

OUR SLOGAN: THE ARKANSAS METHODIST IN EVERY METHODIST HOME IN ARKANSAS.

ARKANSAS METHODIST

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

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, FEB. 6, 1930

THOU THE THINGS THAT BECOME SOUND DOCTRINE"

No. 6

PUNGENT PARAGRAPHS.

The first and the final test of the value of a life is its inner fruit in character and its outer fruit in holy deeds.

In this day of skyscrapers and big bridges, the Scripture which teaches the value of a good foundation is amply exemplified.

Judged by the Scriptural principle, fruit-bearing, can the liquor traffic justify itself before God or in the sight of men?

If you expect men to treat you well, treat them justly and lovingly, and thus you will become like your Father in Heaven.

Do men sow cockle-burrs and reap wheat? Even so, bad motives will not result in good deeds nor evil thoughts produce clean lives.

Beware of the men who always tells you the things which you like to hear, because often they are crafty deceivers with selfish objectives.

The man who hears words of wisdom and attempts to practice what they teach, builds a character that will stand the storms which beat upon the soul.

THE WAY OUT.

In our issue of January 2, we commented on the decision of our Supreme Court by which the County Unit School Law, passed by the last Legislature, was declared unconstitutional because it was a violation of the provision of the Constitution which forbids local or special legislation.

Since that time a motion was made for a rehearing, but it was denied by the court. This has caused great disappointment among progressive school men, because it temporarily delays further progress in consolidating the schools and probably invalidates much other tainted legislation.

We are heartily in sympathy with the ardent efforts of our leading educators to create better educational conditions under the provisions of this law which has been declared unconstitutional. However, we thoroughly approve the decision of the court and trust that it may stand. It was necessary to prevent lawless legislation and to make it possible for the people to maintain the majesty of the Constitution against the attacks of designing men. If this decision had not been rendered, the provision against special and local legislation would have been rendered nugatory, and the will of the people defeated. It was much better that it should come now than later, because it will put the next Legislature on notice that such nefarious laws as have in many instances been enacted cannot stand, and it will compel future Legislatures to face the issues when general measures are presented and not dodge by the exemption of a county or school district.

There is a constitutional remedy for the situation. The I. & R. Amendment provides for the initiation of measures in the several counties when they desire to secure benefits for themselves without violating any general law. Under this beneficent provision any county now that desires to adopt a unified system may initiate a measure, if it is so framed as not to conflict with any general law, and thus get what was sought under the act which was declared unconstitutional.

We contend that many more acts of the Legislature will be found unconstitutional. For example, the laws which have been passed since the amendment forbidding local and special legislation was adopted, that fix salaries of county officials. With this amendment in the Constitution it becomes the duty of the Legislature to pass a general law fixing salaries so that they are determined by some principle that is applicable to all, or to pass no law on the subject and let each county by the initiative determine for itself the salaries of its officials. This should be done to prevent designing and crafty legislators from taking advantage of the people of their county by

AND THAT SERVANT, WHICH KNEW HIS LORD'S WILL, AND PREPARED NOT HIMSELF, NEITHER DID ACCORDING TO HIS WILL, SHALL BE BEATEN WITH MANY STRIPES. BUT HE THAT KNEW NOT, AND DID COMMIT THINGS WORTHY OF STRIPES, SHALL BE BEATEN WITH FEW STRIPES.—Luke 12:47-48.

fixing salaries which the people do not approve.

If the Supreme Court will stand firm and wisely construe the amendment forbidding local and special laws, many of the things which are now done by the Legislature will be eliminated and the people will be able to express themselves as they cannot now do through men who misrepresent them.

OUR STRATEGY FOR THE FUTURE.

"Let others do as they may, or as they will, as for us we will give hearty and whole-souled support to this man in the White House and we will not indulge in that popular form of American indoor sport of harassing the President," said Rev. Arthur J. Barton, D. D., LL. D., in his address on "Our Strategy for the Future" delivered as a keynote speech at the Biennial Convention of the Anti-Saloon League of America at Detroit, January 15, 1930. "The whole situation as to prohibition and prohibition enforcement has been changed and is being changed more and more by the example and influence and straight-forward course of the President. Three years more, shall I say seven years more, of the present order of things at the White House and the whole country will be dry, both in law and in fact."

