

ARKANSAS METHODIST

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No. 13

PUNGENT PARAGRAPHS.

Love laughs at legal limits and lifts loads impossible for hate.

Christ has risen to Heaven's heights, but stoops to reign in human hearts.

In the resurrection of Christ, love eternal conquered death, and humanity put on immortality.

God so loved his earth-born sons that He loaned His heaven-born Son to death that it might become the gate to life.

Crucified by hate, Christ was cradled in the tomb by death; but made the tomb and the cross stepping-stones to larger life.

Although the tomb claimed Christ, the gates of hell did not prevail, and He broke the bars and came forth the conqueror of His captor.

THE RESURRECTION LIFE.

There is a Resurrection Life

That I must share,

A tomb that I must leave;

And though I bear

The wounds which I have won upon my cross,

Transfigured, they will shine—

A sacramental pledge of Love with Faith,

To make His rising mine.

—Henry P. Schauffler.

PRAYER.

Almighty Father, the God not of the dead but of the living; we have joy together in all who have faithfully lived and peacefully died, and whose truth and beauty are even now in our hearts. May we be assured that they who are absent from us have found a more perfect rest in thee, and the crown of an unfading life. No longer can we care for them; but thou wilt care for them better than our love could do. By pastures green and by quiet waters, into higher life and service thou wilt lead them, O thou Eternal Lover of Souls. Cherish and bless them, we pray thee; and give unto us great peace and great hope as we think about them in this still hour. Take the veil from our hearts, and join us in one communion with all thy saints on earth and in heaven; through Jesus Christ our Lord. Amen.—Hunter's "Devotional Services."

GREAT BELIEVERS IN A LIFE BEYOND.

Socrates: "Cheerfully do I depart this life, hoping for the immortal, the imperishable. One cannot but be charmed by that blessed hope."

Cicero: "If at death I am annihilated, as some philosophers suppose, I am not afraid lest those wise men, when extinct too, should laugh at my error! There is in the minds of men a presage of a future existence, and it takes deepest root and is most discoverable in the greatest geniuses and most exalted souls."

Goethe: "Setting, nevertheless the sun is always the same sun. I am convinced that our spirit is a being of a nature quite indestructible, and that its activity continues to eternity. The pious wisely draws from death the hope of future bliss."

John Fiske: "The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge."

Emerson: "Man is to live hereafter. . . . The planting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it. . . . The Creator keeps His word with us. Will you, with vast cost and pains, educate your children to produce a masterpiece, and then shoot them down? . . . The resurrection, the continuance of our being, is granted; we carry the pledge of this in our breast. . . . I have always thought that faith in immortality is proof of the sanity of a man's nature."

JESUS SAITH UNTO HER: THY BROTHER SHALL RISE AGAIN. MARTHA SAITH UNTO HIM: I KNOW THAT HE SHALL RISE AGAIN IN THE RESURRECTION AT THE LAST DAY.—John 11:23-24.

Victor Hugo: "When I go down to the grave I can say, like so many others, 'I have finished my day's work'; but I cannot say: I have finished my life. My work will begin again next morning. My tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn. . . . It would not be worth while to live at all, were we to die entirely. That which alleviates labor and sanctifies toil is to have constantly before us the vision of a better world appearing through the darkness of this life."

Theodore Parker: "Immortality is a fact of man's nature; so it is a part of the universe; just as the sun is a fact in the heavens and a part of the universe. . . . What is thus in man is writ there of God, who writes no lies. To suppose that this universal desire has no corresponding gratification is to represent Him not as the Father of all, but as only a deceiver."

Ian Maclaren: "When Jesus referred to the many mansions, He may have been intending stations—stages in that ascent of life that shall extend through the ages of ages. In the parable of the unjust steward, Jesus uses this expression in speaking of the future: 'everlasting tents.' It combines the ideas of rest and advance—a life of achievement where the tent is being forever pitched, a life of possibilities where it is being forever lifted."

Hugh Miller: "In looking on the lower animals, whom instinct never deceives, can we hold that man should be the befooled expectant of a future which he is never to see? No. He who keeps faith with his humbler creatures—who gives to the bee and the dormouse the winter for which they prepare—will not break faith with man."

Max Mueller: "Without a belief in personal immortality, religion is like an arch resting on one pillar, like a bridge ending in an abyss."

Phillips Brooks: "Now comes Easter morning! Every old guess and dream and hope becomes lighted up with certainty. Here is the truest, realist Man that ever lived; He died, and see! He still lives! Then we, too, do not die in death. . . . This life here is a part; not a whole. It is worth while to struggle, however shapeless and crude the work is, when we have to lay it down at night; for there is a tomorrow coming!"

George Gordon: "Men are not allowed to rest in the notion that they are children of a day. They are pilgrims of eternity, with thoughts that wander through immensity and affections that raven with immortal hunger. They move upon lines that have no end, and when true to their humanity transcend time. They support their enthusiasms out of the Infinite, and their work, well done, belongs to the universe."

Adolf Harnack: "The certainty of the resurrection and of a life eternal which is bound up with the grave in Joseph's garden has not perished; and on the conviction that Jesus lives we still base those hopes of citizenship in an Eternal City which makes our earthly life worth living and tolerable. . . . Wherever, despite all the weight of nature, there is a strong faith in the infinite value of the soul; wherever death has lost its terrors; wherever the sufferings of the present are measured against a future of glory, this feeling of life is bound up with the conviction that Jesus Christ has passed through death, that God has awakened him and raised him to life and glory."

Franklin: "Life is a state of embryo, a preparation for life. A man is not completely born until he has passed through death."

Messillon: "If we wholly perish with the body, these maxims of charity, patience, justice, etc., which sages have taught and good men have practiced—what are they but empty words possessing no real and binding efficacy?"

Tennyson:

"My own dim life should teach me this,

That life shall live for evermore,

Else earth is darkness at the core,

And dust and ashes all that is."

Martineau: "I cannot think that the Creator of the universe would depart from all the analogies of the lower creation in the formation of the highest creature by gifting him with a capacity not only utterly useless, but destructive of his contentment and happiness, if his existence were to terminate in the grave."

Browning:

"For we grow like the things our souls believe,
And rise or sink as we aim high or low."

EASTER PREPARATION.

There is a great folly in making Easter a time of fashion and display. It ought not to be so. Preparation for Easter does not mean the task of sewing together new garments and making new head-gear and fancy costumes. This is not the proper preparation for Easter. Follow the Christ as He entered into Jerusalem and on down through the shadows and darkness of the night of pain and trial and anticipation. Go with Him into Pilate's hall. Go with Him as He bears His cross. Go with Him to Calvary. Go with Him to the garden of gloom. Think what it all means. Search out the great and infinite thought of salvation through the blood of Christ. Remember how Christ, having all worlds in His hand, cast them aside that He might die for men. Get into your soul the spirit of Calvary, the spirit that dies that it may live forever. Let your heart melt with Christ in the presence of a thoughtless, foolish world. Remember with Him how short are the days of earth and how long are the years of eternity. Catch the love light that flows from His eyes. Catch the passion of his anguished suffering and His holy yearning for the happiness of those who slay Him. Get it all into your heart as you prepare yourself for Easter, and then, with the open tomb and the arms outstretched of God the Father and the Son and the Spirit wooing us from the philosophies of despair to the hallelujah chorus of the resurrection—go to your churches and tell God and the world that joy that is in your heart and await His time when all shadows shall flee and the risen Christ will become in very truth the life and the light of the world.—Methodist Protestant.

SILLY HUMOR.

Recently we commented on the positive misrepresentation of President Coolidge and other prominent men by Will Rogers, alleged humorist. He breaks out again and tries to be "funny" over prohibition. After mentioning the fact that President Hoover had decided not to use the yacht Mayflower, which had been reserved as a presidential ship by his predecessors, Rogers, as quoted by the Arkansas Democrat, says: "I guess they will be selling it now, and somebody will buy it for a rum-runner." That is about as sickly an attempt at humor as could be imagined, but it is intended as a fling at Prohibition. Why do law-abiding citizens countenance such cheap fun as is perpetrated by Rogers and Brisbane and their ilk?

METHODIST CALENDAR.

Fayetteville Dist. Conf., at Siloam Springs, April 2-3.
 W. M. S., L. Rock Conf., at Camden, April 2-5.
 W. M. S., N. Ark. Conf., at Batesville, April 9-12.
 Pine Bluff Dist. Conf., at Stuttgart, April 16-17.
 Monticello Dist. Conf., at Dumas, April 16-18.
 L. Rock Dist. Conf., at Bauxite, April 23-24.
 Arkadelphia Dist. Conf., at Pullman Hts., April 30-May 2.
 Paragould Dist. Conf., at Piggott, May 1-3.
 Batesville Dist. Conf., at Yellville, May 7-8.
 Helena Dist. Conf., at Clarendon, May 7-8.
 Texarkana Dist. Conf., at Foreman, May 9-10.
 Jonesboro Dist. Conf., at Blytheville, May 14.
 Booneville Dist. Conf., at Branch, May 22-23.
 Searcy Dist. Conf., at Bald Knob, May 30-31.
 Pastors' Summer School at Conway, June 3-15.

ARKANSAS METHODIST DISTRICT CAMPAIGN DATES.

Fort Smith District, March 28 to April 3.
 Little Rock District, April 7-13, or as Dr. Thomas directs.
 Helena District, April 14-21.
 Paragould District, May 5-12.
 Searcy District, May 12-19.
 Prescott District, May 19-26.
 Booneville District, May 26 to June 3.
 Jonesboro District, June 16-23.
 Fayetteville District, July 1-15.

PERSONAL AND OTHER ITEMS.

Dr. J. A. Anderson, P. E., announces that Jonesboro District Conference will convene at Blytheville, First Church, May 14, at 10 a. m.

Rev. J. W. Moore, pastor of East Side, Paragould, writes: "Our work is moving along well. We have paid our freewill offering in full. Expect to have a great year."

Presiding Elder J. L. Hoover announces that Texarkana District Conference will meet at Foreman May 9-10, and Rev. M. K. Irvin of Stamps will preach the opening sermon.

Rev. Fred M. Glover, our pastor at Mammoth Springs, writes: "Our work is starting off fine; church attendance is growing; and the League has gained about five times the number it had."

In the Sunday School missionary report of Paragould District last week there were two errors: Instead of Marmaduke, it should have been Paragould, Susanna Wesley Class, \$10.00, and instead of 88 cents for Jesup, it should have been 86. These errors somehow crept in after the final proof had been read.

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Rev. A. W. Waddill, pastor at Warren, writes: "Am in the midst of a revival campaign to run till next Sunday night, closing with a great Easter cantata. All goes well. Am having a great pastorate in Warren."

Rev. W. R. Boyd of Sheridan called Monday with a 100 per cent list for New Hope Church and will soon send in a 100 per cent list for Sheridan. He reports everything moving along nicely on his charge.

Dr. James Thomas, presiding elder, writes: "At the request of Rev. J. C. Glenn, Conference Director of the Clean-Up Campaign to Raise the Charges' Balances on Superannuate Endowment Quotas, I have appointed Rev. J. T. Rodgers of Lonoke as District director."

Rev. M. W. Miller, our pastor at Dumas, sending a nice list of subscribers, writes: "We shall soon have our list completed. We finished paying our \$250 Mission special last Sunday, which is \$187.50 more than was paid last year. Our Sunday School is increasing in attendance, and the work in general is moving on nicely. These are a big-hearted, loyal people."

March 22, in Conway, Mrs. Estelle T. McHenry passed away at the age of 71. She was the mother of Prof. M. J. McHenry of Hendrix College and a sister of Mrs. Geo. W. Hill. Burial was in the cemetery at Jacksonville in which community Mrs. McHenry had spent much of her life. A good woman has gone to her reward and many friends will sympathize with the bereaved.

The white people of our city are asked to contribute \$49,000 to Philander Smith College in a campaign to raise \$250,000 for that institution. This is a school of the Methodist Episcopal Church and is intended to give negroes a good collegiate education. It is now fifty years old and has done excellent work. With these funds it will be prepared to do even more and better work. Mr. McCuiston, supervisor of negro education in the state, says that the school is needed to educate the negro teachers required in the public schools. In view of the real need and the creditable history of the college, it is to be hoped that our people will contribute liberally in this campaign. This is an opportunity to render a real service to the advancement of the best negroes of the state.

A VOTE ON SUNDAY BASEBALL.

On April 2, as provided in a law recently passed by our discredited Legislature, the voters of Pulaski County are compelled to face the issue of Sunday Baseball. We urge all good people to vote against it; because (1) Sunday Baseball violates God's commandment to keep the Sabbath day holy, and, although the day is changed from Saturday to Sunday, the fundamental principle of the commandment was never repealed, and is in force as much today as it was when the Ten Commandments were written in the tablets of stone. If we admit that this Commandment is repealed, then with equal propriety we may argue that all of the Commandments have been repealed. As a matter of fact, many of those who want Sunday Baseball have forgotten many of the Commandments. (2) There is an organized and powerful group representing all kinds of Sunday amusements that is trying to destroy the Christian Sunday and commercialize it. This is for us the entering wedge. Other evils will follow. (3) The supporters of the measure argued for it on the ground that its application was local and applied only to Pulaski County; but the spirit of the Constitution is against that even if it may be technically constitutional. (4) Only matters that strictly affect one community or county should be regarded as local. If it is a measure involving morals it is not local, but affects the whole state. (5) It is argued that it is democratic to let the people of a county have their own way; but, it would be democratic also to let the people of the immediate vicinity of the ball grounds, who will be most disturbed or benefited, decide, and no provision is made for their settling the question. (6) It is argued that the working people of the city need the recreation; but there was never a time in history when it was possible for them to have more kinds of quiet and innocent recreations than now; hence never a time when Sunday Baseball was needed less. Take away the commercial feature, and see if the promoters would support it. (7) It will partially destroy Sunday for a large part of the people within fifty miles of this

city.

Because of the large number of Jews, Catholics, non-Christians, and indifferent Christians in this city, it is supposed that the vote will favor Sunday Baseball. Although practically all the Protestant ministers are preaching and protesting against the unfair measure, they are making no organized fight for reasons which they understand. It is believed that with two years of Sunday noise and dissipation the people of the state will support an initiated bill to restore a quiet Sunday in which all can rest and take legal and harmless recreation.

Let the Christian people of Pulaski County do their duty on April 2. Those who have friends in the country should urge them to go to the polls and vote, although that will be the only issue in the rural townships. Let us all agree that Sunday is to be a holy day and is not to be commercialized.

REMEMBER THE SUPERANNUATE.

Let no one forget that, by order of General Conference, March, April and May are designated as months in which to make the campaign for the Superannuate Endowment Fund. Let every pastor and every charge undertake to raise the balance of the quota this year. It is a sacred duty, which ought to be considered a high privilege, to make ample provision for the old itinerant heroes.

THE EVANGELISTIC CAMPAIGN.

Ever since the adjournment of our Conference the pastors who have the burden of souls on their conscience and hearts have been praying and planning for an evangelistic campaign which should culminate in a genuine revival. Many are now in the protracted meetings, and others will soon begin. It behooves us to be very serious about this issue. If we do not have a church-wide revival this year, some of us may be to blame. Are we doing our whole duty in this fundamental matter?

IMPORTANT NOTICE ABOUT INSURANCE.

The Insurance Company whose policy we have been using for a premium, has declined to let us use that policy longer on the ground that the rate is too low for the number of casualties. Consequently we cannot accept any more applications either for new or renewal policies; but the company will submit their own proposition to policyholders as the time for renewing approaches. We regret this; but cannot help it. All money sent us for insurance will be returned.

However, we are negotiating with another company and may be able soon to announce another premium proposition which will be almost, if not quite, as good as the old one. Watch for the announcement, and be prepared to take advantage of the offer. It will pay you to carry accident insurance in this day when civilized men are divided into two classes—"the quick and the dead," the "quick" being those who escape the automobile and the "dead" those who fail.

GOVERNOR VETOES BILL.

Last Monday Governor Parnell vetoed the infamous Race-Track Gambling Bill, stating that it was now legal to race horses, but illegal to gamble, and that he did not believe that gambling should be legalized. He is right, and the law-abiding citizens of the state appreciate the Governor's veto.

Again is Arkansas saved from the shame and disgrace of legalized gambling under the thin guise of charity and the improvement of horses. The men who promoted this outrageous measure know even better than those who opposed it that practically the sole purpose of the bill was to legalize pari-mutuel betting, and they ought to know that this is one of the most objectionable forms of gambling, and would bring in a horde of professional gamblers and crooks to prey on simple-minded people.

It is reported that a certain group of Hot Springs men besought the Governor to sign the bill so that that city might have more business. The healing waters of the springs are a gift of God that we appreciate, and we are anxious that afflicted humanity everywhere should have the benefit without evil influences; and, with the mountains and the artificial lakes created by the Power Company, Hot Springs is becoming more and more a genuine pleasure resort and we are glad; but if Hot Springs must have legalized gambling and all of the evils that go with it, we protest, and, if its citizenship persists in trying to force this evil upon the state, we shall do our best to keep people from

IT IS EASTER.

It is Easter, and the lilies
Bow their heads in humble praise;
And the children shout hosanna,
As they did in olden days.

It is Easter, bring your trophies
For the Master, Lord and King;
Bow your heads to hear the whisper
Of the notes the angels sing.

It is Easter—Christ is risen—
Let the world renew the song;
Bringing joy to teeming millions
In the quickly passing throng.

It is Easter—Christ is risen—
Let the doubters look and see;
May we hear the tender message;
"You have done it unto me."

