellogg Peace Treaty,' as a means for the prevention of 'recourse to war for the solution of international controversies.'

"Second. We heartily join with 'the high contracting parties,' the signatories and sponsors of this pact, now representing a vast preponderance of the human race, in 'renouncing war as an instrument of national policy in the relations of peoples with peoples.'

"Third. We recommend to our people within the bounds of our own nation that they, by means direct and instant, bring to bear all available legitimate influence on their separate and particular representatives in the Senate of the United States to vote for the ratification of the Pact of Paris, not only as a well-appraised plan for staying the ravages and horrors of war, but as an act of consistency and national integrity which the other nations of the earth rightly expect of us.

"Fourth. That, as the General Superintendents of nearly three millions of Christian communicants, we address this plea to our compatriots in the national Senate, namely, that, apart from any consideration of national or international politics, but wholly on the ground of human altruism, and in the interest of international brotherhood, this pact be ratified and given an opportunity to realize the pledge of 'peace on earth, good will to men.'"

Resolutions on Lynching.

"Resolved by the College of Bishops of the Methodist Episcopal Church, South, that speaking as the representative of one of the most numerous bodies of the nation, and particularly of the South, we rejoice in the continued decrease in the number of lynchings in this country in recent years, but we deplore and condemn the still too frequent exam-

ples of mob violence, which discredit and dishonor our civilization and outrage and weaken the majesty of law, and particularly those of most recent occurrence in our states of the South. While we recognize the unspeakable atrocities of the crimes committed by these persons, who have been executed without authority of law, we must point to the fact that the laws and courts of our states have shown their ability to execute justice against even the most heinous crimes. All experience of the past is to the effect that violence begets violence; and that the supplanting by private vengeance of the law and the functions of criminal tribunals can result only in the weakening of the law and in the loss of respect for the constituted agencies of justice. We beg our people that through self-repression, moderation and Christian patience, as also for the love of humanity and our Christian civilization, they seek to deepen and make effective the growing public conscience against this and every other form of violence to the end that the law be enthroned and our Christian ideals be vindicated."

For colds, grip
and flu take



Relieves the congestion,
prevents complications,
and hastens recovery.

Health can be earned

Says one of the
healthiest men
in the world

EVEN a perfect physical specimen like Gene Tunney doesn't just take health for granted. He has worked hard, unceasingly, to build himself up and keep in condition. Realizing the importance of regular habits, he takes no chances.

"I started taking Nujol internally seven years ago. The first month Nujol brought remarkable changes in my physical condition. My elimination became active and normal. My appetite increased and a desire for intensive training was created. Since that time I have taken Nujol about five nights a week. I have regulated myself to the amount necessary to keep my elimination normal. If I discover that I have taken an excess I stop its use for a couple of days, when I renew my daily practice of taking a swallow from the bottle before retiring.

"I have found during my seven years' experience with Nujol that it is not habit-forming, or in any way unpleasant or harmful."



Gene Tunney

Nujol contains no medicine or drugs. It is simply a pure natural substance perfected by the Nujol Laboratories (26 Broadway, New York). It not only keeps an excess of body poisons from forming (we all have them) but aids in their removal.

You, too can earn better health with Nujol. Buy a bottle from your druggist on your way home today. Sold only in sealed packages.



SUPT. W. J. LOSINGER.

HOW TO MAKE THE EIGHTEENTH AMENDMENT MORE EFFECTIVE.

By W. J. Losinger, State Superintendent of the Arkansas Anti-Saloon League.

There is no royal road to learning and no panacea for the solution of this problem. We are by disposition a lawless people. In crimes against the person we lead the civilized world. We are dealing, therefore, not so much with a particular law as with human nature. The Eighteenth Amendment is not the only prohibition law on the statute books, nor is it the only one being flagrantly violated. We prohibit murder but do not stop it. We prohibit larceny, but stealing is common. We prohibit every evil known to man, but this only reduces, it does not stop the wrong. Laws are enacted to be obeyed, not enforced. The minute one person claims the right to decide what law he will obey, that moment he must concede the same right to all others. That would make each individual a law unto himself, which would spell anarchy. The only safe course to pursue, therefore, is for each individual to obey all laws.

Those who violate the Eighteenth Amendment are so numerous we cannot imprison all of them. The number must be reduced. This can best be done through education. "Train up a child in the way he should go; and when he is old he will not depart from it." Teach the child that prohibition, imperfectly enforced as it is, saves this nation at least six billion dollars annually, and this amount can be greatly increased by making prohibition more effective. Teach the child that alcohol was the cause of drunkenness, that it impaired the action of both muscle and brain, destroying the possibility of a successful life. Teach him that alcohol is both a poison and a habit-forming drug, that its use constantly inflames the appetite and breaks down the will until finally the appetite controls the will. Teach him that the abuse of alcohol almost invariably follows its use. That this habit-forming drug constantly draws its victim on, making the temperate drinker of today, the habitual drinker of tomorrow, and the "down and out" of a few years later. Teach him that every drunkard was once a temperate drinker and never intended to be more; the only safe course, therefore, is to never taste it and he will never hanker for it.

If these simple truths were thor-

oughly grounded into the minds of youth it would create such a prejudice against alcohol that they would never forget it. The rising generation would be raised temperate through prejudice against alcohol just as they are now raised Republican or Democrat, Catholic or Protestant. This should be taught in the home and the school. It should be taught in the church and through the press, and the radio should be utilized to broadcast these facts throughout the land. Not one child in fifty will ever taste liquor if they know the truth about it.

The knowledge that we are dealing with a habit-forming drug does away with all thought of compromise on a higher per cent of alcohol. This vantage ground would be used only as an entering wedge to re-establish the entire traffic. Such a compromise would create the appetite for alcohol in millions who do not have it now. As the appetite grew they would demand more alcohol and another compromise would follow. This would inflame the appetite even more, and step by step we would return to the old conditions again.

Teach the youth that the people did not prohibit the use of alcohol as a beverage merely for the pleasure of doing so, just for the joy of depriving the drinking man of something he was entitled to have, but were acting in the interest of the drinker and his dependents. They were saving the former from his own weakness, and the latter from his neglect. That it is the duty of the strong to protect the weak. Teach him that conditions had become intolerable. County jails were filled with drunks; poor houses with their dependents, and even insane asylums with their victims, and all for the taxpayers to support. Teach them that a long suffering and outraged public demanded relief from this evil; that we tried almost every conceivable remedy. We tried low license, but it accomplished nothing. We tried high license, but the evil constantly grew. We tried regulation, but the dealers refused to be regulated. The liquor dealers not only purchased impunity from policemen on the beat, but they organized themselves into a corrupt political machine and dominated party conventions, primary elections and final elections. They rewarded their friends and punished their enemies with ruthless hand. They became character assassins and crushed without mercy all who dared oppose them. Finally we tried the state dispensary system, but found the evil was in the drink, not the place where it was purchased.

Then we turned to local option, but it was too local and too optional. Saloon keepers in wet territory openly advertised to deliver liquor in dry territory. Bootleggers spent the dark hours of every night running liquor into prohibition areas. We turned to state prohibition, but the same gang of criminals ran liquor across state lines. The chief gain consisted in removing the source of supply, thus making it more difficult for the bootlegger to reach his customers. Thus, step by step, in order to protect what we had, we were forced by the opposition constantly to enlarge the dry territory until National Prohibition was inevitable.

The same gang of criminals who had defied every law which interfered with their business are running true to form by violating the Eighteenth Amendment. When the people once take in the fact that these miserable criminals are selling their fellowmen poison for the money

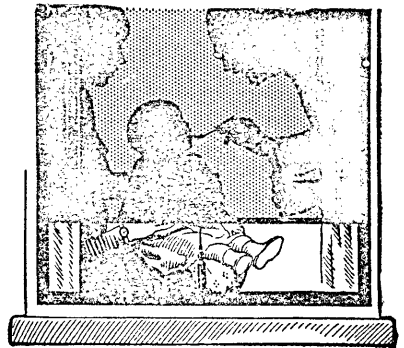
there is in it; that they are fastening a habit-forming drug on to their customers for profit; that every one of these criminals is a potential murderer who may kill his victim at any time, that moment you deprive them of all sympathy and justify prohibition. This will create a strong public sentiment in support of the Eighteenth Amendment and make convictions easy and punishment both certain and severe. These criminals will be taught by experience that "the way of the transgressor is hard;" that it isn't any joke to trample the Constitution of the nation under foot.

Such a campaign of education as I have outlined will reduce violations of this law to a minimum. It will do away with the maudlin sympathy which seeks to place a halo about the heads of those now engaged in the liquor traffic.

Our criminal procedure must be so improved that we can give a prompt and speedy trial with swift and certain punishment to the guilty. Endless delays and technicalities must be eliminated and each case tried on its merits. At the present time it is a crime to buy liquor as well as to sell. This excuses each from testifying against the other. Each hides behind his constitutional right not to give evidence which might tend to incriminate him. This law should be so modified as to enable the government to use such testimony except against the one who gave it. The witness could still be convicted on the testimony of others, but his testimony would be released for the conviction of the other fellow.