In the course of his address Doctor Barton said: "Battle after battle has been won; time and time again the enemy has been put to rout; stronghold after stronghold has been taken; times without number our white banner of righteousness and peace has waved above the black banner of the death-dealing forces, dripping with human blood and befouled by political plunder. The enemy has been driven from every field of open combat. Only the sharp-shooters and bushwhackers remain to carry on their dastardly attacks upon humanity and upon orderly government and constituted authority. The army of bushwhackers must be subdued, whether they are found on rum row, in the editorial rooms of venal newspapers, or in the halls of the Congress of the United States.

"We must not, we will not, overlook or fail to recount the material benefits and blessings which have come to our people, to all the people, through this great reform. These blessings can not be fully told, not even compiled much less told, not any more than you could tell the stars of heaven or the sands by the sea.

"We will not overlook or fail to emphasize the moral and religious basis on which the whole movement of prohibition had its origin and on which it finds its greatest and most enduring support. Let them call us 'emotional fanatics' if they like; let them dub us 'political parsons' if they wish. It is better to be a political parson than a political plunderer. We know that no man has the moral right to indulge in that which wrecks his body and destroys his soul; that which makes him a menace to society and a common nuisance to his neighbor; that which robs his wife and children and throws them as pitiable objects upon the charity of the public. We know and will constantly affirm that the state has no moral right to enter into league with crime and robbery and bloodshed; that every dollar ever taken by the state as a license for the sale of beverage liquor was blood money; that the state could as consistently sell the virtue of womanhood as it can license a traffic which corrupts men and debauches women.

"We have recently had a sorry spectacle in

Congress, a sacrilegious performance, a member of the Congress of the United States attempting to quote the Word of God in justification of the beverage liquor traffic. Every intelligent student of the Bible knows that in all its sacred pages there is not one line nor one syllable that commands or encourages the use of intoxicating liquor as a beverage. On the other hand, the Word of God thunders against the evil, it appeals, persuades and entreats men to avoid the evil and not be caught in the whirlpool of death and destruction which liquor has always and everywhere placed before men.

"We must strengthen our organization and keep up our fighting spirit. The Anti-Saloon League is the most hated and most feared organization in America. The wets are more and more amazed at the strength of our organization. In a pitying and patronizing way they announce that we are dead or at least moribund; the wish is father to the thought; they know that we are very much alive. They fail to realize that our strength is the strength of a movement more than the strength of an organization as such. But we do have an organization and this is not the time to allow it to weaken anywhere. On the contrary, we must strengthen it at every point. We can not have a strong National League unless we have strong State Leagues. If we are wise, we will give the State Leagues a larger autonomy and a larger share of responsibility that they may function more effectively, each in its own sphere, and may give larger support, both moral and financial, to the National League; and then we will see to it that the State Leagues give this moral and financial support to the National League in such abounding measure that it can function and fight as never before. At every point in every way we must strengthen the Anti-Saloon League of America and all of its constituent Leagues.

"We must keep up the morale, the spirit of endurance and of fight, in all our forces, in our whole constituency. Why should we not have the fighting spirit? If there has ever been a time or a condition to arouse the spirit of patriotism and loyalty in America, that time and condition are here now. When the Constitution is flouted, when law is defied, when we have organized conspiracy and rebellion, surely this is the time that calls for patriots. When hoodlums in Boston tear down and destroy posters calling for recruits in the coast-guard because, forsooth, a company of the coast-guard and other officers both of the United States and of the States are openly and roundly berated in the halls of United States Congress for doing their duty, when officers are charged with cold-blooded murder, because in the discharge of their official duties they have to defend themselves against thugs and bandits—when such things as these happen, surely it ought not to be hard for patriots to feel something of the real fighting spirit.