May we see the living Master
In each flower and budding tree;
May we walk the road to Emmaus,
With the man of Galilee.—C. C.
Calhoun in (Prescott) Methodist
Messenger.

AN EASTER SERMON.

By C. M. Bishop, D. D.

Text:—Matthew 28:8: "They departed quickly from the tomb with fear and great joy."

EASTER! The day of humanity's triumph. The day of our crowning joy. It celebrates the event in history, when the forces of nature, and otherwise invincible law, and the grasp of adverse fate, were overcome in the interest of humanity. Man rises superior to all other beings. All others fade and die. Man lives. His right to mastery in the world is established. Dead matter seems finally, indeed, to conquer mind and what we call spirit. Only give it time enough; it wins its victory at last. But in man's case its victory is meaningless and powerless. After its triumph

seems to be won he emerges whole and sound, untouched by its fell power, but rather glorified by the conflict. As there are mountain streams which sink into the earth to rise again in some far valley, their waters clear and sparkling that were stained and dark before—so man who seemed to sink o'erburdened and debased into the lap of earth again, is seen to rise on Easter day, made new—refreshed, invigorated, immortalized.

This is man's triumphal day. Let us celebrate it with joy.

The Resurrection of Jesus Is a Joyful Fact.

Nothing in history is more sure. Those who had known him and loved him best saw him and heard him and felt the warmth of his presence. They wondered and feared, and some doubted; but at length they were convinced. Their grief was turned to joy. Before this none ever went from a loved one's grave rejoicing. But these "departed with great joy." And soon the last doubter joined them in their strange new gladness. Their whole demeanor changes now. Their disappointed loneliness is changed into a wondrous new realization of dear companionship. And men stood amazed and their enemies were enraged, at their courage. No longer moved by worldly ambition, they were driven by the sense of a spiritual mission. Now they looked for persecutions and death in his service; not for thrones and places of honor by his side. But with a daring they had never known before and a hopefulness which no hindrance or enmity or suffering could destroy or even depress, soon they were preaching "Jesus and the Resurrection," defiant of the hatred of the Jews and the power of Rome, and with a certainty and persuasiveness that won the hearts of thousands.

So we, as they, turn from the sepulchre where the Loveliest and Greatest Person of history was buried, with beating hearts of triumphant joy. And evermore there is one grave in the world where hope and love do not lie buried, but like "two angels in white sitting one at the head, and one at the feet, where the body of Jesus had lain," they sweetly speak out of the very sepulchre, gently dissuading all who would weep, and sending them forth to new strength and faith and life.

The truth of the Easter message changes the whole face of the world for all who will hear it. It puts all things to rights.

"No other day the whole long year
Did life and death so meet and kiss,
And make a rainbow of a tear,
And bring a touch of peace, like this

That moves the doubting heart to know

Why God, the Lord, would have it so.

"But Oh! today, today we know
The meaning of the darkest time,
And Oh today we feel the glow
Of hope, exulting sublime;
Our unbelief has fled away—

'Tis Easter Day, 'tis Easter Day!"
And now—the fact of the Resurrection penetrates all life and all worlds with Spiritual meaning and power.

We believe in God anew. It was he who sent Jesus, and who raised him from the dead. What Jesus said of him was all true. Father, Lover, Giver of all good, Healer, Comforter! He hears the whispered prayer. He sees in secret. He knows your human need. He awaits the prodigal's return.

We believe Jesus with new faith. The resurrection throws its radiance back over his whole life. The words

which he spoke were spirit and were life. The acts which he wrought were the works of God. His promises were true. And he laid down his life of himself. He loved us and gave himself for us. His death was "a ransom for many."

When we take the resurrection fully into our faith, we take all the wondrous life of Jesus into our own life. His sympathy with suffering, his gracious works of healing, his warm friendship for man, his God-like spirit of meekness, gentleness, patience, self-sacrifice, all become living and real to us who walk these modern ways and have such measureless need.

And then we reach clearer assurance of the spirituality of man himself. The life and death and resurrection of Jesus are God's showing of Himself in man and to man. The disclosure of the spiritual is made to them who can discern the spiritual. The very being of the Son of Man reveals the community of nature between God and man. And his teaching is that men who love and pray aright "may be the children of their Father who is in heaven." And though they are stained by sin and confused by ignorance and doubt, his very resurrection is a symbol, as it was to Paul of the rising from the death of sin unto the life of righteousness.

The Resurrection Brings Confidence.

And finally the resurrection of Christ brings to the soul a restful confidence in the eternal superiority of the spiritual over the physical. The mortal, brought into such strange contact with the immortal in man, becomes the minister to the spiritual life. The mortal is the sphere of burden-bearing and pain and death. We are pressed on every side—perplexed, pursued, smitten down—always bearing about in the body the dying of

going to that city. We now give notice that a measure will be initiated for the vote of the people of the state to decide whether we shall have this iniquity in our midst.

SUNDAY AT MABELVALE AND GEYER SPRINGS.

As Mabelvale is practically a suburb of Little Rock, it was easy for the pastor, the Rev. Fred R. Harrison, to drive in for me Sunday morning and return to the church in time for Sunday School. As the house is too small for all the classes the Adult Class of men and women meets in the parlor of the parsonage. Mr. N. B. White is the teacher, and it was a privilege to collaborate with him in interpreting the lesson. Another class meets in the public school building. The superintendent, Mr. Burnett Myers, being absent, Mr. R. D. Harrison, who is principal of the school, had charge of the Sunday School. It is large and well organized. Since I was presiding elder the church has been enlarged and improved, but is not yet big enough for the Sunday School. Brother Harrison hopes to interest his people in building an addition.

The membership of the church is 175, and 20 were added last year. Mr. N. B. White is the chairman of the official board, which is active, and expects to bring up finances in full. Mrs. W. L. Shepherd is president of a fine W. M. S., and Miss Mary Sue Shepherd is president of a splendid Senior League.

Mabelvale is now a consolidated school district and has a modern brick building in which an excellent school is maintained. Mr. R. D. Harrison, a graduate of the State Teachers College, is the principal, and Mr. Dennis Williams, also a graduate of the Teachers College and a brother of Mr. Otis E. Williams of our force, is assistant. As I expect to visit the school later, I shall defer a full account of it.

Mabelvale is a pretty village about 12 miles southwest of Little Rock. Many of the people are engaged in dairying and truck-growing and others are connected with business in the city. It is a delightful community in which to live and our

church, under the aggressive leadership of Brother Harrison, who is a graduate of Hendrix and also of the School of Theology at S. M. U., seems to be meeting the spiritual needs. Brother Harrison divides time with Primrose, a fine rural church about six miles south of the city. This is his first charge and his second year on the charge. He is doing fine work and is delighted with his people and anticipates a successful year.

After preaching to a large congregation I had an appetizing dinner at the cozy cottage parsonage, and then was carried back home by Brother Harrison.

At night Brother Cunningham, Sunday School superintendent at Geyer Springs, came for me in his car, and we reached the church, about six miles southwest of the city, in time to get the benefit of the Epworth League program as it was rendered by a fine group of young people, after which I preached to a large congregation. At both places I discussed the Sunday question with special reference to Sunday Baseball, and had appreciative audiences.

Rev. Virgil Morris, the live young pastor, who is a Hendrix student, was attending a student conference; hence I did not have him with me, but I have good reports of his work and this church seems to be moving forward and growing stronger under his ministry. After the services Brother Cunningham brought me home. The weather was fine and the day was pleasantly spent. I was assured that there would be 100 per cent lists for the paper at both churches.—A. C. M.

THE CIRCULATION CAMPAIGN.

Since last report the following pastors have reported as indicated below: Salem, Eli Craig, 16, 100 per cent list; Mammoth Spring, Fred M. Glover, 7; Tuckerman Circuit, H. W. Jett, 5; Pleasant Plains Circuit, W. T. Griffith, 6; Winfield, P. W. Quillian, 1; Dumas, M. W. Miller, 5; West Helena, G. E. Patchell, 2; Swifton, J. W. Johnston, 2; Dermott, W. W. Nelson 32; Cotton Plant, F. A. Lark, 1; Cushman, W. W. Peterson, 8; First Church, Hot Springs, W. C. Watson, 2; Hunter Memorial, R. S. Beasley, 3; Prairie View, L. W.

Fair, 10, 100 per cent list; Alicia, J. W. Johnston, 6; New Hope Church, Sheridan Ct., W. R. Boyd, 15, 100 per cent list; Warren, A. W. Waddill, 1; Tillar and Winchester, J. L. Leonard, 27, 100 per cent list; Kingsland, B. F. Scott, 2; Tuckerman, Lester Weaver, 1; Stranger's Home, Luther Love, 4; Walnut Ridge, W. T. Thompson, 1. Some fine work is being done in Monticello District, and it is believed that it will make a 100 per cent report. Batesville District is still working to that end.

BOOK REVIEWS

Victim and Victor—By John R. Oliver. Published by the Macmillan Company, New York. Price, \$2.50.

Dr. Oliver has from his thorough study and wide experience gained an almost uncanny insight into the psychology of the disturbed and troubled mind. In his book, "Fear," he gave a note of hope to all who were suffering with any type of fear complex. In this new book he gives a most intensely interesting story of a man who triumphed through suffering and helped his fellow men by keeping his own faith. The reader will find it a hard book to lay aside, and a book most worth while for reading.

Via Maxima—by John Thomas Cooper; published by Welch-Haffner Printing Co., Denver, Colorado, price 25 cents.

This little book is a program of endeavor, suggesting means of spiritual growth applicable to every walk of life. The writer gives selections for thirty-one days. These, if carefully read, cannot fail to inspire to higher endeavor and gather new meaning and beauty with each re-reading.

Silver Slippers—By Temple Bailey. Published by the Penn Publishing Company, Philadelphia. Price, \$2.00.

In "Silver Slippers" Temple Bailey has given us another clean, wholesome, refreshing story. The plot, the descriptions, the character portrayal insure sustained interest throughout the reading. The vividness and charm and reality about it help the reader to move through the story as among friends.

Jesus. But these light afflictions which last but for the moment work out for us a far more exceeding and eternal weight of glory. In the alembic of the Christian soul these mortal pains are turned into immortal joys. The crosses we have borne through this suffering day-dream are crowns of glory when we awake to immortality and see as we are seen.

The physical changes, withers, decays; the spiritual is strengthened, continues, increases. The material hastens to its end; the spiritual renews its vigor and grows to a large immortality. Of you, the man that the world sees, whose voice it hears, whose mouth it feeds, it shall soon be said, He is no more; and over the pebble softly dropped into its bosom the ocean will presently resume its wonted state, smiling in unbroken calm—and anon, perchance tossed in resistless storm—but careless and ignorant of the pebble. But of you, the man who prays and thinks and loves and longs, it shall be said by God's angels, He has entered into life.

And so let us open our souls to the coming of the blessed "tomorrow" of "great joy" of the Easter-tide, and the child of God.

"Heaven overarches earth and sea,
Earth-sadness and sea-bitterness;
Heaven overarches you and me.
A little while and we shall be—
Please God—where there is no more sea

Nor barren wilderness.
Heaven overarches you and me,
And all earth's gardens and her graves.

Look up with me, until we see
The day break and the shadows flee.
What though tonight wrecks you and me

If so tomorrow saves."—In St. Louis Christian Advocate.

GALLOWAY WOMAN'S COLLEGE IN THE FUTURE

For many months things, educationally speaking, in Arkansas Methodism have been in a state of doubt, uncertainty and near wreck. For some time Galloway has had little to say, for the simple reason that there has been little that she could say.

The joint Conferences in February, 1928, set her apart as a four-year senior woman's college, promising to foster her life and influence; promising further to give her help to meet all requirements for standardization; assuring her of an equitable share in such financial help as the Church might provide for education. Herein she was given stability in promises. Now the time has come when she must have this in fact.

The Board of Thirty has promised at the outside that this pledged assistance shall be hers by 1931. It may come much earlier if the generosity of Methodism in Arkansas makes it possible; but come it must, and the long delayed help for young women promised as a pledge of honor by our Conferences will, we feel sure, be a reality.

The all important matter for Galloway is adequate endowment. In the plans for her the Church must not set apart merely a minimum. The minimum must be reached to be sure, but the horizon of this institution must not be limited nor circumscribed. With adequate assistance Galloway will do one of the most distinctive and serviceable pieces of educational work in the South. With adequate endowment and a worth while scholarship fund this college can leave a mighty impress on the home-life and social-life of Arkansas.

Already has this institution grown

to be a college of large and invaluable influence. Her high standards of scholarship and life are matters of common knowledge. It remains to place at the disposal of her management sufficient funds that every advantage possible may be brought to our young women. Economy and thrift here will always be necessary, but the day must come when a dollar needed to be spent can be spent with assurance.

There are possibilities that Galloway may become widely known in the field of woman's education, but whether this shall be her lot or not, she is destined to do for the women of Arkansas and the South an invaluable service. Highly practical courses is mother-craft, fitting young women to make and keep homes; courses to train them for teaching; courses fitting them in the fine arts; courses developing them for the world of every day practical life; training for the highest and best that there is in character—all these, developed in an atmosphere of sane freedom and sane living, are turning out an even tempered product that will continue far-reaching influences in the days to come.

The loyalty of Galloway women to their Alma Mater is already proverbial. There will now be more for them to be loyal to and for than ever before. Just out yonder is a day when a young woman trained here will be at a decided premium, because of larger potential worth. Then more than ever will her children stand for their college mother and bring their friends to stand with them. We look therefore at the past with pardonable pride for what we have been able to do, and to the future with faith and assurance that we, through the consecrated, efficient lives of Galloway women, shall be able to render a far larger service to the Church, to the State and to the Nation. May God and our people help us to do it! — J. M. Williams, President, Galloway Woman's College.

THE COLLEGE SITUATION

Although I have been away from Arkansas for fifteen years, it happened that I know personally a majority of the members of the Board of Thirty. Knowing them, I have felt all along that a wise decision would be reached in the matter of the Methodist colleges of Arkansas. Without presuming to say dogmatically that it has been, I venture to express the hope that such is the case.

But that is not what I have in mind to say. I wish to point out that the March 1929 North Central Association Quarterly reveals the fact that under the fifteen standards set up by that great standardizing agency Hendrix rates well among the 251 member institutions, so well in fact that those who assist materially in the development of the merged institution may realize that they are aiding an institution that has reached a point where rapid expansion is possible. American colleges have come upon a time when the best investments can be made in institutions that have already thoroughly established themselves.

Friends of Methodist colleges in Arkansas may be interested in some of the recent facts brought out in Mr. Zook's Triennial Report which appears in the March Quarterly of the N. C. A. In the list of twenty colleges of the association admitting the largest percent of conditioned freshmen Hendrix does not appear. Such institutions as Drake, Drury, Grinnell, and five large state institutions do appear in this list.

In the list of twenty colleges ranking lowest under Standard Five having to with faculty preparation, Hendrix does not appear. In the list of twenty failing most often to meet the standard in the matter of the size of classes, Hendrix does not appear. Nor does Hendrix appear in the list of twenty having the lowest percent of juniors and seniors; nor in the list of those having the lowest ratio of volumes in the library per pupil; nor in the list having the lowest per pupil value of laboratory equipment; nor in the lists of those having the lowest per capita endowment and per capita income. Such institutions as Washburn, Baker, Butler, William Jewell, Ohio Wesleyan, Knox, and Westminster are found in either one or both of the last two named lists.

In fact, in the complete table represented by Mr. Zook, in which it is shown wherein the colleges and universities of the association fall somewhat short of the established standards, Hendrix is "scratched" only once. This one check is occasioned by the fact that one-third of the members of the Hendrix faculty teach more than sixteen hours per week. Drake, of Iowa, is checked four times; Butler of Indiana, is checked four times Iowa University, twice; Michigan Agricultural College, three times; Washburn, of Kansas, three times; Westminster, William Jewell, and Drury, of Missouri, each, two times.

These standards involve directly and indirectly both finances and scholastic standards. It would seem that when comparisons are made Methodism in Arkansas has something more than a "nest-egg" on the campus in Conway. With the mingled history and traditions of both Hendrix and Henderson-Brown and the combined assets tangible and intangible of the two institutions, great possibilities are apparent. Any doubts that may have existed in the minds of potential donors as to the worthwhileness of the institution may now be removed.—W. W. Parker, Alva, Okla.

DENOMINATIONS AND THE CITY UNIVERSITY

American education knows a strange hybrid in the university which, though located in a city and claiming support on the strength of its civic contribution, maintains connection with some religious denomination and seeks to persuade that denomination that it is an integral and essential part of its sectarian program. Most of these schools report large student bodies. Their catalogues number constituent colleges on a scale rivaled only by the state universities, and their faculties are frequently larger than the total student enrollment of many denominational schools in less populous centers. Their budgets are large enough to command the trusteeship of the nation's financial titans. As the city grows, they grow—in enrollment, in equipment, in endowment.

There can be no question but that these city universities are rendering an important service. They deserve well of the community. No investment which a city can make will bring larger returns than the establishment and encouragement of a university, with its full complement of professional schools, in its midst. But any observation of the difficulties in which such schools find themselves when they try, on the one hand, to convince their denominational sponsors of their complete loyalty to the old church, the while they must, on the other hand, convince the city of their complete independence from sec-

tarian control or implication, will suggest the question as to whether the attempt to maintain a divided allegiance of this sort contributes either to good religion or good education.