The machinery for the enforcement of this law will then be complete. The campaign of education will have aroused public sentiment to a high pitch. A campaign of utter extermination of the few still remaining in the business should be waged without quarter. A prize of at least one hundred dollars should be placed on the head of every criminal who is violating this law. This should be given to the one who furnishes evidence which results in his arrest and conviction. The prize can be raised through fines and penalties imposed. This would start a man-hunt throughout the entire nation. It will furnish a lucrative employment for a patriotic people. Running down and capturing boot-

leggers will become the sport of a nation. Every boy of fifteen will be on the alert for the prize offered. Every bootlegger will live in mortal fear of his own customers, not knowing which will betray him by turning state's evidence. These criminals will be driven to bay in two weeks time, and in six weeks they will be as scarce as murderers are today. Thus will be solved, as near as possible, the problem of making the Eighteenth Amendment more effective.



In 5 MILLION HOMES TONIGHT

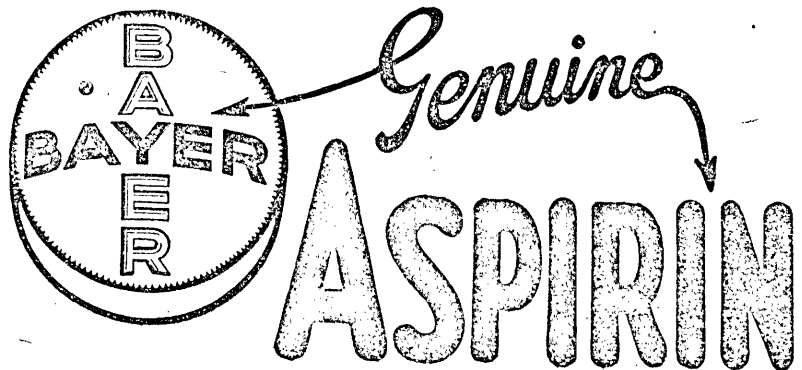
A host of babies will enjoy sound sleep tonight. And their parents will have unbroken rest. Castoria is the cause of this contentment in a multitude of homes.

Good old Castoria! Children cry for it. Mothers swear by it. Not a household where there is an infant should ever be without it. A few drops of Castoria quiet Baby in a perfectly innocent manner. It is natural slumber that follows. Castoria is a purely vegetable product. No opiates. No narcotics. Of any kind.

Now you know why trained nurses give Castoria as often as an infant is ailing, or even restless. And why doctors tell mothers it is the first and only home remedy when Baby has constipation, colic, diarrhea, or other upset. It is made for babies, and safe to give babies, and other things are not.

Fletcher's Castoria is "old-fashioned" if you count its fifty years, but it's an old-fashioned mother, nowadays, who worries along without it. Twenty-five million bottles bought last year! Think of the number of mothers who rely on Castoria! All these mothers can't be wrong! To keep a bottle in the house is a precaution you owe your little one,

Children Cry for **CASTORIA**



SAY "BAYER ASPIRIN" and INSIST!

Proved safe by millions and prescribed by physicians for

Colds Headache Neuritis Lumbago
Pain Neuralgia Toothache Rheumatism

DOES NOT AFFECT THE HEART

Safe Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets Also bottles of 24 and 100—Druggists. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

FOR YOUTH

DON'T ENVY OTHER FOLKS.
Don't think when you have troubles
That your neighbor goes scot-free
Because he shows a smiling front
And battles cheerfully.
No, man! He, too, has troubles,
But herein the difference lies:
While you go idly moping around,
The other fellow tries!

Don't envy other people;
Maybe, if the truth you knew,
You'd find their burdens heavier far
Than is the case with you.
Because a fellow, rain or shine,
Can show a smiling face,
Don't think you'd have an easier time
If you could take his place.

'Tis hope and cheery courage
That incite one to retrieve
One's past mistakes, to start afresh,
To dare and to achieve.
So smile, and if perchance you light
The spark of hope anew
In some poor sad and burdened heart,
All honor be to you!

—Anonymous.

CRITICISM.

He who would accomplish things
must toughen his hide to the darts
of criticism. Because some people
laugh at us, while others doubt our
ability or sincerity, we can't afford
to stop trying.

A great deal of criticism is
prompted not by a desire to help, but
by envy, dislike, or some other un-
worthy motives.

The criticism that is obviously well
intended, and founded on intelligent
understanding of our purposes, should
be welcomed. The other kind should
be allowed to pass off as water runs
off a duck's back.

Above all, we should never be
afraid to attempt things because of
the criticism we know will be leveled
at us. It is better to fail than to
quail.—Selected.

BUILDING BRIDGES.

"I seldom cross a bridge, but that
I feel a thrill because the breed to
which I belong had the courage and
stamina to stop and permanently
master that obstruction," once said
President Arthur H. Morgan, of An-
tioch College.

The greatest satisfaction we can
get out of life comes from building
bridges—making the pathway of
those who follow a little less bumpy.

To express a thought that will stir
men's ideals, to discover and formu-
late a scientific law that will serve
as a tool in future calculations, to
tunnel under a river or through a
mountain so that goods and men may
be moved more economically, to write
a constitution that will insure a sta-
ble government, to isolate the germ
of an epidemic disease—such deeds
lift men to God-like stature.

Our obligations to the past are in-
finite, and are a daily challenge. But
no generation holds a monopoly of
courage and idealism.

Men are building bridges today—
if need be, gladly sacrificing their
lives—in order that obstructions to
the progress of humanity may be
permanently mastered.—The Latch
String.

Get this
remedy!

Guaranteed to cure
Itching, Bleeding,
Blind or Protruding
Piles or money re-
funded. Get the
handy tube with pile pipe, 75c; or the tin box, 60c.
Ask for

Sufferers
from
PILES

PAZO OINTMENT

FOR CHILDREN

I'M BUT A LITTLE CHILD.

Our God above, who wisely plans.
He needs the help of all;
There's work for ev'ry one of us,
The great as well as small.
Although I'm but a little child,
There's much that I can do
To make this world a happy place
For you and you and you.
—Lillian Landman.

A BOY'S TREASURES.

We had just had "assembly" and
Dr. James I. Vance, of Nashville, had
spoken to a thousand boys, orphans
of the Great War, and once the waifs
of the destroyed villages and way-
sides. But now they were fine-look-
ing, promising lads, because inmates
of a great Near East Relief orphan-
age.

"This box holds all that a boy here
owns," said our guide. "Each boy has
such a one."

Mardiros Kalayjian, who was delv-
ing into a wooden box two feet long,
a foot high and a foot wide, lifted
his head and smiled a welcome to the
American visitors.

"Will you show me what you
have?" I inquired of Mardiros.

The eyes of the boy shone. "With
pleasure," he replied, stepping to one
side.

A towel, a cup, a comb, a pencil,
a top and its string, one "glassy,"
some nails, a few sheets of cheap
letter paper, an English primer and
a pair of shoes were jumbled together
in not very orderly fashion; but, fas-
tened to the lid by cords which held
it neatly and firmly in place was
Mardiros' chief treasure—his Bible.

"It is interesting that our children
prize their Bibles more highly than
any other possession," continued our
guide, who was the director of this
orphanage at Antilyah, Syria. "Last
winter Mr. Ryan, the Agency Secre-
tary of the American Bible Society
in Constantinople, visited us and we
purchased from him, at a price that
was only a fraction of the cost, a suf-
ficient number of Bibles to supply
most of our older children."

"You can hardly appreciate what
this meant to us," continued the di-
rector. "You see, the Bible is almost
the only reading matter these chil-
dren have; they read it with more
zeal than most children read story
books."—Bible Society Record.

THE LITTLE GIRL WITH THE CROOKED BACK.

Inez whimpered when she came in
sight of the new school house, and
clasped her mother's fingers tightly.
She dreaded facing a room of strange
children. The boys and girls in the
other school had made fun of her
crooked back. Of course these boys
and girls would do the same. Inez
cried softly to herself.

But no one stared at her, as she
passed through the playground, and
the teacher in the second-grade room
was sweet and kind.

A little girl with heavy brown
curls hung up her hat for her. An-
other girl showed her where the bub-
bler was, and how to turn the knob
so as to get a good drink of water.

At recess Inez had usually sat
alone in her seat, but today Rose and
Ethel—she had heard the teacher
call their names—helped her down
the steps and chose her to be the
first one to throw the bean bags.
At noon Ethel held her coat for her,
while Phyllis, a little red-headed girl,
tied her shoestring, which had be-
come loosened.

And instead of walking home

Woman's Missionary Department

WHAT WILL YOU GIVE FOR MISSIONS THIS YEAR?

1. If I refuse to give anything to
missions, I practically cast a ballot
in favor of the recall of every mis-
sionary in home and foreign lands.

2. If I give less than before, I
favor a reduction of the missionary
forces.

3. If I give the same as formerly,
I favor holding the ground already
won, but I disregard any forward
movement.

4. If I increase my offering be-
yond former years, then I favor an
advance movement in the conquest
of new territory for Christ.

Resolved: I believe in increasing
the present number of effective mis-
sionaries and in a more adequate sup-
ply of needs for the work, therefore
I will increase my gift.—Missionary
Review of the World.