"As a part of our strategy we must call upon the States as individual units to do their duty, to uphold their dignity and sovereignty and to demand respect for their own laws, as well as to recognize that they owe a debt to the Union, which was created by them and of which each is a part.

"The Anti-Saloon League has not only been non-partisan or omnipartisan in its organization; it has fought always to keep prohibition from becoming a party question. It was not in any sense our fault that prohibition became the chief issue between the major political parties in the last national campaign. The responsibility for that was upon the nominee of one of the parties, who felt himself big enough to bully his party, to jump its platform and make his own, and on this basis go out to win the Presidency of the United States by the 'sure vote' of a whole great

(Continued on page 3, Col. 3.)

PERSONAL AND OTHER ITEMS

Presiding Elder F. R. Hamilton announces that Helena District Conference will meet at Helena April 22-23.

Sunday morning, January 26, Bishop Boaz preached at First Church, Hot Springs, and his sermon was broadcast and heard by thousands over the state.

Last Sunday those who had radios had the privilege of hearing Senator Robinson speak from London, explaining the Conference on Naval Armament of which he is a member.

Dr. Paul Kern, formerly dean of the School of Theology of Southern Methodist University, and at present pastor of Travis Park Church, San Antonio, will deliver the Fondren Lectures at the University April 6-11 this year.

While in the city last week Rev. Van W. Harrell, our pastor at Gillett, called to get the lists for his circulation campaign. While his work has been seriously hindered by the inclement weather, he is well pleased with conditions and expects a good year.

Editor E. C. Routh of the Baptist Messenger, Oklahoma City, will appreciate any information concerning the activities or whereabouts of a negro preacher, Rev. J. A. Tyler, who is soliciting money for a negro tubercular hospital either at Kerrville or El Paso, Texas.

Miss Irene Baugh, daughter of Rev. and Mrs. S. T. Baugh, submitted to an operation for appendicitis at St. Vincent's Infirmary last Thursday, January 30. She is reported as resting nicely Saturday noon. She and Miss Thelma Baugh are students in Galloway College.

Last week Rev. J. W. Moore, pastor of Midland Heights Church, Fort Smith, called on his return from West Helena where he had been called to conduct the funeral of Miss Della Early, one of the oldest members of the West Helena Church. Rev. G. E. Patchell assisted in the services. Bro. Moore reports his congregation at the Heights growing. He has already received ten members. His work is starting well, and two payments have been made on the collections.

ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR, Editor and Business Manager
J. J. GALLOWAY, Commissioner
ANNIE WINBURNE, Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

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As cash in advance is required, subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date on label is not changed within two weeks, notify the Office. If mistakes occur, they will be cheerfully corrected.

Office of Publication, 1018 Scott Street
Little Rock, Arkansas.

Make money orders and checks payable to the
ARKANSAS METHODIST.

All matter intended for publication should be addressed to the Editor, at 1018 Scott Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be inclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

ADVERTISING DEPARTMENTS.

Our Foreign Advertising Department is in charge of
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WHAT A LOYAL LAYMAN CAN DO.

The letter below has been received from Mr. C. L. Cabe, a loyal and zealous layman, who believes in the Church Paper. If one layman in each pastoral charge would do what Brother Cabe has done, the problem of the Church Paper would be solved. Omitting the names of subscribers, the letter is as follows: "Mrs. Cabe and I have moved our membership from Stamps to Texarkana; nevertheless I am very much interested in the Stamps Methodist Church, which has been our church home for 28 years, and I expect to be in Stamps most of the time. Hence I have been doing a little missionary work for the ARKANSAS METHODIST, and am enclosing check for \$46.50 in payment of the following subscriptions at \$1.50 each: . . . I made a personal house-to-house canvass of practically every Methodist home that I thought might be interested, and this is the result. There were a few that I did not get to see and I hope yet to be able to send in a few additional names. I assume, of course, that additional subscriptions may be taken at the club rate of \$1.50."

Presiding Elder J. C. Glenn announces that the date of Monticello District Conference has been changed to April 21-22. The place is McGehee. Mr. G. L. Morelock, secretary of the General Board of Lay Activities, is to deliver four addresses on "Christian Stewardship."