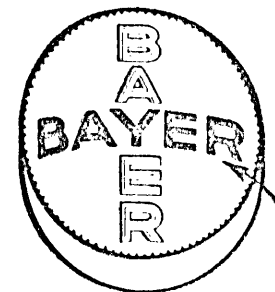
For example Northwestern University received during the month of February two gifts totaling eleven million dollars. One of these—the smaller of three million dollars—will provide scholarships for budding business executives. It is in every sense a fitting gift to a city university, for that is what Northwestern essentially is. No Chicago business man can provide better prosperity insurance for Chicago's future than by putting his money into such an institution, and as one watches the magic speed with which Northwestern's professional colleges have flung their battlements toward the sky it is impossible to escape the conclusion that the University's agents have been impressing this fact on the city's men of wealth.

But the second, and larger of these gifts—eight million dollars, no less!—comes without strings attached. How is it to be used? It is probable that the university officers will not lack for advice, but this does not deter the Northwestern Christian Advocate (after disavowing any such intention) from making a suggestion. "For some time," it says, "the opinion has been expressed in various quarters that Northwestern's provisions for the religious needs of its students have not kept pace with the University's material and numerical growth. . . . Our hope—and we speak for thousands of the University's warmest friends—is that, with the assured enlargement and enrichment of the liberal arts work Northwestern will announce provisions so convincingly adequate that every possible question of its interest in the religious welfare of its students will be set at rest." The significance of this suggestion "for thousands" is enhanced by the fact that the Northwestern Christian Advocate is the of-

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ficial Methodist organ for the region of which Chicago is the center, while Northwestern University is supposedly under the control of the Methodist church.

From what The Christian Century knows of the situation at Northwestern University, it believes that this particular piece of advice is well conceived, and that the University will be much less than wise if it fails to follow it. This is certainly true if the University intends to maintain much longer the claim that it is in any genuine sense an institution under religious auspices. But the incident does serve to emphasize the difficulties in which any institution will find itself as long as it tries to serve two masters—the city to which it would administer, and the denomination from which it has sprung. Yet at Chicago, at Rochester, at Butler, at Drake, at Boston, at Northwestern, at Syracuse, at Denver, at the University of Southern California, and perhaps at other schools that do not come so instantly to mind there can be seen today the spectacle of harassed educational executives attempting to perform this miracle.

Is it possible for a city university to be a church institution in any sense that gives meaning to the term? Or is it inevitable that any attempt to cater to the demands of a great population center will result in a watering down of the religious quality of the university's life, until at last the church connection means little more

than a source for ascertaining amount of financial support? That, observation shows, is what is actually going on in many places. Among all the church executives of America, no group more truly deserves sympathy than the men who have been placed in educational institutions to maintain denominational interests, while the pressure of the city environment has made the denominational connection more and more a liability in the eyes of the general community.

The city cares nothing about the denomination. It may, to be sure, have a certain sense of gratitude to the denomination for having established, in a day when the community could not or would not do so, the institution which has grown into a city university. But that historical interest has no vital relation to the city's present mood. Today the city is interested only in the maintenance of a highly competent and diversified educational institution, which is more convenient than the state university, providing an undergraduate college into which the graduates of the local high school can step, and graduate schools which shall provide for its professional and business life an unfailing supply of new recruits. But what has this purpose—intelligible as it is, and inevitable as it is from the viewpoint of the city—what has this purpose to do with the whipping up of denominational resources to maintain church colleges?

That there is a place for the denominational college in American life is becoming increasingly clear. Some of the best minds in the educational world are now being devoted to the description and delimitation of that place. But it requires no expert study to show that the future of the denominational college depends upon its ability to provide a type of education which is distinctive from that provided by other schools. Something there must be that sets the work of the church college apart from the work of other colleges, or else what possible basis is there for telling the members of Christian churches that it is part of their duty, as churchmen, to support such colleges? Is it unreasonable to believe that this mark of distinction which provides the raison d'être for the church college will consist in infusing the educational process with a spiritual quality that the state-controlled institution can hardly insist upon? President Edmund D. Soper put this epigrammatically in his inaugural at Ohio Wesleyan: "A professor must feel as much at home in the chapel as he does in the laboratory, for worship is as essential to a Christian college as lectures or classroom discussion."

This does not, of course, explore the total area which the church college must take in when it claims support as a legitimate and continuing denominational enterprise. But certainly the distinctive feature of education under churchly auspices will be found somewhere in this general direction. Does the city church university mean to maintain its place as such an institution? It cannot go on indefinitely asking for denominational funds if it is not ready honestly to attempt the work of a denominational college. The candid executive of such a school, before he turns again to his denominational constituency asking for support, should be prepared to make clear what there is in the curriculum which renders his institution a more proper recipient of church funds than the state university, or than some private corporation, such as Columbia or Harvard, or Leland Stanford would be.—Christian Century.

FOR YOUTH

AN EASTER GUEST.

"I believe they are lovelier this year than ever before," said Carolyn Gray with evident satisfaction as she arose from the soft, fresh earth where she had been kneeling and looked down upon a bed of gleaming lilies. "Maybe it's because I've given them closer attention; maybe it's because of the fine weather we've been having. Anyhow, they're a grand success, and I can sell them for the Easter fete next week and make enough money to buy that new frock that I must have before I go for my visit to the city. O dear, isn't this air delicious! Golden sunshine and the breath of spring everywhere! I wish I could fly over the flowering fields and meadow and woodland like a bird. But since I can't do that, at least I can walk through them. I feel that I could walk for miles and miles this morning without ever tiring. That's what I shall do. I'll run away from the dull, prosaic world and be a tramp just for today."

As it was characteristic of Carolyn to obey impulse, she swung her bonnet over her arm and ran lightly over the grassy lawn, across the road, through the meadow gap, and on, on into the free, open, sun-lit country. Twice she had to cross a brook by leaping from stone to stone. Once her foot slipped into the water, but she only laughed. Now and then she joined in the redbird's song with perfect harmony, and her voice fairly thrilled with ecstasy and youth. Indeed her high, clear notes had often been likened to those of a bird, and today they seemed in perfect tune with the winged songsters. At last when the "runaway" had reached the edge of the woodland, she beheld, much to her surprise, a blossoming orchard, beyond whose pink-and-white boughs arose the tall, red-brick walls of a mansion.

"What place is this, and where am I?" she questioned herself. "I must have run away indeed, and gone much farther than I realized, for I don't recognize this place," she added as she made her way beneath the low-hanging branches, stopping now and then to pluck a spray of peach or cherry blossoms. "Why, it's Spring Vale, Cousin Malinda Lee's place, and it's four and a half miles from our house! I didn't recognize it, approaching from the rear, and I didn't know in what direction my short cut was leading me," the wanderer exclaimed surprisedly as she reached the grassy lawn which stretched about the old brick mansion. "How quiet and how lonely it seems! Things used to be lively about here when Jean was here. Poor Cousin Malinda! I believe I'll run in to see her. Mother comes over often, but I'm ashamed to think how long it has been since I was here." Carolyn opened the gate and started up the flower-bordered walk; but just then a pale-faced lady, clad in black, came down the piazza steps.

"Why, good morning, Cousin Malinda," Carolyn called. "I believe you're just starting out as I've come to see you."

"Well, well, it's Carolyn Gray! I'm glad, indeed, to see you, my dear, after all this long while," Mrs. Lee greeted her young guest. "I was just starting down to the little chapel by the roadside to get things in readiness for our Easter services. The minister is coming out from town to deliver our Easter sermon. It has been quite a while since we've had services in the old chapel, and I'm

afraid it needs a little airing and cleaning. Hannah and Susan, my maids, have been down there at work all the morning, and I've just started down to see how they're progressing. Come, go with me, and later we'll come back here and have lunch."

"I'm afraid the little meeting-house won't be as pretty this Easter as it used to be," Mrs. Lee observed a bit sadly. "You remember what beautiful lilies my daughter Jean used to grow in her garden? And how lovely they were on Easter Sunday, decorating the choir-railing while she stood back of them singing her Easter praises? Well, everything seems changed now. There are no lilies in the garden, and dear Jean is singing in the angel choir in a land where the lilies never fade"—Mrs. Lee's voice broke, and the two walked on in silence until they entered the chapel doors.

"Let me help in any way I can, Cousin Malinda," said Carolyn.

"You may dust the organ and arrange the altar if you will, my dear, while I distribute the hymnals," Mrs. Lee replied as she set to work.

When Carolyn had performed the duties assigned to her, she sat down before the little organ and began running her fingers lightly over the keys; and then almost unconsciously, she dropped off into a favorite Easter hymn. With clear, high, sweet notes she sang the song through; and as the last echo of the music died away, the listener threw her arms tenderly about the singer, exclaiming: "Oh, my child, your voice is so like my child's, and the song you sang was hers—the one she last sang here in this chapel on Easter morn! I had thought we would never hear it again and that there would be no music for us lonely folk on Easter; but you'll sing this beautiful hymn, Jean's song, for us, won't you?"

For a moment Carolyn could make no reply. She had planned to go to town to hear the splendid program at the big church. A great singer, whom she had longed to hear for years, was to render the soprano solo. But how could she refuse this touching plea? "Yes, Cousin Malinda, I'll come and sing for you," she replied.

With her hostess, Carolyn returned to the big house, where luncheon was served on the broad piazza in the

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Medicated vapors reach the air passages direct.

For other cold troubles rub Vicks on the throat and chest.

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shade of the honeysuckle vine, and later her hostess sent her home in a comfortable carriage.

"There are no lilies in the garden now. I'm afraid the little meeting-house won't be as pretty this Easter." These words kept ringing in Carolyn's ears all next day as she worked with her flowers. "Oh, yes; I know the altar will look bare, and they'll miss them so, but I just can't give up my lilies," she reasoned with herself. "I've worked so hard on them, and I mean to sell them for the Easter fete next week, and buy a new frock with the money; else what shall I have to wear when I go to the city for my visit?"

But the words kept ringing and ringing and no matter how loudly she sang or how hard she worked, she still could hear them.

Early on the bright Easter morn a young girl, clad simply in white, with a single delicate flower at her throat, but with a large basketful of gleaming lilies on her arm drove slowly down the road toward the little white chapel in the pine grove.

O how beautiful and fresh were the lilies adorning the bare old altar! How brightly the morning sunlight gleamed upon them, and how fair and happy was the young singer who stood back of them singing in sweet, full notes the old, familiar hymn! The light of the glorious Easter morn seemed to be reflected in her clear eyes.

After the services the singer was overwhelmed with fond gratitude and sincere compliments. But the lady in black, who led her up the hillside, could not express her depth of feeling in words; she could only press her hands fondly and look gratefully and lovingly upon her fair young face.

In the afternoon, when it was time for the guest to bid her hostess goodbye, a small trunk was brought down the steps from a little white room which few ever entered save the lady of the house. The trunk was placed in the rear of the waiting vehicle, and as Carolyn took the front seat Cousin Malinda came down the piazza steps, and, standing close to the carriage, looked fondly up at her departing guest and whispered: "The trunk was Jean's my dear. It is filled with finery which was hers—dainty frocks and laces and ribbons—which I had meant to keep always just as she left them. But I've found a better use for them, one which I know she would wish them put to. They're yours, all yours, my dear."—Medicus Ransom in Christian Advocate, (Nashville.)

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FOR CHILDREN

HAPPY EASTER TIME.

The little flowers came through the ground

At Easter time, at Easter time;
They raised their heads and looked around

At happy Easter time.

And every pretty bud did say:

"Good people, bless this holy day;
For Christ is risen, the angels say,
At happy Easter time.

'Twas long and long and long ago,
That Easter time, that Easter time;
But still the pure white lilies blow
At happy Easter time.

And still each little flower doth say:
"Good children, bless this holy day,
For Christ is risen, the angels say,
At blessed Easter time."

—Exchange.

MOLLY RABBIT'S NEST.

Late on the Friday before Easter, Mrs. Hanson found a row of excited faces waiting for her at the gate. Howard's was excited and amused, Lela's excited and wondering, and Tiny's excited and a little scared.

"We thought we'd clean the rabbit house tonight, 'cause we might want to go to grandmother's tomorrow, and we found a nest of eggs in it. Lela and Tiny think Molly Rabbit laid 'em," chuckled Howard.

"I don't," said Lela, quickly. "Not quite, but I think Tiny does."

"I'm soor she did," small Tiny answered.

"Do come and look at them, mother," urged Howard.

Sure enough, in one corner of the rabbit house, nestled deep in the straw, were six pearly eggs.

"You see, mother, they really are not like hen's eggs; they are so small and white."

"Lucky tomorrow is Saturday," cried Howard. "We can watch all day and see what does it. We'll take it turn about."

However, everybody wanted the first watch, and it was not a bit tiresome. From the back porch they had a fine view of the rabbit house. Molly Rabbit was on the move every moment, and whenever she hopped into the rabbit house and out again, Tiny ran to see if there was another egg, though the others told her Molly hadn't time to lay one. Howard and Lela were just beginning to wonder if it was any use to watch longer, when they thought they saw something outside the fence.

"What's that? Sh! Don't move!" whispered Howard.

Yes, there was something white creeping through the tall grass along the fence. There was one place where the wires were pushed apart a little, and presently a tiny head poked through it. Two bright eyes looked carefully around a moment; then out stepped the tiniest, trimmest white hen the Hansons had ever seen.

Howard didn't draw a long breath, and Lela and Tiny scarcely breathed at all as the wee Biddy edged her way across the yard. She didn't once look at the rabbit house. She stopped now and then to scratch and peck a bit, but all the time she was getting nearer. At last she gave a little run and popped through the door.

Then the children rose and stole noiselessly into the house.

"It's a bantam, and a bantam is a dwarf hen," explained mother when she had gathered the facts from the clatter of voices.

They took turns after that, standing at the kitchen window, and it

Woman's Missionary Department

W. M. S. CALENDAR

Little Rock Conference Annual Meeting in Camden First Methodist Church, April 2-5. Names of delegates should be sent at once to Mrs. V. O. Buck, 103 Darnell Street, Camden, Arkansas.

LITTLE ROCK CONFERENCE W. M. S.

Last Call to Banquet, April 2

One of the beautiful features of the Little Rock Conference W. M. S. Annual Meeting in Camden will be the Banquet on Tuesday evening. Mrs. F. M. Williams, our gifted speaker, will be Toastmaster and a goodly company will meet around the festive table. It is most important for the ladies of a Sister Church who are providing the Banquet to have the names of guests without delay. Reservations should be made at once. Send names, with a dollar for each plate reserved to Mrs. J. M. Stinson, 509 Washington, Camden, Arkansas. This will be a notable evening in the beautiful history of Little Rock Conference, W. M. S.—Virginia E. Pemberton.

ANNUAL MEETING N. ARKANSAS CONFERENCE, BATESVILLE, APRIL 9-12.

Miss Esther Case will again be the honored guest of the Conference.

Delegates please send names to Mrs. F. T. Hunter, 368 East Main

was Howard that saw the wee hen come out. They watched till she crept through another fence up the road.

"It's the brick house on the corner where those new people moved in last week," said Howard. They rushed back to the house.

"Are the eggs ours, mother?" asked Tiny. "Did she mean 'em for us?"

"The eggs don't belong to the hen, but to the one who feeds her, dear."

"Why, of course. They have to buy feed with the eggs," Lela agreed. "We must take them home."

They did so, but same flying back, eggs and all. "Mrs. Brown says it is Molly Rabbit's nest if it is in her house, mother, and we're going to keep the eggs. They have lots of hens and don't care for banty eggs. Won't they be sweet colored? Two apiece and one over. I thought Tiny ought to have the odd one 'cause it is tiny and so is she; then I had another beautiful thought. It popped right into my head. Can't Howard write about the banty on his typewriter and send the story and the egg to Mrs. Maloney's Jimmy that isn't getting well as fast as he should?"

"Aw, I can't write well enough," said Howard, sheepishly.

He did his best, though, and it was quite good enough; for Jimmy was so interested that he made up his mind to get well fast and see the little hen for himself. So, two weeks later, Mrs. Maloney brought Jimmy with her when she came to wash; and he sat on the porch and watched Banty creep up the alley and through the fence, and brought the egg in when she was gone.

"Bless every little white feather of her. She's been the making of Jimmy," said Mrs. Maloney, tearfully.—Sunday School Times.

Street.

The following table shows the main connections at Newport with Batesville trains:

Train No. 214 arriving Batesville, Arkansas, 7:05 a. m. Connects with No. 17 leaving Saint Louis, 10:30 p. m. Connects with No. 22 leaving Little Rock, 2:50 a. m. This train carries Batesville sleeper out of Little Rock open at 9:00 p. m. Train No. 244 arriving Batesville, 1:20 p. m. connects with No. 4 leaving Little Rock, 9:00 a. m.; connects with No. 117 leaving Fort Smith, 2:40 a. m.; connects with No. 141 leaving Russellville, 6:10 a. m.; connects with 239 leaving Memphis, 5:30 a. m.

Train No. 248 arriving Batesville, 9:10 p. m. connects with No. 38 leaving Little Rock, 4:25 p. m.; No. 203 leaving Memphis, 2:15 p. m.; No. 115 leaving Fort Smith, 9:50 p. m.; No. 37 leaving Hot Springs, 2:35 p. m.; No. 3 leaving Saint Louis, 9:05 a. m.; Hoxie, 3:50 p. m. connects with Frisco out of Jonesboro, 11:14 a. m.

Bus connection from Jonesboro to Newport connects with Batesville trains.

Leave Mansfield 4:12 a. m.; Booneville 4:55 a. m. and intermediate points. Connects with No. 4 at Little Rock; Batesville, 1:20 p. m.

Leave Bergman 10:15 a. m.; Yellville 11:00 a. m.; Cotter 11:30 a. m. Arrive Batesville 3:00 p. m.—Mrs. R. A. Dowdy, Conference Superintendent Publicity.