JUBILEE BABIES.

The Adult Missionary Society at
Milan, Tenn., has done a very beau-
tiful thing this year in that they have
made a life member of every new
baby born to its members.

TRAIN YOUR OFFICERS IN A DAY.

This day will be held in your own
Auxiliary, or it may be district wide,
especially if you are a city district,
or in the first zone meeting of the
year. Write your District Secretary
for suggestions as to plans. By no
means let your officers take up their
work without such training. The
whole year will be different because
of it.—Bulletin.

LAKE VILLAGE AUXILIARY.

The W. M. S. of Lake Village
Methodist Church met Tuesday, De-
cember 11, in their Harvest Day Ju-
bilee program. Many visitors had
been invited to attend, as well as
the entire church, but owing to the
inclemency of the weather the ladies
from Montrose did not arrive.

As each officer read her report for
the year, it revealed much work done
by the officers and members and a
great gain over the previous year.

Mrs. Rucks gave her report as a
farewell love-message to the Society
as retiring president.

Mrs. Hal Sessions in her most gra-
cious manner gave the history of the
Society from its organization.

At the close of the meeting de-
lightful refreshments were served
and a social half hour enjoyed, at
which time a birthday song was sung
in honor of Mrs. Rucks, the retiring
president.—A Member.

alone, hippity-hop, hippity-hop, five
or six girls came along with her, and
they walked slowly, so that Inez did
not get out of breath once.

"Oh, mother, I love school!" shout-
ed the little girl with the crooked
back.

"I thought you didn't like to go to
school dear?" asked Aunt Anne.

The little girl with the crooked
back looked up from a large piece of
bread and butter.

"Every girl in the school was kind
to me," she smiled, "and Ethel and
Rose say they are going to call for
me every morning. Oh, yes; I love
school."

And the happy little girl with the
crooked back took another bite of
the bread and butter.—Selected.

MONTICELLO AUXILIARY.

The Woman's Missionary Society
of Monticello gave a reception re-
cently at the M. E. Church in honor
of the new presiding elder, Mr.
Glenn, and his wife, and Rev. and
Mrs. Rex B. Wilkes.

A program was rendered in the
auditorium preceding the social hour
spent upstairs in the ladies' parlors.
Mr. George Spencer, chairman of the
Board of Stewards, gave a hearty
welcome to the new ministers, and
Mrs. R. H. Finn in her pleasing way
extended greetings to Mesdames
Wilkes and Glenn. The orchestra
gave several splendid selections and
the readings by Mrs. Henry Trotter
and Miss Ilowese White were sug-
gestive of the approaching Yuletide
season. Mrs. Virgil White sang a
solo.

Holly and Christmas berries were
used in decorating the auditorium
and reception rooms. In the receiv-
ing line with the four honorees were:
Mrs. John W. White, president of the
Missionary Society; Jack Wilkes;
Mrs. Gibson of Little Rock, daughter
of Rev. and Mrs. Wilkes; Rev. and
Mrs. Carrol D. Wood of the Baptist
Church, and Rev. and Mrs. Edwards
of the Associate Reformed Presby-
terian Church.

Punch and wafers were served by
Misses Agnes Jackson, Esther Scott,
Frances Cotham, Janice Dilday, Ha-
zel Pipe and Mamie Todd.

The parsonage boasts some new
living-room furniture, a gift from
the Missionary Society. Three love-
ly overstuffed pieces and an end
table add greatly to the attractive-
ness of the big, cheery living room.
Mrs. John W. White presented the
beautiful floor lamp.—Mrs. H. L.
Rucks, District Secretary.

LAKE VILLAGE AUXILIARY.

The executive meeting of Woman's
Missionary Society of Lake Village,
for the fourth quarter, was held De-
cember 29 in the home of the presi-
dent, Mrs. H. T. Rucks. The meet-
ing was opened with prayer. Every

TERRIBLY ILL

**Kentucky Lady's Health Was
Very Bad. Had Severe
Pains and Could
Not Sleep.**

Lexington, Ky.—Mrs. J. H. Nichols,
who lives at 513 Elm Tree Lane,
this city, says that Cardui has been
of valuable assistance to her on two
occasions, which she tells about be-
low:

"Some few years ago, my health
was bad. I had very severe pains
in my sides. My nerves were in a
terrible condition. I could not rest.

"The lower part of my body was
very sore. I could hardly stoop over
to lace my shoes. I would have to
put my foot on a chair. I did
not feel like eating, and did not
sleep well at all at nights.

"A friend of mine recommended
Cardui. I began taking it and saw
quite an improvement in my con-
dition. I kept it up until I felt
strong and well."

About a year ago, Mrs. Nichols
says, she found herself in a ner-
vous, run-down condition. "I took
Cardui again," she adds, "and it
helped me wonderfully. It is a
splendid tonic."

Thousands of women have writ-
ten to tell how Cardui helped them
to get rid of pain and suffering.

Cardui is a mild, medicinal tonic,
made from purely vegetable ingre-
dients. At all drug stores. NC-190

Take
CARDUI
150 YEARS OF USE BY WOMEN

News of the Churches

A FRIENDLY CHALLENGE TO ALL METHODISM.

The Jonesboro District, Dr. J. A. Anderson, presiding elder, furnished the first churches to pay out in full on the "Claims" for the current year. The three churches of the city of Jonesboro have repeated and surpassed their unprecedented achievement of last year, when they all paid their Conference Collections on Christmas Day. This year these churches, First Church, J. Wilson Crichtlow, pastor; C. A. McMeen, treasurer; Fisher Street Church, B. L. Harris, pastor; Mrs. Clara Lindley, treasurer; Huntington Avenue Church, J. M. Harrison, pastor, I. L. Horton, treasurer, voluntarily increased their assessment and "went over the top" again as a whole city. All these churches are carrying heavy financial programs, but that only spurs them to greater effort. The North Arkansas Conference is justly proud of Jonesboro Methodism. If this record has its equal anywhere in Methodism, I do not know it.—George McGlumphy, Treasurer.

WESTERN METHODIST ASSEMBLY.

Just a few lines as superintendent of your Western Methodist Assembly to remind you of Mt. Sequoyah Day, January 20, the third Sunday in this month.

You will remember that both the Arkansas Conferences voted to give the morning service to this worthy cause. This is the first time in the history of our Assembly that the Church has been asked to help us. For six years you have been sending your leaders here for religious training. This is your institution, owned and controlled by the Church. You started your work here with nothing; today you own property valued at

\$200,000. This is the first time in the history of your Assembly that the Conference has been called on for help. I feel sure you will not turn us down in this hour of need.

Members of the Little Rock Conference will find on Page 88 of your Conference Minutes, report of the Western Methodist Assembly. The date for Sequoyah Day is given there—the second Sunday in April. But Mr. Clem Baker objected to this date, as it was so near the Sunday School Day, and offered an amendment, making it the third Sunday in January. The Conference adopted the report as amended. I make this explanation so no one will be misled. So remember the day that both Conferences voted to give us as Mt. Sequoyah Day the third Sunday in January. On this day each pastor is expected to present the needs and opportunities of your Assembly, and ask your people for a free-will offering, which is to be sent at once to the superintendent of the Assembly.

It is true, this date comes during the Missionary Cultivation, but you will remember the Mission Board uses Mt. Sequoyah as her training school for her leaders. So in helping Mt. Sequoyah, you are promoting the work of the Mission Board.

Since the Western Methodist Assembly is located in our great state, may we as Arkansans be loyal to our Assembly, and show Texas, Oklahoma, Missouri and Louisiana that we appreciate having this institution in our home state. So let every Methodist in Arkansas push and pull and pray, and by all means not get in the way on the third Sunday in January, our "Mt. Sequoyah Day."—Sam M. Yancey, Superintendent, Fayetteville, Ark.

NORTH ARKANSAS COLLECTIONS.

The zeal with which the brethren of the North Arkansas Conference are tackling the Conference Collections is very encouraging. Remittances have come in from all the nine Districts—something that never happened before so early in the year. The amount paid in to date (January 4) is now 34 per cent in advance of any previous year's record to same date.

The letters that the pastors and church treasurers write strike the victory note. I am confident that our Conference will this year take front rank in Southern Methodism. Our presiding elders are doing a fine job of wise and inspiring leadership.

The following items have not been previously reported: Salem, Eli Craig, pastor, R. L. White, treasurer, leads in the Batesville District in amount paid, with Alicia Church, J. W. Johnston, pastor, Miss Ruby Byrd, treasurer, next in rank.

Cabot, W. J. Clark, pastor, holds first place in the Conway District. We welcome Bro. Clark to our Conference and are very glad to have him.

Eureka Springs, Fayetteville District, Norris Greer, pastor, Miss Mary Lena Barnes, treasurer, has made the largest remittance in the District.

The Gilmore Church (Tyronza Circuit), Jonesboro District, Don C. Holman, pastor, raised in full its Conference Claims at Christmas. This is great, being the first circuit church to pay out this year. No individual church of a circuit ever paid out this early, so far as my knowledge goes. Hurrah for Gilmore and Holman!