At a hospital in this city, Rev. A. J. Cullom of Leslie died February 3. Brother Cullom, who was many years ago a member of the old Arkansas Conference, had been a member of our State Senate, and for several years had been supplying Dennard Circuit. As a minister he served hard mission charges and as a citizen he was brave and loyal to all his obligations. A good man has passed to his reward.

Dr. John R. Mott, who shortly returned from a world tour, declares: "I have discovered no need more extensive, more intensive than the present desperate need in China, associated with its terrible famine. It has already cost millions of lives. The suffering of the children is particularly pitiable. Literally millions of them are suffering and dying of hunger and the diseases that always follow in the train of famine."

Rev. E. H. Hook, our pastor at Clarksville, writes: "We are having a very fine beginning. The people have been very thoughtful of us. We had a very fine 'pounding' just before Conference, and the pastor received a very nice overcoat, with many other expressions of kindness since Conference. The pastor is not by himself, his wife and daughter Pauline are also included as being remembered by this very fine congregation."

Those who are interested in what may be done by our next General Conference should know what the Methodist Episcopal Church is doing, and for that purpose should have the Discipline and The Methodist Year Book, which are full of information about our sister Church. The price of the first is 55 cents and of the latter 50 cents postpaid. Order of the Methodist Book Concern, 150 Fifth Avenue, New York City. You need these in your library so that you may answer many questions which will arise this year.

Last Sunday night the editor had the privilege of preaching to a good congregation at First Church, North Little Rock. Rev. A. E. Holloway, the active pastor, is beginning his third year auspiciously. He has 530 members, and during his pastorate has received 365. Only one other charge in North Arkansas Conference with the same salary paid more last year on the claims. An adjoining house and lot were purchased last year at a cost of \$17,500. It affords ample room for the Sunday School which now has more enrolled than the church membership. Prof. W. E. Phipps is the chairman of a strong official board. Mr. Joe A. Goetz is superintendent of the rapidly growing Sunday School. Mrs. J. C. Garner is president of the fine W. M. S. which has all the organizations. Miss Alice Spencer is president of a vigorous Senior League. Two other Leagues are maintained. It is said that the Senior League has more gold seals than has any other in our

Church. There is a roomy brick parsonage well furnished and out of debt. The outlook is very hopeful. Brother Holloway had the pleasure Saturday night of hearing his son Fred singing over the radio from Philadelphia. Fred is a student in Union Theological Seminary and assistant pastor of Madison Avenue Methodist Church, New York City.

Congressman Otis Wingo of our State is advocating federal legislation to supplement efforts by the States to provide aid for the aged and indigent people of the whole country. He says: "The poorhouse as a public institution must be abolished and proper provision made for all old people so that they will be assured of reasonable comfort in their last days among their relatives and friends in their own communities. . . . The time has come when the federal government should participate in some businesslike, practical plan of old-age retirement."

On account of ill health Chief Justice Taft has resigned and within a few hours after the acceptance of his resignation President Hoover appointed Hon. Chas. E. Hughes chief justice. Judge Taft, the only man who ever was both president and chief justice, has for many years been a faithful public servant, and his retirement is regretted. Judge Hughes has also been in public service for years, but recently has been practicing law. He is one of the finest men in public life, and his appointment is eminently satisfactory to those who love good government.

While we are not authorized to publish any definite information about the progress of the movement to raise \$1,000,000 for our two colleges, we are at liberty to say that the work of organization is proceeding satisfactorily and already there is assurance of several considerable gifts. This campaign is to be so conducted that not only will it not interfere with any other activities of our church in the state, but with its cultural plan it should actually strengthen all our work and promote every other activity. Our work is one, and the sooner we realize that fact the better off the church will be. There must be no conflicts, but actual co-operation in all of our efforts.