GOOD NEWS FROM WILMAR

Wilmar Auxiliary is 100 per cent in voice subscriptions, and Snyder is 120 per cent. They have five members and six subscribers. We hope to have more 100 per cent ones in our District soon.—Mrs. H. T. Rucks, Secretary Monticello District.

LONDON AUXILIARY

The Missionary Society at London has been organized with ten members to date and officers have been installed. We are planning and hoping that we may do more this year than we did last year. We enjoyed the Zone Meeting at Lamar very much.—Publicity Reporter.

PLEDGES TO MISSION WORK.

The Woman's Missionary Council, M. E. Church South, pledged more than a million dollars for work for ensuing year at the close of its great meeting in Washington, D. C. on March 18.

Through the daily press we learn: Pledges amounting to \$1,119,000 for missionary work both at home and abroad, were made by the thirty-eight member conferences of the Woman's Missionary Council of the Methodist Episcopal Church, South at the concluding session of its nineteenth annual conference.

This amount, which exceeds by \$100,000 the sum pledged last year, will be used to defray expenses of missions and administration, appropriations for which have been pledged by the Council.

An \$88,500 fund was voted to continue the work in Mexico in addition to \$20,000 for work in the Congo missions, \$31,000 for Cuba, and \$8,000 for the Polish mission.

The Council also voted appropriations for schools, including \$12,000 for work with delinquent girls at the Virginia Johnson Home and School, Dallas, Texas, and \$9,000 for Bible teachers at the College of Industrial Arts, Denton, Texas, Southeastern State Teacher's College, Durant, Oklahoma; State Woman's College, Chickasha, Oklahoma; and the Texas

Technological College, Lubbock, Tex.

It also approved funds for Wesley House, San Francisco, \$2,000; a church deaconess at Phoenix, Arizona, \$900; a hospital deaconess at Tucson, Arizona, \$900; Spofford Study Home, Kansas City, Missouri, \$3,000, and a church worker at Wal-senburg, Colorado, \$1,000.

Other sums authorized were for the North Texas Conference, \$1,500; Florida Conference, \$4,000; Louisiana Conference, \$1,380; North Georgia Conference, \$1,200; North Arkansas Conference, \$1,400; Western Virginia Conference, \$1,200; Central Texas Conference, \$1,200; rural work, South Georgia, \$1,200, and the Louisville Conference, \$1,500.

Dr. Elbert Russell, of Duke University, in his final sermon of the session, blamed the older generation for what he said was the tendency of young people to discard what he termed the fundamental moral code.

"The older generation is to blame for confusing youth by severe denunciation of minor matters, such as bobbed hair and short skirts, and putting them in the same class with sins such as envy, hate, and infringement of the moral law," he said.

COTTON PLANT.

Mrs. H. C. Argo sends the following:

The Woman's Missionary Society of the Methodist Church held a very delightful meeting March 4 at the lovely home of Mrs. Anna Brown Pettigrew. Mrs. Elwood Harris was leader of the interesting lesson, subject, "Mothers and Daughters." A round table discussion on the topic was held.

The Finance Committee reported \$37.50.

At the close of the meeting the gracious hostess assisted by Mrs. E.

Frank Leighton served a delectable salad plate.

Cotton Plant Gentlemen Receive and Serve at Unique Tea.

Quite the most outstanding social affair of the season was the unique tea given Friday afternoon at the lovely home of Mr. and Mrs. S. M. Bush.

A committee from the Woman's Missionary Society, Mrs. S. M. Bush, Mrs. C. C. Hunnicutt and Mrs. W. G. Jones, planned this very delightful and brilliant affair.

The rooms were perfectly appointed for the occasion with gorgeous bouquets of golden jonquils and fragrant Chinese lilies, and a profusion of potted plants graced every vantage point. A bright glowing fire in the grate and shaded lights added beauty to the scene. The dining table was centered with quantities of scarlet tulips surrounded by lighted tapers in silver holders radiating a scene of loveliness and beauty.

The guests were received by Mr. J. D. McGregor and ushered to the dining room, where Mr. J. A. Diffey and Mr. S. M. Bush served tea assisted by Mr. J. E. Harris and Mr. C. C. Hunnicutt.

Delightful musical numbers were rendered by the orchestra. Mr. Doyne Hunnicutt gave several violin numbers and Mr. Richard Dillon was heard in a selection of vocal numbers, with the charming Miss Vivian Ladd at the piano.—A Guest.

ZONE MEETING AT PORTLAND.

The March meeting of Zone No. 2 of the Methodist Missionary Society was held in Portland March 12. Mrs. Quinton Cone, the Zone president, presided at the meeting. Mrs. Rucks, the District secretary, was with us and gave us helpful instructions about the work.

The following program was given:

Morning Session.

Song, "Holy Spirit, Faithful Guide."

Welcome Address—Mrs. Guy Lindsey.

Response—Mrs. Aiken, Crossett.

Devotional—Mrs. Little, Hamburg.

Solo—Mrs. Crandall, Wilmot.

Group meetings led by Mrs. Neeley, Savage, Montrose.

At noon the Portland ladies served a lovely luncheon.

Afternoon Session.

Devotional and Prayer—Mrs. Moffatt, Crossett.

Talk on Leadership—Mrs. Floyd Walker, Crossett.

Importance of Prayer—Mrs. Hugo Gregory.

Voice Quiz—Led by Mrs. Thorp, Snyder.

Vocal Duet—Mrs. Lindsey and Mrs. Adams.

Report of societies.

Talk by Mrs. Neeley on Importance of church women working with W. C. T. U.

The next Zone meeting will be held in Crossett in June.

All the societies in Zone 2 were represented, Crossett, Hamburg, Montrose, Portland, Parkdale, and Wilmot.

The entire program was very inspirational and we feel good results will come from these meetings.—Reporter.

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organizaion of women to help with the local work of the church. She called a meeting of the members and an aid society was organized. Mrs. Sidney Babcock Sr., corresponding secretary for the White River Conference of the Woman's Home Mission Society, hearing of this aid society, used her influence in merging it into a Home Mission Society, with the following officers: President, Mrs. Lula Hill; vice-president, Mrs. Carrie Bestwick; recording secretary and treasurer, Mrs. Eliza Humphrey; corresponding secretary, Mrs. Lula McKie, with about fourteen members.

Previous to this there had been a strong Woman's Foreign Missionary Society, under the leadership of Mrs. Fannie Hayes. At this time the Foreign Missionary Society was not active. The officers of the Home Mission Society knew very little of the work. Mrs. Babcock was untiring in giving advice, strengthening with a visit and public address. At the next annual meeting, which was a great help to the young society, Mrs. McKie was sent as a delegate. I have no record, but think that this society was the first in the Helena District. The society increased in membership, doing good work on parsonage and church, visiting strangers, sick and jail. There were times when the "faithful few" had to struggle and go through all the ups and downs to keep "carrying on." As they grew older they grew stronger.

In 1910 when the Foreign and Home Mission merged into the present Woman's Missionary Society, there was not a ripple of objection. It was accepted with an assurance of success. The officers with the added superintendents took up the work with renewed interest and enthusiasm. The Bible and Mission Study Class, Social Service and Children's Work did splendid work. In 1914 Mrs. Blanche Andrews, Superintendent of Social Service, found a young woman in the community who had gone astray. Through the efforts of Mrs. Andrews, the girl was sent to the Virginia K. Johnson Home, Dallas, Texas. The Woman's Missionary Society paid all expenses.

At this time a new Methodist church was built in Cotton Plant, Rev. F. A. Jeffett, being pastor. The Woman's Missionary Society did their part in helping to build and furnish this church. \$500 was given to the building committee. A beautiful large window, as a memorial of the society, the carpet and piano were given. Mrs. W. G. Jones was the efficient president at this time. Mrs. Ida Moore, one of the charter members, gave the furniture for the pulpit. In 1920 through the untiring efforts of Mrs. Ollie Leyton and Mrs. Hill, a little girl was sent to the Vashti Home. This girl was 11 years old, her mother was dead, and she was without guidance. We wrote to the Vashti Home, made arrangements and soon had her on the way to this Christian school, paying \$200 and her clothing each year. Every member helped to keep Stella Mae Trebble in the Home for five years. Before this time the society pledged one hundred dollars and paid their quota each year on the Mary Neill Fund. In 1923 the Belle Bennett Fund was taken up and by 1925 the sum of \$83.50 had been paid, keeping up the hundred-dollar pledge.

The Social Service Superintendent has done some fine work in visiting strangers, the sick, the jail, and remembering those in hospitals and the bereaved with flowers. They have

also visited the negro Missionary Societies by invitation of the negro leaders. During the floods of 1916 and 1927 the society helped in many ways. In 1927 after the Red Cross took charge, and there was no need of relief, on Sunday afternoon, instruction in Sunday School lessons and story telling to beginners was begun, and continued each afternoon through the week days. The Week of Prayer has been observed each year from the beginning. A delegate is sent to group Zone meetings. Interest in all work is manifested not by officers alone, but by the auxiliary. In 1927 another young girl was brought before the society by Mrs. C. C. Hunnicutt. This girl was ambitious for an education and had no chance. The society helped to secure the money and necessary clothing to send her to school.

The membership has grown to about 40 with an attendance of 50 per cent most of the time. Of the original members, only three charter members remain, Mesdames John McGowan, Mary Nagle Fraser and Lula Hill.

MARION ZONE MEETING.

The Auxiliaries of Zone No. 2, Jonesboro District, met in an all-day meeting at Marion, March 14, with 58 present.

The following program was carried out:

Morning Devotional conducted by Rev. E. J. Slaughter of Lepanto.

Minutes of last meeting.

Welcome—Mrs. Weedman of Marion.

Response—Mrs. Patton of Wilson.

A discussion of the Racing Bill was held and a protest was made out and signed by each one present, and sent to Little Rock.

Season of Prayer for Council.

"Tributes to Miss Mary Fuller," by Mrs. Sewell.

"The Story of Aunt Nan," Mrs. Bob Rhodes of Wilson.

Brother Johnston of Wilson conducted the quiet hour.

Several beautiful duets were sung during the morning.

Lunch at noon.

Afternoon session opened at 1:30 and Brother Sewell of Marion had charge of the Devotional.

Children's Work was presented in a very interesting manner by Mrs. Barton and Mrs. Kuhn of Marion.

Social Service Work presented by Mrs. Hammett.

(Continued on page 8.)

KILLS GERMS!



SOOTHES
and HEALS

For 66 years this safe and powerful antiseptic-germicide has protected from infection. The scientific "double action" formula of Dr. G. H. Tichenor not only kills germs but immediately comforts, relieves pain and heals. For cuts, surface burns, wounds, insect bites, bruises and sprains. Your druggist has it in three generous sizes.

DR. TICHENOR'S
ANTISEPTIC
NEW FORMULA
ORLEANS
FOR 66 YEARS

A Friend to Women



Lydia E. Pinkham's
Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

"Fifty Years a Tither," Mrs. Slaughter of Lepanto.

Poem, "The Master's Questions," Mrs. Baker.

"Mother's Part in the Religious Training," Mrs. David of Tyronza.

"Daily Program of Home Council," Mrs. Neeley of Marion.

Officers' Institute, conducted by our District secretary, Mrs. Elliott of Jonesboro.

Report on Rural Work, Miss McCoy of Lepanto.

"A Missionary Soliloquy," Mrs. Saylor of Lepanto.

Other beautiful duets and solos were rendered during the afternoon.

Each and everyone had a wonderful day and the ladies of Marion served a delicious luncheon, and were wonderful in their hospitality.—Mrs. E. K. Sewell, President Zone No. 2; Mrs. A. R. Shearon, Sec.

HISTORICAL SKETCH OF LITTLE ROCK FIRST CHURCH, WOMAN'S MISSIONARY AUXILIARY.

For Jubilee Meeting, November, 1928.
(By Mrs. Virginia C. Pemberton, Historian, First M. E. Church, South.)

"To hallowed duty,
Here with a loyal and heroic heart,
Bind we our lives"—

In these lines the poet tells what I have seen in the lives of Arkansas women.

I had a partial realization of this nearly fifty years ago when I fell in love with the women of Little Rock First Church at first sight.

They were devoted wives and mothers striving to make Home the gateway to Heaven. They loved their neighbors and were mindful of the stranger. They were zealous workers for the upbuilding of God's Kingdom.

Of many a one of this goodly company it may be true that "the angels sang in heaven the day she was born."

LADY'S SUFFERING

She Writes That "A Friend Told Me To Take Cardui and I Know It Helped Me."

Greenville, Miss.—In describing how she suffered several years ago, Mrs. Mattie Dalton, of 213 Walnut Street, this city, recently wrote:

"I would cramp, and my hands and feet would draw, so I came near having convulsions. I would have to stay in bed a week, and when I would get up, I just dragged around, and did not feel like doing my work. I suffered a great deal with my back.

"A friend came to see me and saw how I suffered. She told me to try taking Cardui, which I did. I seemed to have more strength, after my first bottle. After I had taken about four bottles of Cardui, I saw a great improvement.

"I quit having such bad spells, and was stronger and better than in a long time. I gained in weight. I took a few more bottles of Cardui, and felt so well that I quit taking it.

"I certainly can recommend Cardui, for I know what it is to suffer, and I know that Cardui helped me."

Thousands of women have written to tell of the benefit Cardui has been to them, in helping them to build up their health.

Purely vegetable. Get a bottle today. All druggists. NC-206



It was no surprise to learn that the women had been faithful workers in First Methodist Church, Little Rock, since its organization in 1831. Through years of pioneer work, during those of poverty and privation caused by devastating war, through the distressing and difficult time of readjustment after the war and down to this glad day, our women have been "steadfast, unmovable, always abounding in the work of the Lord."

One outstanding and continuous characteristic of the women of First Church, has been their desire to make their pastors and families comfortable and happy. Recently I read, in the Arkansas Gazette's "News of Other Days," that the women of Little Rock First Methodist Church had erected a parsonage, furnished it in good style and moved their pastor and family into it January 2, 1872.

At that time the congregation worshipped in a brick building on Second Street near Main, and where, as Mrs. James Cook told me, the saints and sinners sat on "punches"—benches made of heavy slabs or split logs smoothed on one side. One of the features in that church was the old arm chair that had been provided for a pioneer member, Mrs. Ann Conway, the aged and saintly mother of James D. Conway, the first governor of Arkansas.

On January 11, 1876, the Ladies' Aid Society was organized with 22 members, and these devoted women organized a Foreign Missionary Society in 1879. Our beloved "living links" with these earliest organizations are Mrs. John B. Bond, Sr., Mrs. J. R. Quindley, Mrs. Nettie Fletcher and Mrs. Dr. Scott, who was Kate Embree.

In 1878, the lots on which First Methodist Church now stands, were purchased in the name of Mrs. Ellen Cates, president of the Aid Society, and by her conveyed to the trustees of the church. The strenuous labors of those women to raise money to pay for these lots is worthy of everlasting remembrance. The dinners, suppers and festivals, served on Main Street to friends and strangers, were largely patronized and their flower sales became notable. The Bridal Rose was one of their best sellers and it was the most prolific bloomer in the State.

In 1879 these women saw the lots paid for and their new church ready for occupancy, for the men had been as energetic as the women. This church, with its tall spire as graceful as a lily, was adjudged the most beautiful house of worship in the city. On Thanksgiving Day, 1900, the later church was dedicated with songs of praise and soul-stirring addresses. With other historical papers, a Confederate note for \$500.00, brought by Mrs. English from her native state, Mississippi, was placed in the corner stone of the beautiful church. The church was beautifully furnished, and the parlor, banquet hall and well furnished kitchen made easy the preparation for delightful social gatherings.

The years passed happily and always the devoted women worked with a will.

In 1885 our First Church Juvenile Missionary Society was declared the banner society of Little Rock Conference. The adult society continued its fine work and received more impetus from Dr. Chapman, who had traveled in the Orient.

We suffered a disastrous loss in 1895 when, one Sunday morning, this church with its tall spire, was entirely destroyed by fire. Again the women were called upon for strenu-

ous labors and sacrificial gifts that it might be rebuilt. Starting with the Chapel, Dr. Patillo, our pastor, made an appeal to each of us to "pledge so many bricks to the Chapel." Sacrificial gifts poured in. Mrs. Genevieve Langtree, then teaching the grandchildren of her first Sunday School pupils, presented her fine gold necklace and other heirlooms were laid upon the altar. This Chapel was finished in 1896 and it was a joy to again worship under our own roof-tree which we'd helped erect.

In 1899 we entertained the Woman's Board of Foreign Missions and it was here that Miss Belle H. Bennett received the first dollar for the building fund for Scarritt Bible and Training School. This dollar was a gift from Julia Dortch, the young niece of our Mrs. S. H. Thompson, who served for years as Conference treasurer of the Woman's Home Mission Society.

At one time, and for several years, we carried on four regularly organized monthly societies. Many of us were members of the Ladies' Aid, the Foreign Missionary Society, the Home Missionary Society and the Parsonage Board, each society intent on having a part in work for the Master.

The remembrance of these women is precious to us, and their names are recorded in the Lamb's Book of Life. Many of them have been crowned in glory.

In 1910 the General Conference of the M. E. Church, South, united the Foreign and Home Mission Societies with local work wedged in, and now we are happily working in all departments through the Woman's Missionary Society.

First Church Auxiliary has not only "held its own," but has grown in members and good works. It has been our privilege and pleasure to entertain Annual Conferences, Mission Boards and many missionaries from the seven mission fields established by our Methodism and the Woman's Missionary Council. We have supported scholarships, have done some inter-racial work under the leadership of Mrs. Fred Watkins, and have sent supplies to many needy families.