Mrs. Ben Brasher, treasurer of the Leachville Church, Jonesboro District, sends in a large check, and

writes that they are expecting to pay in full by Easter Sunday. Under Pastor H. F. McDonald's leadership this is sure to come to pass. Leachville broke all previous records last year.

East Side Station, Paragould, J. W. Moore, pastor, has made its largest initial payment, and leads the Paragould District. This live church will doubtless pay out early in the year.

McCrory Station, W. J. Spicer, pastor, F. J. Henderson, treasurer, makes its largest pre-Conference remittance and leads the Searcy District. Here will be a 100 per cent church.—George McGlumphy, Treasurer.

McRAE.

The next day after getting back from our Annual Conference at Jonesboro, I began moving from Kensett to McRae, a distance of only 12 miles on Highway 67. Since arriving at McRae just one month ago, we have built a room to the parsonage, painted the interior, and have done quite a lot of other improvement, total amounting to about \$175.00, and in a way the Conference Collections are safe. At Copperas Springs the quota is personally provided for and will be at all the other places as soon as I can get around.

Our Christmas offering for the Orphans' Home was about \$18.00.

On Monday night, after my first Sunday on the charge, the good people at Lebanon, even before we had ever been on the ground, gave us a wonderful "pounding." Thursday night following, the McRae membership came to prayer meeting loaded down with good things to eat for the preacher and his family. At Copperas Springs and Garner we have a fine set of people.

Brother Whaley, our beloved presiding elder, was with us December 23, and held the first Quarterly Conference. Each class on the charge was well represented and all in fine spirit. Brother Whaley encouraged the people to do greater things for God than they have heretofore done. The people love Brother Whaley and he loves the people. We predict for the Searcy District the best year of its history, and it surely is in the hearts of the people on the McRae Charge to make this the greatest year in her history.—John T. Gossett, P. C.

ARKANSAS SANATORIUM AT BOONEVILLE, ARK.

About 10 days ago I spent a day and night at the Arkansas "San" for T. B. I visited my oldest son who has been there 13 months, and is improving. I met 40 or 50 of the male patients. I also met Dr. Stewart, who is in charge of the institution, and Dr. Mahan, one of the doctors there. I was very much gratified to find such a splendid institution and such fine work being done. I visited the Masonic building for children (a beautiful building) and saw a number of little children taking treatment. The food is good and wholesome. A laundry and dairy are operated by the institution. There are plenty of electric lights, radio, place for movies twice a week, library, etc. The boys I met seem to be a fine bunch. I learned to love them. They are making a game fight for health. Several ladies are patients also. I was well received and very much enjoyed my short stay.

The State has a fine institution, but it is in need of more buildings to care for more needy people. I hope that the next General Assembly of Arkansas will make a large appropri-

ation for this institution. Every member of said assembly should go and see and be convinced of the importance of what we have and what is still needed there.

People all over Arkansas should send presents to the "San" and boost it. Thank God for what we have there now! I pray that in 10 years we may have twice as much as we now have so that many more people may get relief.—L. A. Alkire.

JELKS.

We are back on Jelks charge for the second year. We are hopeful of having a great year.

The good ladies of Jelks gave us a nice pounding that was greatly appreciated.

I have been sick most of the time since August 1, but am better now, and it looks as though I will get strong again. Mrs. Hively and I take this method of thanking all of our friends for the kindness shown, both in person and through the mails. The Lord bless every one. Regards to all the brethren.—Charles F. Hively, P. C.

INSPIRATIONAL SPEAKERS FOR NORTH ARKANSAS CONFERENCE.

We are to have a fine variety of inspirational speakers for the District Missionary Institutes in the North Arkansas Conference. For the Institutes at Forrest City, Jonesboro and Paragould we will have Rev. William T. Steele, a returned missionary from China. In a personal letter concerning this man, Dr. Cram says: "The one who has been assigned to your first three Institutes is William T. Steele, who is one of our returned missionaries from China. He is the son of Mrs. Hume R. Steele, one of the secretaries in the Woman's Section of the Board of Missions. He is a very fine young man and has had a wonderful term of service in China."

For the Institutes at Newport, Batesville, Fort Smith, Springdale and Booneville, we will have Bishop U. V. W. Darlington. For the Institutes at Conway and Searcy we will have Dr. O. E. Goddard. No other Conference in the whole connection

YOUR GIFT WILL PURCHASE AN INCOME

Annuity Bonds of the Board of Missions produce an attractive income. The income is at the highest rate consistent with safe investment and, as a rule, higher than the average commercial investment of equal security. Annuity Bonds of the Board of Missions not only provide to the purchaser an income that will not shrink, but they bless others in that they make it possible for the missionary to interpret to humanity the love and mercies of God in healing the sick; in clothing the naked; in feeding the hungry, and in teaching and preaching the Gospel to all people and all nations.

Annuity Bonds of the Board of Missions will be issued in exchange for cash, bonds, lands, stocks, and partial payments made monthly.

When writing for particulars please GIVE AGE AND THE NAME OF THE PAPER IN WHICH YOU SAW THIS ADVERTISEMENT. This is important.

Board of Missions M. E. Church, South

J. F. RAWLS, Treasurer
P. O. Box 510
Nashville, Tennessee

THAT WILL NOT SHRINK

Creating New Wealth for Arkansas

A Home Institution employing over three hundred people and bringing more than three million dollars annually into Arkansas in the form of insurance premiums collected in other states.

WHO WILL BUILD ARKANSAS IF HER OWN PEOPLE DO NOT?

Home Insurance Companies of Arkansas

has a better line-up of inspirational speakers than we have for the North Arkansas Conference Missionary Institutes. Let us plan to make these Institutes a wonderful inspiration to all who attend.—J. F. Simmons.

CHRISTMAS ORPHANAGE PROGRAM.

The Valley Springs Sunday School had its annual Christmas Orphanage program the night of December 18. The music was furnished by the choir under the direction of Mrs. M. J. Russell. Very beautiful choruses and hymns were sung. The poem, "The Night Before Christmas," was read for the benefit of the children. Then the story of the birth of Jesus was told by four men of the Sunday School.

The house was beautifully decorated with holly, mistletoe and cedar. A very natural-looking fireplace and mantle had been erected, and at the close of the program each Sunday School class took its Orphanage Collection in a little stocking and hung it on the mantle. All enjoyed it. "It is more blessed to give than to receive." Our collection was \$25.—Reporter.

HAYNES-LEXA.

We have been to every point on our new charge and are well impressed with the outlook for the year. We have enjoyed a cordial reception at all four of the churches. On Monday, just three days after

our arrival in Haynes, the good folks here came in with a splendid "pounding," given in a spirit which was appreciated. Then, living up to the old saying, "What you do on Monday you will do every day in the week," someone came every day through the week with some nice, fresh meat.

About a week before Christmas we received a large box of about 150 pounds from our folks at Lexa. We received several Christmas gifts, but best of all was a big, fat turkey which we had for dinner on Christmas Day.

These are expressions in material things, but the people also express their hopes for a good year and seem to have a willingness to work. The outlook promises a prosperous year.—C. H. Harvison, P. C.

A CHRISTMAS DINNER AT PLEASANT PLAINS.

Sixty-one took dinner at the home of Mr. and Mrs. George Hook and mother. The crowd began to arrive at about 10 o'clock, with their part of the dinner, and when they had all gathered in, it was a great sight to behold. At the noon hour we were all called into a large dining room and in a circle around a long table filled with everything that could be thought of good to eat. And we all did eat to our heart's content.

The rest of the day was spent in talking, playing the victrola, and singing. All enjoyed themselves like we used to do in older days, when people met together to enjoy themselves. Every one there was related to Grandpa and Grandma Anthony Hook in some way or other, except myself and wife.—W. T. Griffith, P. C.

RECEIVED AT THE ORPHANAGE SINCE LAST REPORT.

Mrs. Alice Davidson, Marvell, gifts for the Haws girls.

Mrs. J. L. Pruitt, Danville, box of gifts.

W. M. S., Judsonia, clothing and quilt.

W. M. S., First M. E. C. S., North Little Rock, check for \$10 to be used as needed instead of gifts for Christmas. We are starting our vacation fund with this check.

Junior Dept., Gardner Memorial Church, North Little Rock, fruit and canned goods.

Mountain View S. S. on Kibler Circuit, canned goods and one bushel black walnuts.

Leola Church, gifts and canned goods.

Beginners' Dept., M. E. Church, El Dorado, two dresses and two scrap-books.

Blytheville Sunday School, clothing and Christmas eats.

Mr. Pruniski, manager Princess Theater, North Little Rock, oranges, apples and candy.

Dumas Sunday School, clothing and gifts.

Correction: Circle 3, First Church, city, should have credit for a crate of oranges and a crate of apples.—Mrs. S. J. Steed, Matron.