The Evangelical Seminary of Mexico, the interdenominational institution for the training of ministers and religious workers in that country, begins its thirteenth year on February 6. According to the report of Rev. W. A. Ross, its president, there were enrolled, during 1929, 25 students in the regular courses, 12 students in special courses, 20 in the Bible Institute and 144 in the Extension Department. They represented eight denominations: Methodist, Southern Methodist, Episcopal, Presbyterian, Congregational, Disciples, Friends and the Assembly of God. They came from 18 different states in Mexico, and there were also other students from California, Texas, and even one from Minnesota.

Through the courtesy of Rev. R. E. Nollner, superintendent of our Assembly at Lake Junaluska, a copy of the brochure, "Land of the Sky" and the Great Smoky Mountains National Park, has been received. It is beautifully illustrated and its descriptions of places of interest are informing. Of course, Lake Junaluska is described. It is our great Assembly for the portion of our Church east of the Mississippi, and by action of its trustees and the Conferences, has become the property of these eastern Conferences. In the work done under the auspices of the Boards it is the counterpart of our Western Methodist Assembly at Mt. Sequoyah. Brother Nollner was largely responsible for starting the Epworth Hall at Mt. Sequoyah and our Leaguers learned to love him. We wish him complete success in his great work at Lake Junaluska under the new arrangement. Our people who wish to go out of the state during the summer should take in this notable resort and the beauty spots of North Carolina.

TWO IMPORTANT MOVEMENTS LAUNCHED.

Sunday Dr. H. L. Bowlby, secretary of the Lord's Day Alliance of the United States, preached in two churches in our city, and addressed a general meeting at 3:00 p. m., in our First Church. Monday he addressed the Ministerial Alliance of the city, and at 1:30 p. m., assisted in organizing a Lord's Day Alliance for Arkansas. Twelve persons, representing the several co-operating denominations, were selected as a temporary board

CHURCH LOYALTY

By M. Leo Rippey

"Let first things come first." This is the plea that we are making for the program of work for adults in our Sunday Schools. In the effort to get along we have forgotten to train the membership for Church loyalty. We have been so determined to get members that while we brought some in at the front door, others went out at the back door. We have been so anxious to collect money that we have forgotten to share with others our conception of the Church. We have constructed new buildings, but we have not cultivated our membership sufficiently to bring about a deep-seated loyalty to the Church; so today indifference to the Church threatens its spiritual existence. "Let first things come first."

Some one has said: "Religious indifference is the chief characteristic of adults." This certainly seems to be true concerning a large number of the members of Southern Methodism. We find that there are thousands, even hundreds of thousands of Church members who give little, if any, financial support to the Church; that only a small per cent attend the preaching service and belong to or work in the different organizations of the Church; that a still smaller per cent are actively engaged in carrying on the work of the Church; and even a smaller per cent are concerned about reaching the unreachable. With such a situation existing in the Church, is it any wonder that we encounter grave difficulties in promoting the work of the Church?

Yes, we may well ask the question: What has caused such indifference

of managers and authorized to prepare a constitution and a little later call a larger meeting to formulate definite plans for a campaign in the interest of a better observance of our Holy Sabbath. Temporary officers are: A. C. Millar, president, and Ben M. Bogard, secretary. Let our pastors and laymen interested be ready for co-operation at the proper time. Dr. Bowlby rendered splendid service and is ready to return later to help forward the work.

At the noon luncheon of the Ministerial Alliance Dr. Fleming, representing the movement to require the reading of the Bible in our public schools, explained the movement and it was thoroughly discussed, and the principle was approved. Under the leadership of the W. C. T. U. it is proposed to initiate a carefully prepared bill, which it is believed will have the undivided support of the Christian people of the state. Leaders have been consulted and any and all objectionable features have been eliminated. A little later the bill will be published and the work fully explained. Thus in one day two movements that are deeply significant and will have great influence on the future of our state, were launched.

BOOK REVIEWS.

Training for World Friendship; by Ina Corrinne Brown; published by Cokesbury Press, Nashville, Tenn.; price \$1.00.

This is a manual in missionary education prepared primarily for leaders of young people. But it deals so clearly with the problems arising in the Church out of the changed world-conditions today, that every thoughtful church member would derive great benefit from a careful reading of its pages. New motives and new attitudes call for new methods and many helpful suggestions and enlightening experiences are given in this book.