Our service week, through Mrs. Burden and her captains of needlecraft, has been a blessing in making garments for the orphans and for children dependent upon civic organizations. One of our sainted members, Mrs. Antoinette Tillar, gave \$5,000 to the Methodist Orphanage, and a beautiful bedroom, and the hospital were furnished by two of our members.

We have been honored with duties in places of responsibility in the on-going of the Kingdom, and we have shown endurance as workers in the Auxiliary, the Little Rock Conference, and Missionary Council of the M. E. Church, South. Many have served two or three years in official positions, and others have gone beyond that, as did Mrs. M. J. McAlmont, Mrs. S. H. Thompson, Mrs. W. C. Ratcliffe, Mrs. George Thornburgh, Mrs. Creed Walker, Mrs. Flickinger, Mrs. Florence Hunter Feild, Mrs. Ernest Feild, and Mrs. James Wood, who have entered their Master's joy.

Some of the survivors of the "Endurance Test" are Mrs. Carl Voss, long a Conference officer; Mrs. Henry Leigh, who served as our auxiliary treasurer for seven years; Mrs. J. H. Hamiter, who in seventeen consecutive years, served as president, vice-president and secretary; Mrs. W. H. Pemberton, who was corresponding secretary of Little Rock Conference,

Woman's Missionary Society for twenty-seven years; and Mrs. J. T. Beal, who has been chairman of the Parsonage Committee for at least thirty years.

Our women helped much in the Centenary Drive and two of our members, Mrs. F. V. Holmes and Mrs. J. W. Tillar, were the largest contributors in First Church to the Centenary Fund.

In 1918, in the fight for Laity Rights for Women, Mrs. Pemberton was put in charge of the Eighth Episcopal District, comprising Arkansas and Oklahoma, with five Annual Conferences. That task seemed formidable, but the brethren of those five Conferences proved friendly to the great cause which was finally won for the women of the M. E. Church, South.

Several of our valiant workers of past years are now courageous "shut-ins," and the unwavering faith and cheerfulness of Mrs. Carl Voss, Mrs. May Cates French, Mrs. George Lescher and Mrs. Clyde Page, help us to press onward and upward.

Through the years our fine pastors and their beloved wives have helped us all along the way. Even now we are encouraged and inspired by hearing from Mrs. Horace Jewell, and by the presence of Mrs. W. R. Richardson, Mrs. W. R. Harrison, and Mrs. John Lowry.

Best of all, God has been with us. Our prayers have been answered for laborers in God's vineyard. Miss Janet Miller, daughter of our pastor, Rev. Dr. W. G. Miller, went as a missionary to Japan and is now doing a blessed work as missionary-physician in Africa. Two sons of another pastor, Rev. Dr. R. D. Smart, became consecrated mission workers. Dr. Richard Smart, who gave his life to China, and Dr. Aiken Smart, distinguished Bible teacher in Emory University.

Our Auxiliary has often been on the Honor Roll. We have enjoyed our Mission Study, for years under the fine leadership of Mrs. H. C. Rule, our ascended Mrs. H. L. Rummel, and now with Mrs. C. L. Dew. For years we have supported a scholarship in the Susan B. Wilson School in China. Two One-Hundred Dollar, and two Five-Hundred-Dollar gifts were contributed by members of this Auxiliary to the Elza Memorial fund

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

for the Woman's building at Mt. Sequoyah.

We've had many happy times together and cherish memories of many beautiful happenings, especially of the "Stork Party" we had in honor of Rev. and Mrs. Forney Hutchinson about ten years ago.

Our report for 1927 shows that our Adults, Young Ladies, and the Epworth Juniors wrought well, and in finances we raised \$3,742.80 for connectional and local work. Our beautiful new parsonage reflects credit on us and on our pastor, Rev. H. D. Knickerbocker, D. D., who wrought faithfully to accomplish this good work.

1928 Officiary.

Our splendid officers for 1928 are leading us to "higher heights" and we are happy to record their names as follows:

President—Mrs. C. F. Emrick.

Vice-President—Mrs. H. C. Rule.

Corresponding Secretary—Mrs. R. E. Wait.

Recording Secretary—Mrs. Chas. C. Taul.

Connectional Treasurer—Mrs. J. C. Carroll, Jr.

Local Treasurer—Mrs. I. O. Runyan.

Supt. of Young People—Miss Ruth May.

Supt. of Epworth Juniors—Mrs. W. G. Woodward.

Agent, Missionary Voice—Mrs. S. A. Watson.

Parliamentarian—Mrs. W. H. Pemberton.

Supt. Mission Study—Mrs. C. L. Dew.

Supt. Publicity—Mrs. J. C. Ballard.

Supt. Social Work—Mrs. J. O. Blakeney.

Supt. Local Work—Mrs. S. A. Moore.

Supt. Supplies—Mrs. Henry Leigh.

Chairman, Programs, Mrs. Fred Watkins.

L. R. Conference Cor. Sec'y—Mrs. W. P. McDermott.

L. R. Conference, Supt. Social Service—Mrs. B. J. Reaves.

Mrs. James Thomas, wife of the Presiding Elder, is Secretary of Little Rock District Woman's Missionary Society. A fine leader and co-laborer, she is always ready to help us reach the goals of the Missionary Council.

Jubilee. In the celebration of fifty years of labor and sacrificial giving by organized womanhood in the Methodist Episcopal Church, South, it is good for us to look backward, resolving afresh that we will prove worthy of the record of faith, works and love made by our pioneers in Little Rock First Methodist Church, South.

Shall we not be even as devoted, energetic and faithful as they were? God grant it!

(This paper was read at the Jubilee meeting, November 9, 1928, of the W. M. Society of Little Rock, First Methodist Church, South. By request of the Auxiliary it is published in the Arkansas Methodist.—V. C. P.)

Easy to Stop a Headache

Use the improved method—two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly—very much quicker than tablets or powders, and saves lots of suffering.

CAPUDINE eases pain by soothing the nerves and relieving congestion. Contains no opiates. At your druggists, 60c and 30c sizes. (Adv.)

Sunday School Department

TEXARKANA TRAINING SCHOOL.

The ninth session of the Texarkana District Training School was held at First Church, Texarkana, last week, losing Friday night with the awarding of certificates to 133 credit students. This was one of the very best schools we have ever had in Texarkana. Nearly everybody in the school worked for credit this year. The faculty was good and evenly balanced. Dr. J. W. Mills of Beaumont, Texas, taught the course on Evangelism. Dr. J. E. Stephens of North Mississippi Conference taught the Bible Course. Miss McRae gave Beginner Lesson Material. Mrs. McDonald of San Antonio taught Junior Lesson Material. Miss Glen Merchant of Austin, Texas, gave Adolescent Worship. Dr. E. H. Crandall of First Church, Texas side, served as Dean of the School and taught "The Methodist Church." The writer taught "Principles of Religious Teaching," and had 48 enrolled in his class. Presiding Elder Hoover and the following preachers in his District took credit: F. M. Freeman, C. R. Roy, F. N. Brewer, T. M. Armstrong, J. B. Pickering, A. C. Rogers, J. F. Taylor, L. C. Gatlin, R. H. Cannon, S. K. Burnett, E. B. Adcock. Among the preachers' wives in the school were Mrs. Hoover, Mrs. Freeman, Mrs. Roy, Mrs. Armstrong, Mrs. Rogers, Mrs. Pickering, and Mrs. Burnett. Brother Hoover is to be congratulated upon this fine representation from his District. Especial mention is due Brother Burnett and Brother Armstrong, who drove in with groups of their people each night. Credit is also due Brother R. E. Martin, who never tires in his work, as chairman of the Board, and Mrs. H. M. Harper, who is one of the very best enrollment secretaries we have in the Conference.—Clem Baker.

THIS IS THE MOST IMPORTANT WEEK IN ALL THE YEAR FOR SUNDAY SCHOOL TEACHERS.

For three months the wide-awake Sunday School has been getting ready for Decision Day. Teachers have studied how to be soul-winners. Officers and teachers have made careful surveys of their classes. Teachers have sought personal interviews with each member of the class. And now comes Harvest Week. We trust that during this week many churches are training classes of Sunday School boys and girls for reception into the church on Easter Sunday. In a real sense this should be the culmination of all our teaching. But there are many schools that can not get to this program in March. Especially is this true of rural schools. Let all such plan to put on the program of Evangelism just as soon as they can get to it. Possibly this can be done during the weeks just before the revival. It is hoped that no school in the Conference will come up to Conference and report: "We labored all the year and added no member to the church from our school."—Clem Baker.

YOU WILL LIKE THE PROGRAMS FOR THIS YEAR.

I have studied the Sunday School Day programs for this year and think they are unusually good. The one for the large schools is entitled "The Messenger of a New Day." This is a beautiful pageant portraying the place of Religious Education in our

American life. It was presented at McKendree Church in Nashville during the session of the Council last December and won the hearty approval of all who saw it. All schools of the better "B" type and others where talent can be secured should use this program. The program for the small Sunday Schools is entitled "With One Intent." This is a simple little "play" that can be put on by any school in our Conference. It has a message for the large school as well as the small. One of the principal characters in the play is a reporter from the local newspaper. This reporter has heard that there is going to be "Some kind of special program around at the Methodist Church next Sunday" so he comes around to see the superintendent to find out what it is all about. As the program unfolds it attempts to show this gentleman what Sunday School Day is, and what his Sunday School is standing for in his community. Needless to say the Reporter has his eyes opened before the "play" is completed and my opinion is that this program will open the eyes of any community where it is given properly. The characters in this play are:

The Sunday School Superintendent (the dominating character); Mr. Merrill, a reporter (a man of some force in speaking); Farmer (preferably a member of the Men's Class); Junior Teacher and Junior Pupils; An Old Lady (one who is really old and greatly loved); Mother and Child (a young mother and her own baby under three); Young Man (member of the Young People's Class); Intermediate Girl (from 12 to 14 years of age); Senior Girl (from 15 to 17 years of age); Primary Teacher and Primary and Beginner Children.

It is my sincere desire that every Methodist Sunday School in Arkansas put on one of these programs this spring for the good that it will do the school and community that the school seeks to serve.—Clem Baker.

THE RACE IS ON—100 SCHOOLS ORDER PROGRAMS—MONTICELLO DISTRICT IN LEAD.

The race for Sunday School Day honors in the Little Rock Conference is on in earnest. In the last few days 100 fine schools have ordered programs. The Monticello District jumps out in front and takes first place honors. All other Districts start well. We are looking forward to the best offerings on the Day "SET BY THE DISCIPLINE" that we have ever had in the history of our Conference. Here are the schools that have ordered:

Arkadelphia District.—Hart's Chapel, Hollywood, Tulip, Willow, Bethlehem, Grand Avenue, Leola, Malvern, Ouachita.

Camden District.—Bearden, Camden, Fordyce, Huttig, Junction City, Strong, Rhodes Chapel, Bolding, Taylor, New Hope, Philadelphia, Harmony Grove, Sharmon, Waldo.

Little Rock District.—Mt. Tabor, Bauxite, New Hope, Hamilton, Zion, Shiloh, Walter's Chapel, Des Arc, England, Bethlehem, Cross Roads, Hebron, Hickory Plains, Johnson's Chapel, Providence, Keo, Forest Park, Highland, Lonoke, Roland.

Monticello District.—Arkansas City, Watson, Banks, Jersey, Ingalls, Palestine, Crossett, Dermott, Dumas, Eudora, Hamburg Hermitage, Carmel, Green Hill, Monticello, Snyder, New Edinburg, Wheeler Springs, Wagon, Hebron, Good Hope, Tillar, Newton's Chapel, Warren, Wilmot.

Pine Bluff District.—Altheimer, Humphrey, First Church, Hawley, Good Faith, Sulphur Springs, Faith,

Mt. Carmel, Wofford's Chapel, Whitehall, St. Charles, Sherrill.

Prescott District.—Amity, Sweet Home, Blevins, Friendship, Emmett, DeAnn, Holly Grove, Harmony, Glenwood, Roseboro, Gurdon, Mineral Springs, Nashville, Smyrna, Prescott.

Texarkana District.—Richmond, Wilton, Stamps.

Numbers of Orders by District.

Arkadelphia District	9
Camden District	14
Little Rock District	20
Monticello District	25
Pine Bluff District	15
Prescott District	15
Texarkana District	3

Remember these programs are free and going fast. Send back that self-addressed order card at once and yours will be coming in the next mail. Only three weeks now till Sunday School Day.—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERINGS.

Little Rock Conference.

Fourth Report for February.

We are listing below the following offerings on the Dual Mission Special sent in since our last report. This is the last report for February. Next week we will list the first report for March.

Arkadelphia District.

Previously reported\$160.46

Camden District.

Buckner (Nov. to Feb.)\$ 4.60

Previously reported 81.56

Total\$ 86.16

Little Rock District.

Previously reported\$257.34

Monticello District.

Portland (Feb. March)\$ 4.00

Previously reported 85.47

Total\$ 89.47

Pine Bluff District.

Previously reported\$124.85

Prescott District.

Previously reported\$101.75

Texarkana District.

DeQueen (Feb. and March)\$ 20.00

Previously reported 91.84

Total\$111.84

Standing by Districts.

Arkadelphia, 16 Schools\$160.46

Camden, 15 Schools 86.16

Little Rock, 26 Schools 257.34

Monticello, 19 Schools 89.47

Pine Bluff, 29 Schools 124.85

Prescott, 23 Schools 101.75

Texarkana, 18 Schools 111.87

Totals, 146 Schools\$931.87

—C. E. Hayes, Chairman.

JUNCTION CITY.

Had the privilege of being at Junction City Sunday, March 17, with Rev. and Mrs. C. M. Thompson and their good people. Spent the day with them and organized a Cokesbury School for this spring.—S. T. Baugh.

NORTH MALVERN SURVEY.

Monday night, March 18, I met Rev. T. O. Rorie, the pastor, Rev. J.



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2x8. For 25 or more.
Send 50 cents for 25 on
The Life of Christ or 25
Art Subjects or 25 for
Children, 5 1/2x8. Or 50
for Children, 3x3 1/2.

LET your children make companions of
world's most beautiful pictures. Cul-
ture, happiness and beauty will be added
to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 303, Malden, Mass

Wayne Mann, the presiding elder, and a number of the people of North Malvern and organized for a survey of that part of the city.—S. T. Baugh.

THE FORT SMITH SCHOOL.

The Fort Smith Training School, which was held in our First Church, March 3-8, was the largest as well as one of the most interesting schools ever held in that city. 253 credits were issued with several office credits to follow. We had seven classes and all of them well filled. Perhaps the most interesting course was the one on the "Christian Home," taught by Dr. J. M. Williams, president of Galloway College. Also President J. W. Workman had a very large class in Old Testament. The pastors of Fort Smith and Van Buren, as well as the presiding elder, Rev. H. Lynn Wade, led their people enthusiastically in this work and made possible the large results of the school.—G. G. Davidson, Conf. Supt.

REVIVAL AT McCrory.

The Conference Superintendent and Extension Secretary are giving this week to revival work. They are both with Rev. W. J. Spicer at McCrory in a pre-Easter campaign. They stressed, in the earlier part of the year, the great importance of revival work in connection with decision day and when the opportunity came they were glad to participate in at least one such campaign. They are expecting good results from this week's campaign.—G. G. Davidson, Conf. Supt.

ORDER NOW.

Sunday School Day Programs are now going out to the superintendents. We want every superintendent to get in his order by April 1. If you have not sent in your order, do it now.—G. G. Davidson, Conf. Supt.

A GOOD PER CENT.

A little more than 30 per cent of the credits taken in the Little Rock School were issued to the North Arkansas Conference. This is a fine showing. Fifty-five of our District workers were in the School and took credit. This School is developing an

Epworth League Dept

UP-TO-DATE LIST OF THE LITTLE ROCK DISTRICT.

- | | |
|---|------------|
| League. | President. |
| 1. Geyer Springs—Mrs. Belle Jones. | |
| 2. New Bethel—Mrs. Less Newton. | |
| 3. Twenty-Eighth Street—Miss Leah Knowlton. | |
| 4. Mabelvale—Miss Mary Sue Sheppard. | |
| 5. Bauxite—Miss Laura Anderson. | |
| 6. Douglassville—Miss Irma Carmichael. | |
| 7. Winfield—Mr. Charles Reveley. | |

To get on this "Up-to-Date" List you must have your pledge paid up to date. This list is paid up to March 1. Next week there will be another list. I hope there will be more names on it. The first three names on this list have paid in full. Your pledge is not too large, but I'm afraid your Leaguers are not giving enough.

"Give to the needy, shelter and bread. 'Giving is living,' the angel said. 'And must I be giving again and again?' My selfish, peevish question rang. 'No,' said the angel, piercing me through, 'Just give till the Master stops giving to you.'"

—Olive Smith, District Sec.

REPORT FOR JANUARY.

Field and Extension Secretary, Little Rock Conference.

January was an unusually busy month. The first days were spent at Memphis, attending the International Missionary Convention.

Attended six of the seven District set-up meetings in the early part of

efficient leadership for our Conference which makes possible the constructive work now being done in each District.—G. G. Davidson, Conf. Supt.

the month, representing our work.

Attended the mid-winter Epworth League Conference Cabinet meeting.

Met the pastors and Epworth League workers in Hot Springs relative to a City Efficiency Institute.

Printed the Sunday School Year Book.

Organized a Cokesbury School for Leola.