ARKANSAS METHODIST ORPHANAGE.
This is the second report that I have made of the Sunday School Christmas offerings for the Arkansas Methodist Orphanage:

Little Rock Conference.	
Arkadelphia District.	
Pullman Heights S. S., Hot Springs.....	20.50
Willow S. S.	1.50
Leola S. S.	3.00
Tulip S. S.	5.00
Total	\$ 30.00
Camden District.	
Louann S. S.	15.00
Camden S. S.	102.09
Sardis S. S., Buckner Ct.	2.82
Parker's Chapel Ep. League, Van-trease Memorial Charge, El Dorado ..	4.00
Total	\$123.91

Little Rock District.	
Geyer Springs S. S., Church and League	6.25
First Church, by Roy Laseter, city....	50.00
Sardis S. S., Bryant Ct.	5.00
Hebron S. S., Hickory Plains Ct.	1.25
Keo S. S.	6.75
First Church S. S., city	637.35
Hickory Plains S. S.	6.20
28th Street Church S. S.	3.36
DeVall's Bluff S. S.	5.00
Cross Roads S. S., Hickory Plains Co.	3.00
Total	\$724.16

Monticello District.	
Wheeler Springs S. S., New Edin-burg Ct.	2.00
Wagon S. S., New Edinburg Ct.	1.50
Good Hope S. S., New Edinburg Ct.	4.00
Hebron S. S., New Edinburg Ct.	1.50
New Edinburg S. S., New Edinburg Ct.	1.00
Banks S. S. (additional offering)	2.86
Bermott S. S.	55.00
Crossett S. S.	40.00
Eudora S. S.	19.84
Total	\$127.70

Pine Bluff District.	
Swan Lake S. S.	6.00
Bayou Meto S. S.	3.50
Ereder S. S.	2.50
Reydel S. S.	1.25
Rowell Ct., Center Church S. S.	4.00
Alzheimer S. S.	12.51
Wabbaseka S. S.	11.49
Gould S. S. and Church	10.25
Star City Church and S. S.	15.28
Mt. Home S. S., Star City Ct.	2.27
First Church, Pine Bluff	115.00
Frairie Union S. S.	5.78
Carr Memorial S. S., Pine Bluff	13.25
Wofford's Chapel S. S., Pine Bluff Ct.	4.05
Sheridan S. S.	20.64
Hawley Memorial S. S., Pine Bluff	16.20
Total	\$243.97

Prescott District.	
Moscow S. S., Prescott Ct.	1.32
Smyrna S. S., Okolona Ct.	2.25
Wakefield S. S., Center Point Ct.	3.50
Total	\$ 7.07

Texarkana District.	
DeQueen S. S.	48.11
Fereman S. S.	51.00
Richmond S. S.	10.00
Wade's Chapel S. S.	1.20
Mena S. S.	41.72
Total	\$152.03

North Arkansas Conference.	
Batesville District.	
Yellville Ct. S. S.	7.00
First Church S. S., Newport	62.64
Swifton S. S.	4.00
Salem S. S.	10.25
Total	\$ 83.89

Booneville District.	
Mansfield S. S.	14.10

Conway District.	
Jacksonville S. S.	10.00
Mt. Vernon S. S., Rosebud Ct.	2.00
First Church S. S., Conway	200.00
Total	\$212.00

Fayetteville District.	
Pea Ridge S. S.	4.85
Eureka Springs S. S.	9.25
Total	\$ 14.10

Fort Smith District.	
Mt. View S. S., Kibler Ct.	10.00
Dodson Ave. Church S. S., Fort Smith ..	6.41
Total	\$ 16.41

Jonesboro District.	
Manila S. S.	15.00
Marion S. S. and Church	54.12
Oseola S. S.	36.78
Total	\$105.90

Paragould District.	
Walnut Ridge S. S.	40.00
Camp Ground S. S., Gainesville Ct.	1.65
Hoxie S. S.	25.00
Imboden Ep. League	3.84
Total	\$ 70.49

—James Thomas, Supt.

NOTES FROM THE VALLEY SPRINGS SCHOOL.

Thanks to all who have contributed, but we are in the cold, and need more people who will come to our rescue and furnish a room for two girls. We are now living in the new dormitory, but there are several rooms that are still unfurnished. What would you do with fifty dollars that would bring so much happiness as sending it to help us in the struggle to make this school a success?

I want fifty readers of this issue of the paper to send me one dollar each, and we will furnish a room with that amount and put on the door-plate "furnished by the readers of the Arkansas Methodist." Now, do not think there will be enough

without yours. It will take your dollar to finish it, so send it today. Surely there are fifty readers that will send one dollar each to keep two girls warm and comfortable during these cold winter days.

Added to the list of last week are the following: Rev. J. W. Campbell, \$5.00; Rev. S. S. Key, \$5.00; Rev. G. M. Barton, \$5.00; Rev. John H. Dye, \$1.00.

We are hopeful of having a large list for next week. Please get yours to us in time for that list. The school is doing the best work of its life, and if you will help us just a little, it will do still greater work. Prof. Russell and his teachers are doing a real piece of Christian education. Give them a chance by sending your amount just now. Address all communications to W. M. Edwards, Commissioner, Newport, Ark.

Confederate States paper money, old bank bills, old Confederate and U. S. postage stamps and envelopes bought.

DEARBORN STAMP CO.
1216 N. Dearborn St.
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Goitre Not a Disease

Wilwaukee Doctor Makes Remarkable Discovery.

Milwaukee, Wis.—It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 788, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition, which grows worse with neglect, and recommends immediate attention no matter how small the growth may appear. He strongly opposes needless operations. Dr. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today. Adv.

FREE FOR ASTHMA DURING WINTER

A Remarkable Method That Has Come to the Rescue of Asthmatics and Checks the Worst Attacks—Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke as if each gasp for breath was the very last, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried what you thought was the best skill known to cope with the most terrible attacks of Asthma, if you are discouraged beyond hope, send for this free trial.

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Send free trial of your method to:

OBITUARY

Tatum.—Mrs. Isabel Tatum (nee Dickson) was born in Shelby County, Tenn., in 1850, and lived upon earth until on November 10, 1928, when, after a lingering illness, her spirit passed from her home in North Jonesboro, where she had lived for the past forty years, to dwell in her "house not made with hands eternal in the heavens." At the age of thirteen she was converted and united with the Methodist Church and lived a long, beautiful, consistent, Christian life. She was a charter member of the Fisher Street Jonesboro Church and gave the lot upon which the church was built and now stands. She was twice married. First to Mr. John Stephens, and after his death she was married, in 1900, to Mr. G. T. Tatum, who survives her. "Aunt Belle," as she was affectionately called by a large circle of relatives and friends, was loved by all who knew her. Kind in disposition, she was thoughtful of the needy and ever ready to help in all worthy causes. Her home was "the preacher's home" and many of God's servants have enjoyed the splendid hospitality of her roof. On November 12 the funeral service was held in the Fisher Street Church with the Rev. B. L. Harris, her pastor, and the Rev. J. T. Wilcoxon, a close friend, conducting the same. The large crowd present and the beautiful floral tributes in a measure expressed the high regard in which this saintly woman was held. She leaves a sweet memory and an abiding influence. She is survived by her husband, Mr. G. T. Tatum; one brother, Mr. Wiley Dickson, and a large number of relatives and friends.—B. L. Harris, Pastor.

Williams.—(Chapman Caldwell Williams was born on a farm in Dallas County, February 6, 1861. He was next to the youngest of eleven children. His father died about the close of the war and he had only faint remembrance of him. His widowed mother and several older sisters made their way out of the wreckage of the war not only by doing their own household duties, but the most of the work on the little farm from which they derived their living. Therefore, in early youth the responsibility of directing the affairs of the farm fell upon his shoulders. Had there been schools accessible to him he had little opportunity to take advantage of them, and as a result

he had little school education. However, in the hard but not unfruitful field of experience he acquired the habit of industry and self-reliance that stood him well in hand for the trying years that were before him. He was married January 17, 1885, to Martha Ann Davidson. To them were born five children, two of whom died in infancy. Although reared by a consecrated Christian mother whose home was ever open to the Methodist circuit rider who visited and preached regularly in the neighborhood, he did not join the church till after his marriage into another outstanding Methodist family in that section. After uniting with the Methodist Church he soon became one of its most useful official members.

He spent his entire life on the farm, where, through industry and thrift, he came to own an excellent river-bottom farm and had the promise of spending his latter days in comparative ease and comfort. But some twenty years ago he became the victim of a creeping paralysis, which later disabled him altogether, and during his latter years he was practically an invalid. Fortunately he had native wit that sparkled and brightened the circle in which he moved, even in the darkest days of his increasing years and growing affliction. When his speech had all but completely failed him his fine brown eyes would twinkle and flash the inward fire that went out only with his last expiring breath. Inured to toil, all within him would respond to the annual call of the farm and furrow; yet he never knew melancholy. Though he knew nothing of theology, as such, he had the most practical conception of the resurrection, and his unquestioning faith in God and in the reality of the spiritual world served as the basis of his enduring cheerfulness. His affliction terminated only in his death which occurred at the Davidson homestead (the home of his wife's birth, childhood and womanhood), a few miles east of Arkadelphia. He is survived by his wife; three daughters, Mrs. Charley Thompson, who lives on the homestead, Mrs. Joe Parker of Sparkman, and Mrs. Guy Russell of Arkadelphia; eleven grandchildren; one sister, Mrs. Leanna Brown of Red Oak, Texas, and one brother, C. H. Williams of Clark County. His funeral was conducted from Bethlehem Church by his pastor, Rev. C. B. Wyatt, assisted by the writer (his nephew), and his body was laid to rest in the nearby cemetery where seventy-nine years ago his brother, Josephus Williams, was buried, the first to occupy a place in that sacred soil where now repose the writer's forbears of two generations.—W. C. Davidson.