The Word of God and the Word of Man; by Karl Barth, D. D.; translated by Douglas Horton; published by The Pilgrim Press, 418 South Market Street, Chicago, Ill.; price \$2.25.

Dr. Barth is considered one of the foremost religious thinkers in Europe today. His discussions are profound and very enlightening. He has a clear understanding of the nature and needs of the human heart, a thorough knowledge of the

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HE KNEW HOW TO DO IT.

An Iowa pastor wrote as follows to the editor of the Northwestern Christian Advocate: "Had I depended upon the public appeal for my Advocate subscriptions this year, I would be sending you three names in place of the twelve enclosed. It was because I went out to sell these folks that they will get the benefit of the Advocate this year."

That pastor had the right idea. He went after the subscribers and got them.

Pastors who have not returned the postal card which was sent with the letter of instructions, are urged to return it as soon as possible so that we may have it on file for ready reference. Please, Brother Pastor, do us this little favor.

background and contents of the Bible, and the deepest reverence for God, the Father and the personality of Jesus Christ. This book gives the essence of his message, and has therefore been chosen to introduce him to English-speaking readers. It contains the following addresses: "The Righteousness of God;" "The Strange New World Within the Bible;" "Biblical Questions, Insights, and Vistas;" "The Need and Promise of Christian Preaching;" "The Problems of Ethics Today;" "The Word of God and the Task of the Ministry;" "The Doctrinal Task of the Reformed Churches;" "The Christian's Place in Society." This book will prove most thought-provoking and helpful, although the reader may not agree with Dr. Barth in every particular.

Lesson Materials in the Church School; by C. A. Bowen, A. M., D. D.; published by Cokesbury Press, Nashville, Tenn.; price \$1.00.

Dr. Bowen, from his long experience as a teacher of teachers in religious training schools, is thoroughly qualified to present the subject of Lesson Materials for Religious Education. He is thoroughly informed on the various types of lesson materials available for use today and discusses them so clearly and helpfully that his book is invaluable to those who must arrange courses in religious education. His sympathetic under-

standing of the problems which confront the teacher of courses in religious education enables him to offer solutions for many of their difficulties. His book is a valuable addition to the religious leader's library.

ence to develop? There are many things that enter into this problem, yet it seems to me that one factor looms above everything else: Our people do not know what the Church is doing. Because hundreds of thousands of people have been taken into the Church without knowing what the Church is doing and without being made to feel their responsibilities to the Church they have become members only in name. Everybody is busy with his own affairs, and even though new members join one, two, or three organizations in the Church, it seems to the new members that the Church is not doing what they thought it was doing. Since there is no way of their coming into contact with the whole program of the Church they never hear, except in a general way, of the great missionary program at home and abroad, of the hospital work, of church extension, of superannuate endowment, of our great educational program, of the work of the Epworth League, of the Board of Lay Activities, and many local enterprises of the Church. Because of this lack of information concerning these interests of the Church, many of the members are never able to see the Church as a great spiritual institution at work transforming the lives of individuals. Upon what basis can we develop a loyal Church membership? If we are to have a loyal Church membership we must establish loyalty upon the basis of information. If we can present and continue to present the program of the Church as a great spiritualized enterprise in which every member can have a part, Church loyalty will be developed.

(Continued on page 4)

CIRCULATION CAMPAIGN.

The circulation campaign is now on. The following subscriptions have been received: Lokenoke, Rev. J. T. Rodgers, 10; Branch, Rev. J. R. Ashmore, 1; Rev. B. F. Scott, Kingsland, 1; Stamps, by Mr. C. L. Cabe, 31. This is good work. We appreciate the many assurances of pastors that they will put on their campaigns soon. We trust that none will unnecessarily delay and cause the tremendous loss that was suffered last year by postponement. Let the cards be sent quickly so that our files may be complete.

OUR STRATEGY FOR THE FUTURE.