Worked in the following Districts: Little Rock, Arkadelphia, Monticello, Prescott, Texarkana, Camden and Pine Bluff.

Visited the following pastoral charges: Harris' Chapel, Asbury, First Church, L. R., Highland, Bauxite, Leola, Grand Avenue and First Church, Hot Springs, Dermott, Arkadelphia, Prescott, First Church, Texarkana, Camden and Tucker.

Delivered nine public addresses.

Wrote 15 articles for publication.

Wrote 93 personal letters.

Read four good books and 22 magazines.

Spent 14 days in the field.

Traveled 1,723 miles.

Travel expense, \$50.66.—S. T. Baugh, Secretary.

REPORT FOR FEBRUARY

Field and Extension Secretary, Little Rock Conference.

Organized some group meetings for the Arkadelphia District. Then attended and took part in these meetings with fine results. Both Sunday School and Epworth League work was presented in these meetings.

Promoted the observance of Epworth League Anniversary Day, handling the programs for same.

Printed all material for the Little Rock Leadership School.

Organized a Cokesbury School for Banks, and taught in a Cokesbury School at Mt. Carmel on Bryant Circuit.

Worked in the following Districts: Arkadelphia, Little Rock, Monticello, Prescott and Pine Bluff.

Visited the following pastoral charges: North Malvern, Bryant Circuit, Mabelvale, Banks Circuit, Carthage, Gurdon, First Church, Pine Bluff, Leola, Sparkman, Arkadelphia, Prescott, Winfield, Geyer Springs,

Princeton, Holly Springs, Dalark.

Following Cokesbury Schools held: Leola with 12 credits; Mabelvale with 14 credits; Henderson with 13 credits; Geyer Springs with 6 credits; Mt. Carmel with 14 credits; total 59 credits.

Wrote 18 articles for publication.

Wrote 52 personal letters.

Read two goods books and 20 magazines.

Spent 18 days in the field.

Traveled 1,648 miles.

Travel expense, \$17.95.—S. T. Baugh, Sec.



"Twilight and evening bell, and after that . . ."

AN eternal resting place of time-defying, rust-resisting Armco Iron, electrically welded and hermetically sealed. Beautiful in lines and imposing in proportions. Deep golden bronze within. Pearl gray, lavender, mahogany or copper on the outside. Or, if you prefer, rough-cast or deep embossed patterns in Antique Gold or Baronet Bronze. Such is the

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

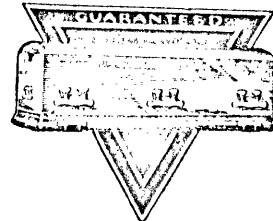
No water can enter it. No defilement or corruption of any kind. The Galion Cryptorium protects its contents absolutely, -- the same at the end of half a century as at the beginning. This is guaranteed. And you will have done all that human love and foresight can possibly do. Less than this you would not do.

Do not wait until you are called on to make decisions. The representative funeral director in your community will explain the principles that make the Cryptorium waterproof and time-proof. It is moderate in price. The insignia of the manufacturers is your guarantee.

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GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM



FACULTY OF FORT SMITH DISTRICT STANDARD TRAINING SCHOOL.

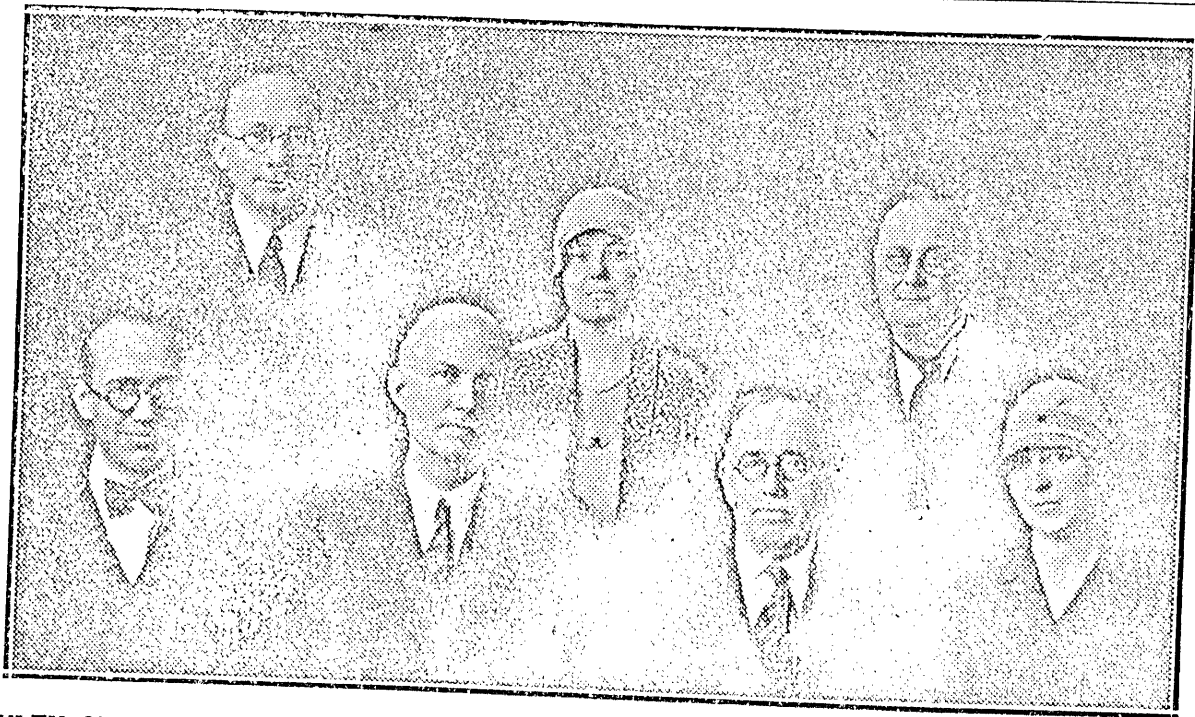
So far as we know this was the largest strictly District Training School that has thus far been held in our church, there being 304 enrolled and 243 taking credit at the close. While the Little Rock School is larg-

er, yet it is considered a State-wide School.

Reading from right to left, first row: Miss Caroline Hess, Sikeston, Mo., "Primary Material;" Rev. G. G. Davidson, Conference Superintendent for North Arkansas, "Organization and Administration;" Rev. H. Lynn Wade, Presiding Elder Fort Smith District, "Evangelism;" Rev. Ira A.

Brumley, Pastor Gardner Memorial, "Stewardship."

Second Row: Dr. J. M. Williams, president of Galloway College "The Home in Society;" Mrs. Ernest W. Wilson, Muskogee, Okla., "Junior Material;" and Rev. James W. Workman, president of Henderson-Brown College, "Old Testament."



News of the Churches

A WORD TO THE MISSIONARY SOCIETIES.

On the call for \$1.00 per member some have sent their quotas. Shall we have yours next week? Surely you haven't forgotten us. You now have an opportunity to do the biggest thing of your life. Will you do it? You will. Others have and so will you.—W. M. Edwards, Newport, Ark.

MT. SEQUOYAH.

I wish the pastors of our larger churches would be just as thoughtful of their Western Methodist Assembly as were Dr. Hutchinson of St. Luke's, who sent me a check for \$150, and Brother Dawson of Fort Smith, who sent a check for \$140, and Brother Sherman of Fayetteville, who sent in \$106.75.

These brethren tell me their people were glad to give to the Assembly. Have you given your people a chance?—Sam M. Yancey, Supt.

VALLEY SPRINGS TRAINING SCHOOL.

Appeal to the Batesville District.

Dear Brethren: Brother King, our presiding elder, has set April 7 as Valley Springs Day in our District. The Batesville District has for the past two years led in contributions to this worthy school, and we are starting here again, knowing that you will set the standard for the other Districts of the North Arkansas Conference.

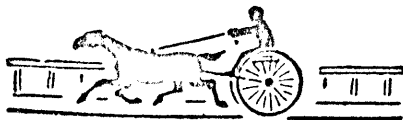
In considering this school, let us remember two things:

First, the work it is doing and the lives it is blessing.

Second, that it is here to stay, it is not an experiment, but has been tried and proved to be one of the great undertakings of our Church in giving to the poor boys and girls of the country a chance to get an even start in life.

Each pastor will receive a personal letter telling him of his quota to be raised. We believe in you because you have never failed us, and we are confidently expecting you to do the big thing again on the First Sunday in April. There is no other interest of our Church that should concern us more than our own Mountain School, where young men of the highest type are being trained for preachers and missionaries, and statesmen, and leaders of every kind needed to make ours a better country.

Take this to your people, and we will be satisfied with the results. The



The Very Best Time

to take Dr. Pierce's Golden Medical Discovery is now. This herbal alternative extract makes the blood redder—improves and repairs your system, rouses organs into healthy action and builds up needed flesh and strength. Read this:

Mrs. Geo. Geisen of 1133 N. Detroit St., Tulsa, Okla., said:—"I was in a general run-down state of health, my stomach was weak, my liver was torpid and my blood was in an impoverished state. The only medicine that gave me any help was Dr. Pierce's Golden Medical Discovery. It enriched my blood, corrected my liver and stomach trouble and was a great improvement to my general health."

Ask your nearest druggist for Dr. Pierce's Discovery, in tablets or liquid or send 10c for trial package of tablets to Dr. Pierce's Clinic, Buffalo, N. Y. Write for free confidential medical advice.

pastor is the key man in the local church, therefore we are coming to you, with the P. E. as our leader, and trusting you to lead in the movement for Valley Springs Day. Write us as soon as possible so that we may get you in the list that has done the big thing for the Valley Springs School. Send the offering to W. M. Edwards, Newport, or H. K. King, Batesville.

WASHINGTON AVENUE, NORTH LITTLE ROCK.

A very helpful and inspiring revival meeting closed at Washington Avenue Church Sunday evening, March 17. Rev. Boone L. Wilford of Conway, missionary evangelist of North Arkansas Conference, conducted the meeting, and preached twice a day for three weeks, besides holding some special services in the afternoons. The pastor and the church, and the community as well, express their appreciation of his very faithful services and the fine piece of work he did for us.

The survey taken at the beginning of the meeting disclosed a fact which is, probably, more or less true of all communities, and that is, that many are living in close proximity to the church and have been living there for some time who have not had their membership transferred from the church back at the old home. Some of these brought in their membership during the meeting and others are considering the matter very seriously.

There were 12 accessions to the membership of the church during these services, seven on profession of faith and five by letter. But I do not think we can measure the success of the meeting by the number of accessions nor gauge the reach of its influence by the same standard. Our interest has been awakened and our consciences aroused by the fearless and uncompromising messages that Brother Wilford brought. We feel that the influence will go on and bring in fruit throughout the coming days.

I know I am speaking the sentiments of all the church when I say that we can heartily commend the earnest, sincere evangelistic work he did in our midst. May God be with him as he goes to his work in the revival at Atkins.—George A. Freeman, P. C.

ANOTHER PERIOD OF MISSION STUDY.

On account of the general spread of the "flu" and the unusual amount of cold weather it was impossible in many charges to have Schools of Missions. A large number of preachers have stated that they would like to have the opportunity later in the year to conduct a School of Missions that would reach a larger number of their membership. For these reasons it occurred to me that it would be a profitable thing to select a certain period during the early fall and designate it as a special period for missionary cultivation. With a number of the brethren it was felt that September 15-29 would be a good time for this study. Everybody will be home from their summer vacations and almost all the public schools will have opened. It will be a good period for rallying for the closing part of the Conference year. This suggestion met with the approval of our Bishop and all the Presiding Elders who were present at our recent training school in Little Rock.

I am making the suggestion that the School of Missions held at this time meet at least six times with fifty-minute sessions. Also that each mem-

ber of the class secure a textbook and turn in at least one written assignment. This plan will meet the requirements for a certificate in the Local Church Department under the Enlarged Plan of Missionary Education under the Board of Missions. This certificate has no connection with the Sunday School certificate. In order to be definite, I am making the following suggestions:

(1) Where it was not possible to have a good School of Missions in the study of The Methodist Evangel, I would suggest that this book be used in the school to be held in September. This is course No. 37 and is called "International Evangelism."

(2) Where a successful school was held by studying the above text, I would suggest that Doctor Clark's book, "Healing Ourselves" be used. This is course No. 44 and is a fine discussion of Methodist work in America.

(3) To those who do not care to use either of the two texts mentioned above, I am suggesting that course No. 45 be given. The textbook is the 1928 Yearbook of the Board of Missions and can be had for 25c.

(4) That wherever a Cokesbury School can be had, I most heartily suggest that the new course on missions be given. The text is Dr. Cook's book, "Methodism and World Service." Of course where a Cokesbury course is had, the requirements must be met for the certificate. If you desire the Cokesbury Course on Missions, consult with Brother Sanford or Brother Baugh.

I hope to present this plan and these suggestions at all the District Conferences.—J. F. Simmons, Sec. Treas.

MONTICELLO DISTRICT GROUP MEETINGS AND ARKANSAS METHODIST CAMPAIGN.

Rev. J. C. Glenn, presiding elder of the Monticello District, as usual is pushing the work of the church. Under his leadership all the pastors of the District and the churches themselves have caught the spirit of a quick step. A thorough District campaign had been planned and well advertised, and was a success throughout the whole District. The Commissioner met the presiding elder Sunday morning, March 17, at Dumas and a great service was held. A balance of \$79.00 on the Mission Special was collected, paying Dumas out in full, and a 100 per cent subscription list for the Arkansas Methodist was assured.

In the afternoon the first group meeting was held at Arkansas City, and there were seventy-eight present. Mr. Noel Martin of Warren, District lay leader, presided. Speeches were made by Messrs. Noel Martin, H. A. Daugherty, and G. W. Pardee, also by Rev. J. C. Glenn and Rev. J. J. Galloway. Enthusiasm ran high and the promise is for 100 per cent on church benevolences and for the Arkansas Methodist.

On Sunday night Mr. Pardee spoke at Lake Village, J. C. Glenn at Arkansas City, and the writer at McGehee. Monday was put in canvassing for the Arkansas Methodist.

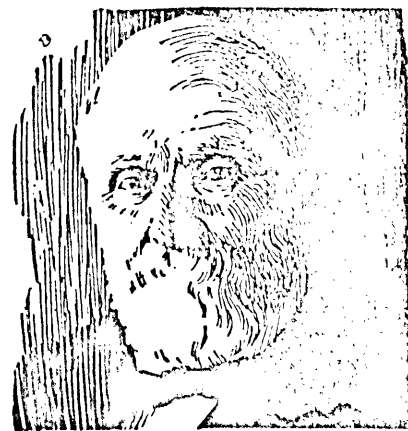
Monday night at Dermott the second group meeting was held with H. A. Daugherty as chairman. The attendance was good and the interest in keeping with the program and the example of the Arkansas City meeting. A round-table was conducted after the speeches by Messrs. Daugherty, Pardee, Glenn, Galloway, and others.

Tuesday at 10 a. m. a third group meeting was held at Montrose with Prof. B. F. Allbright, group lay lead-

er, in charge. After a most spirited meeting with speeches from the group as before, and Prof. Allbright and others, a splendid banquet was spread in the Sunday School room of the church by the ladies. About thirty plates were served. Montrose did her part well and enthusiastically. On Tuesday night, in the beautiful Methodist church at Eudora, a banquet was served by the ladies of the church in honor of the traveling group. After the banquet the second Quarterly Conference was conducted by the presiding elder and a number of speeches were made. Rev. J. M. Cannon is in favor and is doing fine work at Eudora. I am glad to say also that the pastors, J. A. Coleman at Arkansas City, W. W. Nelson at Dermott, M. W. Miller at Dumas, and L. E. Wilson at Montrose, are all working hard and are making much progress.

Group number three met again at 10 a. m. Wednesday with Mr. Albert Borchardt as master of ceremonies. The meeting was true to precedent with the exception of the attendance, which was rather small. The ladies of the Montrose church served a splendid luncheon at noon. Rev. J. C. Glenn and Brother Pardee returned to Tillar for the evening service and Rev. J. J. Galloway spoke at Fountain Hill. The people turned out well and the speaker was delighted to address such an audience and to be in the good home of Rev. J. N. Simpson, who has a delightful family.

The fourth and last group meeting was held at Warren Thursday morning at 10 o'clock, under the direction of Prof. Brown, assisted by the District lay leader, Mr. Noel Martin. This meeting was well attended and several of the local men, in addition to the traveling group, made speeches. The ladies of the church served a very delectable luncheon which was



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

indeed enjoyed by the crowd. The presiding elder and his co-workers were delighted with the result of these meetings and all were enthusiastic in putting over a 100 per cent program on the Monticello District. The Arkansas Methodist is practically assured of a 100 per cent list. At this writing the following places are 100 per cent: Arkansas City, Watson, Crossett, Dumas, Eudora, Hamburg, and Lake Village. We are expecting within the next two weeks for all to be in full.

For special favors the writer was placed under obligations to M. W. Miller of Dumas, H. L. Shannon of McGehee, O. L. Cole of McGehee, J. E. Crouch also of McGehee, R. C. Bowden of Eudora, J. N. Simpson of Fountain Hill, F. P. Doak of Lake Village, W. S. Peel of Lake Village, and others. Throughout the entire trip he was obligated to the presiding elder, J. C. Glenn.

As you read this article the Commissioner will be in a third District campaign with Rev. H. L. Wade of the Fort Smith District. We have a group meeting on Friday, March 29, at Fort Smith, and on Monday, 31st, at Clarksville.—J. J. Galloway, Commissioner.

HAYNES-LEXA.