Johnson.—Rev. Andrew J. Johnson of Ravenden Springs finished his pilgrimage on earth and went to his heavenly home July 1, 1928. I understand that he was born December, 1849. Where, I do not know. He leaves one son, Ruel, who lives on his father's farm near Blytheville, and one daughter, but I don't know where she resides, hence I have but little data concerning his life. True, I have known him several years. I married him to his last wife, Miss Vick, near Jonesboro, some 30 years ago, with whom he lived happily until about two years ago, when she was taken from him by death. Our old White River Conference minutes show that Brother Johnson was admitted on trial in

1886 and the following years served Big Lake Mission and Buffalo Island Mission one year each, and Tyroneza Mission two years. This is all the data I get from the records. Several years ago he located, but I find no account of it in the minutes. As a local preacher he afterward preached, and the people were glad to hear him. At Ravenden Springs, where he lived, he was recognized as a fine Christian character. His work in the Conference was in the bottom country, where roads were bad, travel difficult, and pay almost nothing. He went, waded, swam and walked into many cabins with a smiling face, a song and prayer, and left with the family feeling that a man of God had been in their home. I was his presiding elder for several

years. I have seen him wade the water to his waist. I have been in his Quarterly Conference when nothing came in to pro rate, but I never heard him complain. He was at all times cheerful and happy. Brother Johnson was a man of strong convictions and undaunted courage, a devout Christian, a loyal Methodist. He held no grudges, malice or envies. "His delight was in the law of the Lord." I never saw a man who practiced his religion more conscientiously and constantly than did Brother Johnson. When at home he always had prayers three times a day; said, "I feed my body three times a day, why not my soul?" He was buried at Ravenden Springs Cemetery. Rev. Ira Miller held the funeral services.—M. M. Smith.

A New Year's RESOLUTION

In the passing of the year 1928 this institution has added another year of prosperity to the many which it has enjoyed since its organization.

The steady growth which we have enjoyed in the past causes us to look forward to the future with confidence.

Realizing that a bank's greatest asset is an intangible one, our New Year's resolution is to render a type of banking service and to take such part in every movement calculated to build this city and state that we will merit the continued confidence and friendship of those with whom we come in contact.

This bank is dedicated to constructive progress, and to this end we pledge our time, thoughts and best efforts.

It is the sincere wish of every officer, director and employe of this institution that the New Year which we are entering will bring to the people of Arkansas happiness and prosperity.

BANKERS TRUST COMPANY

MAIN AT SECOND, LITTLE ROCK, ARK.

Dedicated to Constructive Progress.

Piles

End your pain this modern way.

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For stubborn cases, doctors also urge the use of NOROL-AGAR, a mild, safe lubricant, prescribed by physicians even for children. Write for FREE trial. The Norwich Pharmacal Co., Dept. 00, Norwich, N. Y. Dept. JA-1.

Shetter.—Mrs. Anna B. Shetter departed this life October 25, 1928, aged 59 years. Our community bowed its head in sorrow. While our hearts are overflowing with love and sympathy for the bereaved home, we realize that our great loss is only her eternal gain. Miss Anna B. Hall was married to John C. Shetter October 27, 1889. She lacked only two days of living to celebrate their 38th anniversary. Mrs. Shetter was converted and united with the Methodist Church in 1917, and lived a devoted Christian life. She had been an invalid for almost 30 years. However, her long years of suffering had not destroyed her sweet disposition. There was warmth of love in the touch of her hand. Her loving smiles, her tender words will ever be stamped on the memories of her friends. She was charitable to those in need and was outspoken for what she felt was right. Only a few days before her departure she called to those present and bade them goodbye, stating she was going home. She felt her full acceptance with her precious Savior. Besides her husband she leaves many relatives and a host of friends to mourn her passing away. Her body was laid to rest in the Mt. Pisgah Cemetery. Having spent a useful and happy life, she entered into that dreamless sleep that awakens at the dawn of a perfect day. Mrs. Shetter was one of the charter members of our Auxiliary of the Woman's Missionary Society organized nine years ago. Confined to her bed as she was, she oftentimes would call to the ladies passing on their way to the missionary meetings and say: "Here are my dues. I can't be with you, but I will pray."—Mrs. Sallie Gray, President; Miss Bessie Sturch, secretary, Pangburn W. M. Society.

Hall.—Mrs. Margaret Hall, daughter of Rev. Moses and Elizabeth Dutton, was born March 6, 1850,

666

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died October 29, 1929. Mrs. Hall, a great sufferer for several years, was confined to her bed most of the time for fifteen years immediately preceding her death. She was as uncomplaining in her illness as she had been throughout her life, which was marked by this characteristic. Mrs. Hall was married to William Hall at Goshen, Ark., the place of her birth, February 18, 1880. To this union one daughter, Mrs. John O'Connell, was born. Her husband preceded her into the Great Beyond in May, 1892. She moved from Goshen to Eureka Springs in 1880, where she lived with her daughter until the latter's marriage, remaining for some time, and finally going to live with her at Monett, Mo., about nine years ago, where she remained until her death. She took into her home three orphaned nieces when little children, and later three other nieces, upon all of whom she bestowed the same care as upon her own daughter, and all loved her as a mother. Mrs. Hall was converted at fourteen and joined the M. E. Church, South, of which she remained a faithful and loyal member. She was perhaps the most liberal supporter, according to her means, of the church where she held her membership, and was always present at the services unless prevented by some unavoidable cause, at the same time laboring almost day and night to provide for herself and those dependent upon her. After a short service in the home of her daughter at Monett, Mo., the body was carried to her home church at Eureka Springs, Ark., where services were held. Both these services were conducted by the writer, assisted at the latter place by Rev. R. S. Hayden, pastor at Eureka Springs. Her life was not made up of great deeds, according to the ordinary idea of greatness, but she lived a great life made up of little deeds. The goodness of her life which showed itself so beautifully in her face seemed never to be questioned by any one who knew her. With her immediate family and other relatives and friends a keen sense of personal loss is felt by her former pastor.—W. J. Faust.

Sturch.—On Wednesday, June 20, 1928, our country lost a loyal and highly respected citizen and our home a true, loving father and husband, when Richard Columbus Sturch passed to that great beyond. Mr. Sturch was born in Franklin County, Miss., October 23, 1846. He went with his parents to Alabama when only one year old and remaining there until 1852 when the family moved to Independence County, Arkansas, where Mr. Sturch spent the greater portion of his life, although he had lived in White County for several years. Mr. Sturch was married to Mary E. Britten, June 10, 1869. To this union seven children were born. After a pleasant and happy life for 19 years his loving wife was called away by the grim reaper. Mr. Sturch later married Mrs. Maggie Shock who faithfully shared with him both pleasures and sadness, lacking only 11 days of reaching their 40th anniversary. To this union were born six children. Of the two unions nine children survive their father. All were in attendance at his bedside during his last illness. To know him was to love him. There was warmth in his handshake and cheer in his smile. He was converted when only 17 years of age, later uniting with the Methodist Church in which he lived a loyal member until his death. He was also a member of the Masonic fraternity and it

was his request that the brethren have charge of his funeral, which they did after a discourse by the pastor of the Methodist Church. During Mr. Sturch's last illness he often said that his time was short, but he was prepared to go and was only waiting for the summons. He gave full details about his funeral. He was called to the service of his country when only 16 years old, serving throughout the remainder of the war, and being discharged near Cape Girardeau, Mo. He returned to his old home in Independence County where he lived a useful life, being a man among men. He was charitable to those in need and was outspoken for what he felt was right. The family will miss him; his friends will miss him, but our loss will be his gain. The body was laid to rest in the Henderson Cemetery at Pangburn. Besides his invalid wife, and his children, he leaves a host of friends to mourn his departure.—E. W. Nelson, Pastor.

Reynolds.—Anthony Reynolds, son of James and Elizabeth Reynolds, was born March 13, 1849, and came to the end of his earthly life at his home in El Dorado, Arkansas, October 9, 1928. His father died in the Civil War and this made Brother Reynolds the head of a large family at the age of fifteen, for the reason that he was the eldest of four boys in a family of nine children, all of whom have passed the great beyond except one brother, Amos J. Reynolds of Junction City. About the age of twelve under the ministry of Rev. J. A. Parker, for whom Parker's Chapel was named, Anthony Reynolds joined the Methodist Episcopal Church, South, at Shady Grove Church, of which together with Sweet Water Church and Plum Grove Church a consolidation was formed and named Parker's Chapel. For a number of years Brother Reynolds was a leading figure in the activities of the church, serving as a member of the Board of Stewards and as Sunday School superintendent and class leader of the old type. On December 12, 1872, he was married to Mary Emma Pendleton. To this happy union eleven children were born, four of whom with their mother live to mourn the loss of this great husband and father. They are Mark, Pierce and Ralph Reynolds of El Dorado, and Mrs. W. M. Ramsey of Lawson, Ark.