Owing to the bad weather and sickness which has so hindered our work all over this land, we have been somewhat slow in getting to our work. Twenty copies of the "Methodist Evangel" have been sold. We had an all day's discussion of the book at Lexa on Thursday. We had a fine class of ten and the discussion was

FROST-PROOF CABBAGE AND BERMUDA ONION PLANTS

Open field grown, well rooted, strong. Treated seeds. Cabbage each bunch fifty, mossed, labeled with variety name. Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early Dutch, Late Dutch, postpaid: 200, 75c; 300, \$1.00; 500, \$1.25; 1,000, \$2.00; 2,500, \$4.50. Express collect: 2,500, \$2.50. Onions: Prizetaker, Crystal Wax and Yellow Bermuda, postpaid: 500, 75c; 1,000, \$1.25; 6,000, \$6.00. Express collect: 6,000, \$4.50. Full count, prompt shipment, safe arrival, satisfaction guaranteed.

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The Governments, both State and National, exempt from taxation bonds for benevolent purposes. This is in justice, and to encourage people to do a good deed.

A Little Rock Conference Annuity Bond is not subject to taxes of any kind. It is as safe as a Government Bond, will pay you a nice income while you live, and when you are dead the income will feed and clothe Superannuates for all time to come. I have forty-five of these bonds for sale. Write me for particulars.

JOHN H. GLASS

Commissioner of Superannuates

635 Donaghey Building
Little Rock, Ark.

interesting.

The Woman's Missionary Society is largely responsible for our success in having the study there, as they are in almost all the work we undertake. We expect to have some other helpful study classes at other places on the charge.

These good people continue to be good to their pastor and family. They have recently presented us with a \$70 milk cow.

The prospects promise a good year.—C. H. Harvison, P. C.

NORTH ARKANSAS CONFERENCE COLLECTIONS.

Plainview, Rev. Earl Cravens, pastor, W. W. Aldrich, now leads the Booneville District in per cent, and has paid in full for four month of the year. This is doing extra well.

I have been expecting to hear from Marshall, Searcy District, Rev. A. H. DuLaney, pastor. Brother DuLaney writes, in sending a check: "Of course we expect to pay in full by Conference, if not before." Last year Marshall was a "hundred percenter" under Brother DuLaney's leadership, making one of the largest gains in per cent in the Conference.

Elaine, Helena District, C. H. Bumpers, pastor, has been heard from again. This is Brother Bumpers' way of doing things. He starts early and keeps at it all through the year. Bellefonte-Alpena, Searcy District, Rev. Ray L. McLester, pastor, has already paid more than half its year's quota. This achievement puts it among the progressive charges of the Conference. Fine!

Crawfordsville, Helena District, Rev. J. R. Nelson, pastor, has made five remittances, and is in advance of any previous year for this date in the Conference year, as far back as my records go.

Rev. J. W. Moore, of East Side Station, Paragould, sends in another fine check, and intends "to keep the ball a rolling" until the game is 100 per cent won.

Sunday is Easter, the finest time of all the year for a Great Conference Collection offering. I understand a number of the brethren are planning for thus celebrating Resurrection Day.—George McGlumphy, Treas.

CANADIAN, OKLA.

For the first time in my life I stand on the soil of Oklahoma. I am in the McAlester District under the leadership of Rev. R. B. Moreland—a fine preacher and best of all a good man. I arrived in McAlester March 10, and was met and warmly received by my P. E., who motored me to his home where I spent a most delightful day and night.

Sunday morning Brother Moreland motored me to my new charge, Canadian, where he preached and the following Tuesday night held Quarterly Conference at which time the Rev. C. N. Blackford was checked out and I checked in. I preached Sunday night and the following Sunday preached at Crowder, six miles distant. The people are exceedingly appreciative, complimentary and unusually cordial.

I find the old-time type of religion and Methodism in these parts. Those who are religious are very religious and take life and religion very seriously.

We grow cotton, corn, hogs, potatoes, cattle, hay, and children in this territory. A ridge of mountains surrounds the towns, and if a dark cloud shoots over the west mountain, this brother will beat a hasty retreat to a storm cellar..

This is a great field, new, strange, unusual, needy and worthy. I shall endeavor to deliver the goods and hope to bring home the bacon. My address is Canadian, Okla., where the West begins. The woods are full of Arkansas people out here. Arkansas is on the air; Arkansas everywhere.—R. M. Holland, P. C.

QUOTAS FOR CONFERENCE ON RELIGION AND EDUCATION.

The Conference on Religion and Education, which will be held at Lake Junaluska, N. C., July 17-21, 1929, will be limited to 3,000 delegates.

The quotas for the North Arkansas and Little Rock Conferences are as follows:

	N. Ark.	L. Rock
Conf.	Conf.	
Presiding Elders	9	7
Pastors	27	21
Representatives W. M. S.	9	7
Laymen	18	14
S. S. Supts.	18	14
Epworth Leaguers	18	14
Representatives Conference Board of Education	2	2
Representatives Conference S. S. Board	2	2
Representatives Conference Epworth League Board	2	2
Representatives Adult S. S. Classes	9	10
Sunday School Officers and Teachers	9	7

Dr. J. H. Reynolds, Conway, is Director of Promotion and Publicity, for North Arkansas Conference, and Rev. O. L. Walker, Crossett, is Director of Promotion and Publicity for Little Rock Conference.

Those desiring a place in the Conference or any information concerning the same should apply to the Conference Director.

HENDRIX COLLEGE NOTES.

Among the students graduated at Hendrix College last June, 14 were sons or daughters of alumni and former students. When the new session was opened in September, the college received 16 new students representing the second Hendrix generation. They are: Frances Brummett, Randolph Cannon, Thomas Cannon, Eula Jean Cherry, Maynard Hartley, Eugene Hunt, Paul Hutchinson, Guy Jones, Elizabeth McHenry, Lucille Menard, Mildred Mosley, Donald Nelson, Evelyn Parks, Arlo Smith, Charles Steel, James T. Wynne.

This year's roster shows nearly 50 students whose parents, one or both, formerly attended Hendrix. One alumnus, Rev. R. H. Cannon, '09, has the distinction of being represented by three sons. The following are also represented in the student body: Rev. H. H. Hunt of Quitman, Mr. and Mrs. G. S. McHenry of Conway; L. K. Menard of DeWitt, A. W. Bird of Crossett, Dr. O. G. Blackwell of Pine Bluff, G. W. Botts of DeWitt, W. S. Cazort of El Dorado, J. A. Cherry of Altus, W. D. Cole of Conway, Rev. G. G. Davidson of Conway, O. L. Dunaway of Conway, J. D. Dunaway of Conway, Rev. E. W. Faulkner of Paris, O. A. Fincher of Waldo, Dr. T. W. Hardison of Morrilton, M. L. Hartley (deceased), W. E. Hogan of Nashville, Tenn.; Dr. Forney Hutchinson of Oklahoma City, C. C. Jones (deceased), Rev. C. W. Lester of Morrilton, J. A. Livingston of Russellville, J. I. McClurkin of Prescott, Mrs. Maud Greenlee Mosley of Conway, Rev. C. H. Nelson (deceased), C. L. O'Daniel of Gravette, Dr. W. P. Parks of Hot Springs, J. H. Pence of Conway, J. B. Reed of Lonoke, E. S. Todman (deceased), A. I. Smith of

Conway, Will Steel of Texarkana, Dr. E. R. Steel of Pine Bluff, H. T. Whiddon of Conway, S. J. T. Wynne of Dermott.

Seven members of the present Senior Class are sons or daughters of alumni. They are: W. S. Cazort Jr. of Conway, Nelle East Cole of Conway, Walter W. Hogan of Nashville, Tenn., Owen T. Hunt of Quitman, W. D. McClurkin of Prescott, Ellen Menard of DeWitt, Junius O'Daniel of Gravette.

This interesting study of the second Hendrix generation was made by G. A. Simmons, the registrar. He also examined the rosters of the House and Senate of the recently adjourned Legislature to find out the number of Hendrix men there. Lee Cazort, Ex-'04, as lieutenant governor was president of the Senate, and Duval L. Purkins, '14, was Senator from the district composed of Union and Bradley counties. In the House of Representatives, the Hendrix men were Burnis H. Thomas, '19, Clark County; James L. Shaver Jr., Ex-'18, Cross County; John J. Hughes, Ex-'02, Lee County; Irving C. Neale, Ex-'13, Sebastian County, and Jesse J. Craig, Ex-'02, Union County.

The Young Women's Christian Association installed its new officers the evening of March 20. Miss Mary Lee Little of Conway is the new president to succeed Miss Mary Milum of Harrison. Members of the new cabinet are: Martha Jackman, vice president; Johnnie Wallace, secretary; Dell Dodson, treasurer; Lucibel Workman, social committee chairman; Helen Latimer, program; Lucille Esmon, publicity; Etta Neal Mayhan, music; Margaret Jones, social service; Corinne Key, chapel programs; Lula Garland, world friendship.

At the chapel service March 21, the student body heard an able and interesting address by Dr. W. A. Shelton, professor of Old Testament and Semitic Languages at Emory University, Atlanta, and an eminent authority on archeology. Dr. Shelton's subject was "Yesterday, Today and Tomorrow." The student body used the Axley gymnasium for a full assembly to hear his address.

The spring vacation was opened March 27 at the college and will be continued through April 2.—Reporter.

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THE GLEANER'S BANK

An Effective Way to Raise Superannate Endowment Money

My Dear Brethren;

The Board of Finance now has a limited supply of "The Gleaner's Bank" for distribution without cost. They are small tin banks and are already packed for mailing, fifty in a carton. I will send the number requested to any pastor desiring them.

I do not know a more effective way to raise Superannate Endowment money in difficult places, than by a faithful and businesslike use of these little banks. A group of pastors tried them last year with great success, writes Dr. Todd.

If you are "in the dumps" concerning what your Charges can do on their quotas this year, give these banks a thorough trial.

Your supply can be shipped immediately if you will let me have your order not later than April 2. Remember, brethren, we have a limited supply for the whole church and large demands will be made in the next few days. So do not delay this important matter. They are yours for the asking, without cost, postage prepaid.

Use the order blank below.

Yours most cordially,

J. C. Glenn,

Conference Director.

Monticello, Arkansas.

Dear Brother Glenn:

Please send me _____ cartons of "The Gleaner's Banks." (Remember that there are 50 in a carton.)

Pastor _____

P. O. Address _____

Date _____

(Be sure and insert date of your order. They will be filled in order of date of request, as long as the supply lasts.)

BRYANT CIRCUIT

We believe that the loyal, co-operative response of the splendid folks of this charge deserves mention. Pastors always find a faithful few at every church who stand by him and back him up, while many others perhaps not quite so faithful do show some faith by what they do for the promotion of His kingdom.

Here are some of the things our good Lord and His good people have made possible thus far on this charge. While what we are about to mention may seem very small to others who do big things, it means something for this charge

where all our folks are comparatively poor, hard-working people. First, we were made to feel at home upon our arrival here a week after conference by the fine Christian hospitality of some of our good Bryant neighbors. Second, the Bryant and Salem folks gave us a good substantial, old time Methodist pounding just before Christmas. Third, the good women of Bryant, Salem, and the New Hope churches installed a new gas cooking range, new rockers, in the parsonage, and made some much-needed repairs, and are planning to do more. Fourth, nearly all of an old bill for lumber for the parsonage has been paid. Fifth, we went over the top with our Christmas offering for the Orphanage and our quota for the "Love Offering" for Missions. Sixth, the Salem church, under the leadership of our energetic Sunday School Superintendent, Brother Noah Couch, built four Sunday School rooms in the rear of their church. Seventh, one of the best Cokesbury Training Schools was held at the Mt. Carmel church. Brother Baugh taught this school. To say that he taught it is enough to all who know him and the excellent work he is doing. Fourteen took credits. Eighth, the pastor preached five revival sermons at the last mentioned church last week, and received six into the church, all adults, four of them heads of families; four were received by baptism, one by vows, and one by letter, making sixteen additions to this church since conference and a total of thirty-one to the charge.

This week we are attending the BIG Training School at Little Rock, and enjoying the fine Christian hospitality of that jolliest and best natured preacher in this conference. All who know him know I mean Birdwell, and his extra good helpmate. Really and sincerely, you and our good Methodist have my very best wishes, and nothing would please me more than to send in a 100 per cent list of subscribers.

Mrs. Sparks, our eldest daughter, Lois, and Professor and Mrs. Lyon are also attending the Little Rock Training School from here. Three of our Sunday Schools are sending in their fourth Sunday offerings. One of our Sunday Schools is using Cook's literature. We found it thus and are doing all we can to correct it, and cannot understand why one or two of our official members, who are otherwise loyal, take the stand they do on this very important matter—L. R. Sparks, P. C.

LAKE VILLAGE.

We have just closed a successful revival, led by Reverend C. Norman Guice, of Conway. He began Sunday, February 3, after the evening service. We began the revival in the Methodist Church but the first day of the meeting our church was crowded. Our good Presbyterian friends, seeing us crowded, offered us the use of their house for the remainder of the meeting. We accepted their gracious offer and moved to the Presbyterian church. It seats about twice as many as the Methodist church. We put 80 additional chairs in this church. All the floor space was occupied. This church was too small to accommodate the crowd. The congregation and interest grew from the first to the last service. All through the meeting we had much wind, sleet, and rain, but it did not keep the people away from the services day or night. We had good congregations at the 10:00 a. m. services rain or shine. The members of all the other churches co-operated with us beautifully in the meeting in

every way. If you had not known, you would have thought it was a union meeting. We were all one during the meeting and all the other churches called off their services. There was not a dull service. The preaching of Brother Guice was practical, logical, convincing, strong, forceful, and well presented. This preaching was just the kind that Lake Village or any other town or city needed. It was of the kind that will do good after the evangelist is gone. He is the best evangelist that I have ever had in a meeting. His way of conducting a meeting was as acceptable as his preaching. His fifteen-minute sermons in the afternoon in the various places of business on Main Street were fine and well received. Large crowds of men came to these afternoon prayer meetings in charge of the ladies. These were well attended and did much good.

Brother Fred McCleskey led the song service and Mrs. Fred McCleskey presided at the piano. She also conducted a service for the young people at 6:45 p. m. each day. These were well attended and were very helpful to the young of Lake Village. Everyone liked Brother McCleskey and his good wife and were pleased with the fine work they did.

The Methodist church received some twenty new members with others to follow. The other churches of the city received quite a few as the result of the meeting. The whole town and community was full of the revival spirit at the close of the meeting. We are led to believe that a new day is beginning to dawn in our little city and surrounding country. We want to follow up the good work done. We hope the meeting opened the way for a new church in Lake Village. All of us need new, modern churches. If one builds, all will build. Who will build first?—F. P. Doak, P. C.

POOR GET TREATMENT FREE.

It is interesting to know that in the busy and wholly commercial world of today, the medical profession is inclined to be charitable when the poor lay their ills at its door. Now one doctor comes forward with the offer to treat the poor without charge. Dr. J. E. Cannaday, Sedalia, Missouri, who is prominent in the affairs of the Anti-Saloon League of the State of Missouri, has repeatedly stated that his services as an Eczema specialist are at the disposal of the poor without cost. The one condition on which this service is given is that recipients establish the fact that they are unable to pay by presenting the reference of the pastor of their church or the postmaster of their town. Dr. Cannaday, as a specialist in his practice, values his average services at \$20. The identical care and attention are given to everyone, payers and non-payers alike. There is no partiality shown, either in the matter of creed or color, and those living in remote places in the United States can likewise benefit for even the postage on treatments sent through the mail is paid by Dr. Cannaday.

Dr. Cannaday is an idealist who believes that the practice of medicine should be considered in the light of a service to humanity rather than restricted to those who can, in the popular term of the day, "afford to be sick." Dr. Cannaday welcomes letters addressed to him at 316 Ohio Avenue, Sedalia, Missouri, from those who care to avail themselves of this service, gratis, which services, of course, are limited to Eczema, Salt Rheum and similar skin affections in which Dr. Cannaday specializes.

MISSIONARY OFFERINGS TO MARCH 23,

Little Rock Conference.	
Arkadelphia District:	
First Church, Hot Springs, W. C. Watson	\$258.10
Monticello District:	
Portland-Parkdale, George E. Williams	\$ 39.50
Dumas, M. W. Miller	92.00
Monticello, Rex B. Wilkes	426.25
Prescott District:	
Emmett, M. E. Scott	\$ 7.00
Blevins, J. A. Sage	75.00
Texarkana District:	
Mena, J. A. Parker	\$ 61.00
Ashdown Ct., M. T. Rose	14.80
Pine Bluff District:	
Pine Bluff Ct., L. T. Rogers	\$ 27.00
First Church, Pine Bluff, W. C. House	737.00

North Arkansas Conference.	
Batesville District:	
Mountain Home, L. B. Davis	\$ 10.00
Pleasant Plains Ct., W. T. Griffith	16.55
Booneville District:	
Gravelly-Bluffton, J. C. Cofer	\$ 30.00
Rover, Bates Sturdy	10.00
Conway District:	
Cabot-Austin, W. J. Clark	\$180.85
Greenbrier, W. B. Eddington	9.25
Helena District:	
Harrisburg, J. L. Shelby	\$ 75.00
Elaine, C. H. Bumpers	36.30
Paragould District:	
Smithville-Ravenden Springs, A. W. Harris	\$ 4.50
Piggott, J. F. Glover	31.25
Paragould Ct., G. C. Taylor	20.00
Fayetteville District:	
Elm Springs, O. M. Campbell	\$ 17.00
Eureka Springs, Norris Greer	26.25
Viney Grove, J. A. Zinn	6.00
Prairie Grove, Edward Forrest	53.00
Siloam Springs, Guy Murphy	89.30
Searcy District:	
Augusta, W. W. Albright	\$ 38.50
First Church, Searcy, W. V. Womack	295.00
Cotton Plant, F. A. Lark	4.50

Standing by Districts.	
Little Rock Conference.	
Arkadelphia, J. W. Mann	\$ 509.60
Camden, J. J. Stowe	670.35
Little Rock, James Thomas	6,236.99
Monticello, J. C. Glenn	3,366.10
Pine Bluff, E. R. Steel	1,415.50
Prescott, J. A. Henderson	1,877.10
Texarkana, J. L. Hoover	226.41

Total	\$14,302.05
North Arkansas Conference.	
Batesville, H. K. King	\$ 391.55
Booneville, F. E. Dodson	509.00
Conway, J. M. Hughey	490.99
Fayetteville, F. M. Tolleson	191.55
Fort Smith, H. L. Wade	228.00
Helena, F. R. Hamilton	1,123.37
Jonesboro, J. A. Anderson	272.20
Paragould, E. T. Wayland	527.06
Searcy, W. P. Whaley	365.00

Total	\$4,098.72
Total from both Conferences	\$18,400.77

PROGRESSIVE CHARGES.
I wish to call special attention to the charges listed below. These pastors have worked hard and deserve much credit for the reports they are making. In behalf of our many missionaries I give them the right hand of missionary fellowship. The list now includes 59 pastors.