Measured by the standard of the number of years, and by the value of the service he rendered, few have equaled the accomplishments of his days. Such men are rare. A man so vigilant, patient, cordial and considerate as he was, so profoundly responsive to the needs of the community, will be greatly missed. His life was ever consistent and his in-

fluence was a power for good. He was highly honored and beloved by those to whom he ministered; and we who remain can testify, to this day, to the affectionate reverence with which he promoted the social and Christian movements of this community.—His Pastor, J. D. Rogers.

Campbell.—Mrs. Marguerite J. Campbell, daughter of John F. and Sarah Gilbert, was born in Hempstead County, Arkansas, six miles south of Washington, near Old Liberty Camp Ground, July 1, 1854, and died in the Michael Meagher Hospital at Texarkana, Ark., November

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CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

3, 1928. She was a member of a family of ten children. She was married to Henry B. Campbell on October 16, 1872. One son, Johnnie Ware, was taken by death, and three children still survive, to-wit: Mrs. Maude Borland of Sebastian, Tex.; Mrs. Belle Holder of Raymondville, Tex., and Henry Oden Campbell of Texarkana, Tex. She joined the Methodist Episcopal Church, South, when a girl, and ever afterward lived a consistent life. She and her husband were both members of leading pioneer families of Hempstead County, and their friends were many about Washington, Ozan and other places. Sister Campbell passed her three score years and ten ever loving and trusting her Lord, shedding the aroma of Christian living on loved ones who survive. This writer was requested to attend to her funeral services, but was unable physically to do so. The services were conducted in the Methodist Church at Ozan by the Rev. L. T. Rogers, our pastor, and the remains were laid to rest in beautiful St. Paul Cemetery.—J. H. Gold.

Roberts.—On November 23 death visited the home of Brother John Roberts and claimed Mary Ann Virginia Roberts, his wife. Sister Roberts was born February 10, 1837. Sister Roberts was converted when young and joined the Prairie Chapel Methodist Church and remained a member of this church all her life. She married Brother John Roberts December 13, 1864. To this union were born six children, three boys and three girls. The girls have all preceded the mother to the other side. The boys are still living, and with the father were present at the funeral service. They are: W. W. Roberts of Monticello, G. C. Roberts of Little Rock, J. B. Roberts of Fort Smith. Sister Roberts had 14 grandchildren and eight great-grandchildren. The funeral was conducted by her pastor, Rev. John Simpson, assisted by Rev. J. C. Glenn and Rev. Rex Wilkes. Sister Roberts lived about all of her long life in the Lacy community, where she answered the last call, and her soul went to find that rest promised to the people of God.—Her Pastor, John Simpson.

Mann.—Mrs. Fannie Elizabeth Hill Gatling Mann was born January 5, 1849. In 1868 she was converted and joined the Methodist Church at Holly Springs under the ministry of the Rev. George Butler. On January 19, 1871, she was united in marriage to David J. Mann, and to this devoted couple were born eleven children. Sister Mann was a pioneer resident of Dallas County, and was well known throughout the county as one of the most prominent women of this section, where she had made a large circle of friends during her many years of residence. Her sympathy and tenderness and sweetness of temper have already been set forth in the life she lived. She was a great and good woman in the sight of the Lord; and the life she lived, the work she did, the words she spoke, the character she built and the influence she set in motion will outlive the stars. Courage and honesty have left their impress on her beautiful record, and the retrospect of 80 years presents a grand dignity which demands the utmost homage. God blessed Sister Mann with a wonderful family. Her children are the exponents of the eternal principles of right, and the high ideal which we admire so much. They are the living agents through which mother's power

and goodness will continually be revealed. The eight surviving children are R. C., W. M., W. R., D. A. and A. G. Mann; Mrs. P. J. Fite, Mrs. J. O. Barnes and Miss Ruth Mann. She had 25 grandchildren, and one brother, J. H. Gatling, and a sister, Mrs. V. C. Russ. The last services were held in Sardis Methodist Church, where her honored membership has been for many years, and the burial was in Sardis Cemetery, December 1, 1928, at 2:30 p. m., with the Rev. J. D. Rogers of El Dorado officiating, assisted by her pastor, Rev. R. P. James of Sparkman.—J. D. Rogers, her former pastor.

Marshall.—William R. Marshall was born in Obion County, Tennessee, December 2, 1850. He was married to Miss Laura E. Moore, January 11, 1883. Was converted in early life, united with the Methodist Church, and lived, served and died September 22, 1928, in its holy fellowship. His good wife, whom I knew and was her pastor, died seven months before he did. His house was my home, as it was for all of God's ambassadors. Three children were born to them, Robert, Marvin and Myrtle. All survive their parents and "are following home to God in the way their father trod." If Brother Marshall had a vice I never knew it, and his virtues shone with a brilliancy like the splendor of a bright star. He was one of nature's noblemen, clean in thought, clean in words, clean in deeds and clean in character, and was as honorable and dependable as he was clean. He loved his church, his God and his preachers, pastors and presiding elders. He lived only as a consecrated, humble, holy man can live. His seat was never vacant at church; his rule was, if he was able to do anything else, he was able to go to church. He was an uneducated, smart man, had a large stock of common sense, and his judgment was reliable on many questions of life. He knew the value of a dollar, and had the art of making money, and was liberal and true to meet all obligations. Our church at New Blaine has sustained almost an irreparable loss. I mention the last heroic work he did. In 1923 he built a new stone church. The material was within 200 yards of the building site. "Uncle Bill" was appointed "quarry boss," and under the vertical rays of the July and August sun he bent and bowed his devoted old back in a labor of love to aid in digging the rocks that went into the new church. Heroic old Roman! May the mantle of service, suffering and sacrifice that fell from his manly shoulders rest on the boys, Robert and Marvin, and may they leave to their posterity the rich moral legacy he left them and Myrtle. God bless you all is the heart-felt prayer of one who loved him and was his pastor for two years.—James L. Jernigan.

Ewing.—Mrs. Ellen Estes Ewing was born near Lebanon, Tenn., August 22, 1855. In early childhood her family moved to Kentucky, where she grew to womanhood and was married to Rev. A. J. Ewing, March 23, 1882. Six years later Brother Ewing was admitted on trial in the Annual Conference, and after spending some twenty-three years in school and pastoral work in Kentucky and Tennessee he was transferred in 1911 to the Little Rock Conference, of which body he is still an honored and beloved superannuated member. Sister Ewing was a true itinerant in spirit and practice. She shared

(Continued on page 16.)

SUNDAY SCHOOL

Lesson for January 13

SIN

LESSON TEXT—1 John 1:5-2:6.
GOLDEN TEXT—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

PRIMARY TOPIC—Grieving God.
JUNIOR TOPIC—Grieving God.
INTERMEDIATE AND SENIOR TOPIC—What Sin Is and Does.
YOUNG PEOPLE AND ADULT TOPIC—Sin and Its Consequences.

There is much disparity between the subject and the Scripture unit selected for study. Since the plan is to present the subject topically, using the many texts, it is proper that we should first give a definition of sin.

The etymology of the word translated sin in both the Hebrew and the Greek signifies "to deviate from the way—to miss the mark"; therefore a going aside. Failure to measure up to a standard is sin. Sin is also the transgression of the law (1 John 3:4). The positive meaning then is that sin is a transgression of the law. Deeper than all this is the condition of the soul, out of which all thought and actions spring. This is called by Paul concupiscence (Rom. 7:7, 8).

I. The Origin of Sin (Gen. 3:1-24).

Man was placed on probation in the Garden of Eden. This was necessary because Adam was created with the possibility of character, but not with character. This he could get only through testing. Free will, alternative choice, which Adam possessed as a creature bearing the likeness and image of God, made character possible and inevitable.

Character is the resultant of choice. The means used was most simple. God issued just one prohibition. Alongside the tree of good and evil was the tree of life. Satan, a personal being, appeared in the guise of a serpent. He insinuated doubt into Eve's mind and appealed to innocent appetite. She gazed upon and lusted after that which God had forbidden. Following this, she involved Adam in her sin. From this account we see that sin originated, so far as the race is concerned, in the free choice of the head of the race, and through the law of heredity has passed upon all mankind.

II. The Universality of Sin (Rom. 3:10-18).

By the use of numerous quotations from the Scriptures, Paul proves that every member of the race is guilty of sin. He does not admit of an exception.

III. The Fate of Sinners (Gen. 6:5-8).

The disobedience of man greatly displeased God and He resolved to destroy man from the face of the earth. God's nature is such that sin must be punished.

IV. The Source of Sin (Mark. 7:14-23).

All evil thinking and practice spring out of the heart of man. The heart stands for the very center and foundation of the personality. The reason men think vile thoughts is because of their vile nature, which is the result of original sin.

V. The Sins of Believers (1 John 1:5-2:6).

1. How perceived (v. 5).

God is here declared to be light. Therefore sin is perceived through the glorious light of the Divine being. No one can see God without seeing himself a vile sinner. To claim fellowship with God while walking in darkness is the lie of life.

2. The Divine remedy for sin (v. 7). It is the blood of Jesus Christ.

Without the shedding of blood there is no remission of sin.

3. The believer's responsibility (v. 9).

It is to confess his sin. It is only when we are conscious of our sins in the light of God that we are disposed to make confession of them.

4. God grants forgiveness and cleansing (vv. 9, 10).

Because of His provision in the atonement of Jesus Christ, God is able on the basis of justice to forgive the sinner who confesses his sin. Because of His faithfulness in dealing with His children on the basis of the finished work of Christ, He not only forgives, but He cleanses them from all sin.

5. Christ the believer's advocate (2:1, 2).

For believers to sin is not necessary, but the advocate who champions his cause in case of sin is the Lord Jesus Christ Himself, who on Calvary's cross made a propitiation for his sin.

6. Christ's followers obey Him (v. 5).

Those who have experienced God's saving grace render obedience to His Word.

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(Continued from Page 15.)

with her husband the hardships and privations of the traveling ministry without murmuring or complaint. She loved the work of the church and was especially active in the work of the Woman's Missionary Society. She read with her husband the entire course of study required of Methodist preachers, and was exceptionally well informed touching both the doctrines and policy of her church, and the current events in the life of the church in her own time. She was a woman of very pronounced views and positive convictions. She believed that the law of tithing was still in force and she was always careful to set apart at least one-tenth of her income for the causes of the kingdom of God. Her opinions and ideas were so definite and positive that those who did not know her intimately sometimes thought that she was lacking in the grace of forbearance and charity, but those who really knew her knew the kindness of her heart, and the genuineness of her love to God and to all good people. Having no children of her own, her heart was especially tender toward the young people and the children. She loved them always and was loved and honored by them in every place where she was known. It was my privilege to be associated with Brother and Sister Ewing, as their presiding elder, during the last year of their active service, and I can never forget how courageously and beautifully she approached the dreaded ordeal of superannuation. Both were well advanced in years and broken in health, so they quietly stepped out of the ranks of the active workers and found a little home in Mena, Ark., among kind and appreciative friends, where they have lived for the past eight years. On November 21, 1928, the very first day of the new Conference year, Sister Ewing passed to her eternal home in the city of God. I wonder how many others will follow her from our ranks before the circle of the year runs its course? May we, like her, be ready when the summons comes. Be-

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sides her sorrowing husband she leaves an only sister, Mrs. M. M. Worldly, and two brothers, D. D. and J. G. Estes, to mourn her loss. They "know where to find her."—J. A. Sage; Blevins, Ark., December 11, 1928.

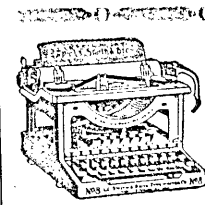
Holmes.—Miss Bertha Holmes, the eldest daughter of Rev. and Mrs. John P. Holmes, of blessed memory, and stepdaughter of Mrs. Emma Van Valkenburg Holmes, one of the pioneer organizers of the Woman's Missionary Society of the Methodist Church, died in St. Louis, Mo., November 16, 1928. I have no exact data concerning the time or place of her birth. She was born somewhere in the bounds of the Little Rock Conference about sixty years ago, and grew to womanhood in the bounds of the same Conference, of which her father was an honored and useful member for many years. About the time that Miss Bertha reached mature young womanhood her father transferred to one of the Texas Conferences, having arranged in advance for an appointment to a charge near Georgetown, where he might place his children in Southwestern University, then the leading Methodist school in the Southwest. But within a few months after having moved to Georgetown the father died, leaving the six orphaned children to the care of their step-mother. How wisely and well this good woman administered this sacred trust is indicated by the fact that each one of the children attained to a place of usefulness and honor in life, and each one cherishes for the mother the most tender and affectionate regard. A few years after the death of the husband and father, the family moved to St. Louis, where the mother and Miss Bertha found employment in the schools of the city, and where Miss Bertha continued to teach until her death, having served about thirty-five years in that capacity. She was a faithful and active member of our St. John's Methodist Church, and had been for many years a teacher in that great Sunday School. Some years ago she learned that the superintendent was having trouble to find a teacher for a certain class of boys, supposed to be incorrigible, and she volunteered for that service. She won both the respect and love of the boys, and that hitherto troublesome class became the pride of the school. The love and esteem in which she was held by the pastors and members of St. John's was indicated by the care and attention which they showered upon her during her last short illness, and by the many beautiful floral offerings which they sent for her grave. Her funeral service was conducted in the beautiful new Sunday School Chapel of the church by her pastor, Dr. Ivan Lee Holt, and the assistant pastor, Rev. R. L. Duckworth, and was attended by many friends. As she had no immediate relatives living in St. Louis, her body was brought to Stamps, Arkansas, the home of her brother, for burial. Having been intimately associated with the family for nearly half a century, the writer was called from the session of the Annual Conference in Little Rock to conduct the service at that place. All of the living members of her immediate family were present at this service. Her mother and youngest sister, Mrs. Mattie Dunbar, both of Oak Park, Chicago, attended her in the last few days of her illness and accompanied her remains to Stamps. The other members of the family were her brothers, William of San Antonio, Tex., George

of Stamps, and John P. of El Dorado, and her other sister, Mrs. E. P. Garrison of El Dorado. The service was held in the Methodist Church and was attended by a large congregation of sympathizing friends. It is comforting to her loved ones to know that her body rests in the soil of her native state, near the home of her brother, and more comforting still to feel assured that her lovely spirit has joined the society of loved ones who have gone before them to the better land. May we all meet them there when our life's work is done.—J. A. Sage.

Kendall.—Mrs. Martha Elizabeth Kendall (nee McSwain), aged 65, lifelong resident of Cleveland County, died at her home in Rison, December 8. Funeral services were held at the Methodist Church December 9. The pastor, Rev. A. W. Hamilton, was assisted by the Rev. Harold D. Sadler of Little Rock and the Rev. H. W. Jean, pastor of the local Baptist Church. Mrs. Kendall was consecrated in youth, united with the Methodist Church, and lived a helpful Christian life until death. She was never known to complain about the church work, but was always glad to do what she could. She was an active worker in the various departments of the church. Her presence was an inspiration in the services of her Lord. Many good things were said of her by Rev. Harold D. Sadler, her former pastor. She is survived by two sons, Ed Kendall of Rison, and David H. Kendall of Granite City, Ill.; three daughters, Mrs. O. B. Steger and Mrs. C. E. Harrison of Rison, and Mrs. C. O. Moore of Pine Bluff, and by one sister, Mrs. R. M. Hamilton of Rison. Sister Kendall left a heritage to her children and friends that will become eternity itself—that shall never cease to grow. The life of a Christian mother and a Christian friend is the greatest legacy that can be left, and she truly left this.—A. W. Hamilton, Pastor.

Davis.—James Ervin Davis was born, 1858, in Cleveland County, Arkansas. Married to Miss Alice Lynn when but a youth. To this happy union six children were born, five boys and one girl. Three of the boys are living, Ed, Jim and Horace, and Mrs. Claudine Ashcraft. All live near the old home place in Cleveland County. Brother Davis professed faith in Christ and joined the Methodist Church thirty-two years previous to his death, which occurred December 2, 1928. Brother Davis was looked upon as one among our best citizens and proved himself loyal to the church. It was said of him that he was a good man, and that means much. We preached his funeral in the Union Church to a large congregation. He had many relatives and friends. His sickness was of long duration and it is said

by those that nursed him that he bore his afflictions with much patience. May the blessings of God abide with the bereaved ones.—J. C. Williams, Pastor.

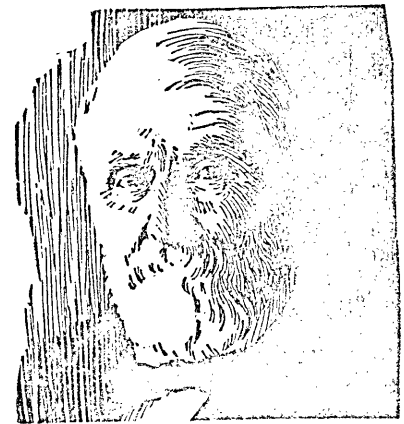


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DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

THE CONFERENCE COLLECTIONS' DOLLAR

The Conference Treasurer in distributing a dollar to the various great causes divides it approximately as shown below. (General Work 50 cents, Conference Work 50 cents):

American Bible Society	1 1/4 c	Missions, Conference	7 c
Bishops' Fund	5 1/4 c	Missions, General Board	18 3/4 c
Christian Literature	3 1/4 c	Negro Work	1 1/2 c
Church Extension	6 3/4 c	Orphanage	2 1/2 c
Education	16 1/4 c	Sunday Schools	9 1/2 c
Epworth League	2 c	Superannuates, Widows and Orphans	18 c
Federal Council	1 1/4 c	Temperance and Social Service	1 1/2 c
General Conference Expense	1 c		
Hospitals	4 1/2 c		
Lay Activities	1 3/4 c		
			\$1.00

Our Slogan: "One Hundred Per Cent in Every Pastoral Charge of the North Arkansas Conference." It ought, it can, it will be done.