Charge and Pastor.	1928.	1929.
Portland-Parkdale, George Williams	\$ 63.00	\$205.00
Emmett, M. E. Scott	120.00	142.00
Pine Bluff Circuit, L. T. Rogers	100.00	102.00
Branch, J. R. Ashmore		10.00
Gravelly-Bluffton, J. C. Cofer	26.83	30.00
Rover, Bates Sturdy	2.47	10.00
Cabot-Austin, W. J. Clark	110.00	180.85
Elm Springs Circuit, O. M. Campbell	10.75	17.00
Viney Grove Circuit, J. A. Zinn		6.00
First Church, Searcy, W. V. Womack	250.00	295.00
Dumas, M. W. Miller	62.50	250.00
Monticello, Rex B. Wilkes	150.00	450.00

NEWS FROM THE BRETHREN.

Bates Sturdy, Rover.—Among the progressive pastors will be found the name of Brother Sturdy. Although his quota was not large, yet he has secured the full amount and states that more will follow.

Wesley Clark, Cabot.—In sending \$180.85 Brother Clark writes: "There was a good spirit, and this is \$30.00 more than our quota."

W. V. Womack, Searcy.—This missionary pastor has placed his charge in the progressive list. Brother Womack can always be depended on in looking after the whole program of the Church. We feel sure that First Church, Searcy, will contribute more than \$300 to the missionary offering before the end of the year.

An Urgent Call.
On account of the cold weather and much sickness many pastors have felt it necessary to delay putting on the missionary offering. As these conditions no longer prevail, it is very desirable that the missionary offering be taken at the earliest possible date and promptly remitted. I make this very urgent call in behalf, not only of the missionary work, but also in behalf of the other interests of the Church. Delay now means confusion and defeat. I am expecting a large number of offerings following Easter Sunday.—J. F. Simmons, Sec.-Treas.

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Stop Infection

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Fever
Dengue

SOUTHERN PLEASURE RESORTS HELP BUILD SOUTHERN INDUSTRIES.

By bringing Northern capitalists South for their vacations, Southern pleasure resorts are working constantly in behalf of the South's industrial development. In the March number of Holland's, The Magazine of the South, Arthur Coleman writes: "From Point Isabel to Virginia Beach there is growing up a necklace of play towns, of rest and resort cities, surpassing the hitherto-famed French Riviera in climate, in healthfulness, in excellence of beaches, in attractiveness, and in simple cleanliness. It is the Southern Riviera. Along it are a dozen of the world's finest beaches—Galveston, Folly, Daytona, Wrightsville, Virginia, Palm Beach, and others too numerous to mention. For there is an almost unbroken chain of beaches from Norfolk to Miami. The clean, hard-packed beaches of the Gulf Coast are coming in for development as never before. Millions of dollars are being spent by municipalities to create water fronts of undeniable beauty and charm.

"Contrary to most phases of development, no one instance of such growth is outstanding, either in point of esthetic value or commercial importance. For this growth of Southern resorts is more concerted, more general, than is any other growth in the United States. In the same article Mr. Coleman says, 'The man of the South has no need to go elsewhere for his relaxation, for quiet and solitude. For in no other group of states, in no other section of the nation, can such a variety of climate and topography be found. The New South is coming to appreciate this fact. It is coming to a realization of the vastness of its natural playground resources. More and more are the people demanding that great tracts of forest and mountain land be set aside, protected, reserved for their children and their children's children as giant playgrounds of the future

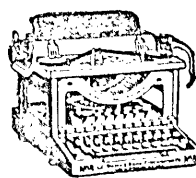
"Largest of these is the proposed Great Smoky Mountains National Park, embracing an initial area of 428,000 acres, and ultimately designed to cover over 700,000 acres. For the purpose of purchasing this initial acreage, the states of North Carolina and Tennessee, along whose border these mountains lie, have secured by



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DR. CANADAY, 190 Park Square, Sedalia, Mo.

private subscription and bond issues the sum of \$5,000,000. This fund has been matched by \$5,000,000 from the Rockefeller Foundation. Of a different nature is the proposed Ouachita National Park, in Southwestern Arkansas. Here the purchase of land is unnecessary, for it is asked that the government designate 160,000 acres of the present Ouachita National Forest as a park. And it is not unlikely that this quite just request will be granted. Friendly mountains, all of these. Unforbidding, blanketed in forests that welcome and shelter the wanderer. They lure by congeniality, by color and natural life."

REPORT OF PRISON MISSIONS HOSPITAL OF LITTLE ROCK AND NORTH ARKANSAS CONFERENCES.

Your superintendent submits the following report for the year:

We have made 122 towns, 135 visits to prisons, hospitals and poor houses; attended 12 Conferences where we have spoken briefly about our work; attended 11 funerals; are distributing 6,000 Scriptures, 1,222 periodicals, 600 song books and 800 tracts, and traveled 14,425 miles. We have held religious services where we could in the different institutions to which we have gone. Some 60 persons have made a profession of faith, many others have shown a special interest. Bishop Boaz was kind enough to give one Sunday to the work. He went with me to the Tucker Farm and preached in the afternoon. Twenty-one men professed religion and sixteen gave their names for church membership. Literally hundreds can be saved if we will carry them the Gospel and give them a chance. That is what Jesus would do. Our field is large and the people needy.

Our work has an educational side, which is very necessary when we consider the high per cent of illiteracy among criminals. We have the nucleus of libraries at several of the institutions. We want to add more volumes to these and establish still others. We want to organize groups for Bible study in more of these institutions and help a greater per cent of the men and boys back to useful citizenship when they come back home. The task overwhelms me. No preacher has a larger group of people to whom to minister, and there is no more needy home mission field and no Church has a better opportunity to do this Christ-like service than ours. I am still hoping we will do it.

We are grateful for the co-operation of our friends and institutions that have helped us; the two boards; the friends who have given financial aid; the American Bible Society for Scriptures; our own publishing house for 500 song books; the Moody Press for a supply of books, Scriptures and tracts; numerous friends for books and papers which we are using in our work.

This immense amount of work was made possible by the splendid courtesy of the railroad systems operating in our state, in granting transportation over their roads, for which we are very grateful.

Our distribution of Scriptures in all departments reached approximately 40,000 volumes, and of these 10,108 volumes were donated by the American Bible Society. We want to make our distribution 100,000 volumes in the year of 1929.

We have supplied our pastors in the county seat towns three times this year with Scriptures and tracts for use in their local institutions, in-

cluding supplies for Christmas. In this way we have co-operated with local pastors and Christian workers.

This report embraces the work of Rev. J. F. Taylor and your superintendent. Much more has been done in co-operation with our mission which has not been reported to us.

We have hopes for greater results another year.—D. H. Colquette, Superintendent.

HOW TO PRODUCE TITHERS.

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by the Layman Company. Its subtitle is "Guidance on the Road to Financial Freedom and Self Respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Sunday Schools, Young People's Societies, Woman's Societies or other groups in the church. This leaflet will be sent without charge direct from the Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion. When you order, mention the *Arkansas Methodist*.

"HUNGERING FOR HELL."

"I hungered for hell. I pushed into the midst of it, the East Side of London. For days I stood in the sootiest streets, drinking it in and loving it all; yes, I loved it, because I loved the souls that made up the muddy stream. I went home one night to my wife and said to her, 'My darling, I have given myself, I have given you and I have given our children to the service of these souls.' She understood, and together we knelt and prayed. That was the first meeting of the Salvation Army."

These burning words of General William Booth marked a new epoch in the saving of lost men and women and started a movement that has gone literally around the world with a passion of redemption. But the hunger for the souls of men is no peculiar possession of the Salvation Army; it is the passion and program of every redeemed son of God. Jesus gave Himself with utter and uncalculating enthusiasm to this same glorious task. He went down where sin lurked. He broke conventionalities to save souls. He overleaped religious rites and laws to reach the heart of a stained woman. He ate with publicans and sinners. He broke His heart as a libation for the sins of the world and the sinless lamb of God died on the cross for the sin of a world that crucified and rejected Him.

No virtue is safe that is not enthusiastic. When the fact of grace that saved our own souls from sin does not literally drive us out to tell others the wondrous story of love, there must be something wrong with our own experience. The church today needs a new baptism of this enthusiasm for witnessing, a passion hot from its own flaming heart that this generation shall know our Christ and His redeeming love. William Booth was not afraid to try out his gospel on the uttermost down-and-out in the slums of London. But hell is not there only. Hell is often today to be found in our most elegant homes, in our circles of so-called modern culture, in the paganized atmosphere of many a college campus, in the places where men do big business and drive hard bargains. Hell! Wherever hearts are hungry for God, wherever men and women are living for self and pleasure, wherever men traffic

in the bodies of immortal beings—there is Hell.

If we walk in His footsteps we shall "hunger for hell," because we hunger to save the souls of men and women who walk its streets. Redemption cost God His only Son and Jesus the Cross of Calvary. How much less will it cost us? Dare we face that cost? It is the way of the cross that is the path to power.—Selected.

NEGRO SPIRITUALS.

The negro spirituals, long thought of as suited only to members of the race which created them, are beginning to be recognized as having religious and musical values for everybody. In the new Cokesbury Hymnal, recently brought out by the Publishing House of our Church, several of the finest of the spirituals are included. From the hundreds of melodies handed down from preemancipation days, the editor of the hymnal wisely selected the following favorites: "Study War No More," "I Know the Lord Laid His Hands on Me," "Lord I Want to be a Christian," "Standing in the Need of Prayer," "Swing Low Sweet Chariot," and "Were You There." It is thought that this is the first time any of these songs have appeared in a hymnal prepared for the use of white congregations.

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DISTRICT RALLIES FOR SUPER-ANNUATE ENDOWMENT

We are about to launch our 1929 "Clean Up Campaign to Raise the Charges' Balances on Superannuate Endowment Quotas" in the Little Rock Conference. This is one of the most vital, important and sacred campaigns that our loyal membership and faithful pastors are privileged to have a part in this year. It presents a "Golden Opportunity" to every Methodist in our great Conference to remember our "Used-Up Heroes and Heroines" whose labors and prayers made possible the progress of Methodism in this section of God's Moral Vineyard.

Definite and effective plans have been formulated for a successful "Special Effort" campaign in every charge and District this year. Special District rallies will be held in every District. In order that every pastor and each member of the Superannuate Endowment Committee may do the work effectively and in the most practical manner, your Conference Director will outline a workable

plan and present it at these District meetings.

District Rallies, places and dates: Arkadelphia District, at Malvern, Monday, 10:00 a. m., April 1; Prescott District, at Prescott, Tuesday, 10:00 a. m., April 2; Texarkana District, at Texarkana, (First Church), Wednesday, 10:00 a. m., April 3; Camden District, at Camden, Thursday, 2 p. m., April 4; Pine Bluff District, at Pine Bluff, Friday, 10 a. m., April 5; Little Rock District, at Little Rock, (First Church), Monday, 10:00 a. m., April 15; Monticello District, at Dumas, Tuesday, 7:30 p. m., April 16.

Who are expected to attend Rallies, and where? Every pastor and all members of the several Superannuate Endowment Committees will be expected to attend these District Rallies. Attend the Rally in your own District. Luncheon will be served at the noon hour where the meeting is called for 10:00 a. m.

Special Inspirational Speakers

We have two outstanding men of our Conference to deliver brief inspirational addresses. They will bring helpful, instructive, and inspiring messages on this sacred cause.

Brethren, we are going to expect you. Please attend. Do not fail our "Worn-out Heroes of the Cross!" Out of respect for, appreciation of, and interest in these "Men and Women of God" attend the great Rally in your own District.

Yours for a great harvest,
J. C. Glenn, Conference Director.

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CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

SUNDAY SCHOOL

Lesson for March 31

THE FUTURE LIFE

LESSON TEXT—Luke 24:1-12; John 14:1-6.

GOLDEN TEXT—Be thou faithful unto death and I will give thee a crown of life.

PRIMARY TOPIC—The Glad Resurrection Day.

JUNIOR TOPIC—The Glad Resurrection Day.

INTERMEDIATE AND SENIOR TOPIC—Living Here and Hereafter.

YOUNG PEOPLE AND ADULT TOPIC—Our Ground of Hope for the Future.

I. The Resurrection of Jesus Christ (Luke 24:1-12).

The supreme test of Christianity is the resurrection of Jesus Christ from the dead. It matters little what Jesus said and did while alive if His body remained in the grave. If He did not come forth in triumph from the tomb, then all His claims are false.

1. The empty sepulcher (vv. 1-3).

(1) The coming of the women (v. 1).

As an expression of affectionate regard for the Master, they came with spices for His body. If they had believed His words, they would have known that His body could not be found in the sepulcher.

(2) What they found (vv. 2, 3). When they came to the sepulcher they found the stone had been rolled away, but they found not the body of Jesus. For them to have found His body in the sepulcher would have been the world's greatest tragedy. The empty tomb spoke most eloquently of the deity and power of the Son of God (Rom. 1:6).

2. The message of the men in shining garments (vv. 4-8).

(1) "Why seek ye the living among the dead?" (v. 5).

This question, uttered by the angels, has been reverberating through the centuries.

(2) "He is not here, but is risen." Jesus had told them that the Lord must be betrayed and crucified and that on the third day He would rise again. Had they given heed to His words they would have been relieved of their perplexities.

3. The women witnessing to the eleven (vv. 9-11).

Their thrilling testimony concerning the empty tomb and the words of the angels appeared to the apostles as idle tales and they refused to believe.

4. Peter investigating (v. 12).

While the testimony of the women seemed as idle tales, Peter was not of the temperament to dismiss the matter from his mind, therefore he ran unto the sepulcher. Upon investigation he found the linen clothes lying in such a way as to prove the reality of the resurrection.

II. Jesus Preparing a Place in Heaven for His Own (John 14:1-3)

These last words of Jesus were words of comfort. The hopes of the disciples were utterly shattered when Jesus told them about the cross. He consoled them by pointing to the reunion in the heavenly Father's house.

1. He asked them to trust in Him, even as God (v. 1).

Faith in the God-man, Christ Jesus, will steady the heart, no matter how intense the grief, or how great the sorrow.

2. He informed them that He was going to the Father's House in heaven to prepare a home for them (v. 2).

He assured them that there was abundant room there for all. He said, there were many "abiding places." Heaven is an eternal dwelling place for God's children.

3. He assured them that He would come again and escort them to heaven (v. 3.)

Jesus will not depend upon nor wait for His own to come to Him, but will come and call forth from the grave those who have died; transforming living believers, and take them all together to be forever with Himself in the heavenly home.

III. Jesus Christ is the Way to the Heavenly Father (vv. 4-6).

Jesus informed the disciples that they knew the place to which He was going, and the way. To this Thomas interposed a doubt, in answer to which Christ asserted that He is:

1. The Way (v. 6).

Jesus Christ is more than a mere guide to God. He is the way itself

2. The Truth (v. 6).

He is not merely the teacher, but the Truth incarnate. In His incarnation the spiritual and material worlds were united; therefore every line of truth, whether spiritual or material, converged in Him.

3. The Life (v. 6).

Christ is not merely the giver of life, but He is the very essence of life. Only those who receive Christ have life in the true sense.

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HEALTH

How To Get It—How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system **pure** and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxins) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxæmia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupfuls) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unit to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary

bladder. About two hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you should also know them and instantly heed them. It may save you much pain, serious illness and perhaps big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spell; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas putrefaction and self-poisoning or "intestinal toxæmia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

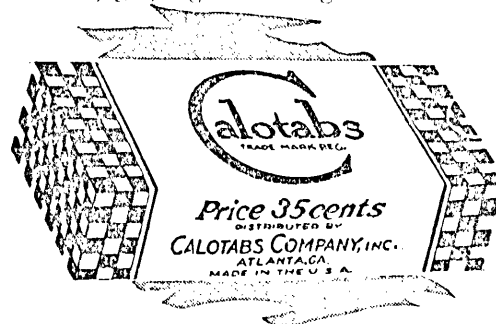
How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are

merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they do not promote the **expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly purified and refined calomel** combined with assistants and **correctives**. The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel**. The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and gripping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, gripping and disagreeable taste.



The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family package, containing full directions, only 35 cents.