(Continued from page 1.)
section of the Union whose political solidarity could never be broken, combined with the vote of the Tammany-bred and Tammany-trained, liquor-soaked element in the metropolitan centers. The result of that campaign is fairly well known, even to those who read the wet newspapers. The matter is referred to here only to emphasize the fact that we shall always do all we can to keep prohibition from becoming a party issue, but that, if any party or candidate steps forward as the champion of liquor and on that ground asks the support of the American people, the drama, perhaps we should say the tragedy, of 1928, will be re-enacted on an even larger scale. I predict that never again will any party allow itself to be so bullied and so led to certain political slaughter by a candidate and that hereafter both of the major parties will frankly espouse prohibition as a dearly bought and highly fruitful American achievement and that no candidate for the presidency will ever have serious consideration by either of the major parties who is known to be in favor of the repeal or the weakening of the Eighteenth Amendment as its supporting legislation. No political party can continue to live in America, much less win in a national election, if it is either wet or manned and controlled by wets. Those who do not see this are blind and can not see afar off."

ed.

Regardless of any general effort that is made, the personal element must have its part in this undertaking. In too many instances we have depersonalized our Church membership and have treated individuals not as individual cases, but en masse. Mass treatment may help, but it will not bring the individual to face and assume his responsibilities to the Church. Information must be given by an individual to an individual. Nothing can take the place of individual work.

The pastor, on account of his many duties, cannot meet every member of the Church often enough in a personal way to do this work.

How, then, can the necessary information be given to train for Church loyalty? The membership of the Adult Bible Class can keep every member of the church informed concerning the program of the Church. Such an enterprise as this affords one of the greatest opportunities for worthwhile work that ever come to adult classes. It enables them to take part in the great spiritual adventure of overcoming the indifference of adults. In the Program of Work for Adults in Sunday Schools of the C, B, and A type you will find, under the section entitled "Evangelism and Church Loyalty," the following statement:

"The Sunday School, with every department and class, must be understood as a part of the Church. It is an important part of the program of the adult department to develop an intelligent and appreciative loyalty to the Church and its program. The department and class committees on evangelism and Church loyalty will work out informative programs which will include every phase of the Sunday School and Church program. These programs will be carried out as department and class enterprises and may be arranged for in connection with any department or class meeting that may be appropriate."

Before members of adult classes engage in the enterprise of informing the membership concerning the program of the Church it will be necessary for them to become informed concerning the total program of the Church. A committee composed of representatives from the adult classes in the Church will make a careful study of the work of the Church and will list every activity in which the Church is engaged. This list will include the work of the Sunday School and of all its departments, of the Epworth League and the Missionary Societies, of the Lay Activities Committee, the Wesley Brotherhood and the financial policy of the Church, of the budget of the Church and the connectional causes of the Church, general and local. This account of the activities of the Church would really be putting into some kind of printed form the total program of the Church. The committee will secure a sufficient number of individuals from the different adult classes to visit the entire membership of the Church and to present to the membership the total program of their Church. Those who are to do the visiting will study the list of activities making up the program of their Church and become enthusiastic concerning it, and give this information to the membership in an enthusiastic, inspirational, convincing manner.

We will make very little progress in training for Church loyalty if we do this visiting one time and quit. The same workers should visit the same people each month for a number of months in order to give them

additional information concerning the program of the Church, as well as to acquaint them with new activities that are included from time to time in its program. Such information will not only create interest in the Church's program, but it will be inspirational to the extent of making every visitor a personal worker in the church.

Do we believe in the Church? If we do, let us share this belief with others. The program of the Church is interesting. When the members of a Church begin to realize that their Church is alive and ever at work their attitude toward it will change. I cannot think of a greater adventure for adults than that of creating and maintaining a spirit of Church loyalty.

A detailed plan for such a program of Church loyalty is outlined in the January number of the Adult Messenger. A copy of the Messenger

can be secured on request from the Department of Adult Work of the General Sunday School Board.

ARE WE JUSTIFIED?

By Rev. Edmund Cook, D. D.,
Pastor, Vineville Church, Macon, Ga.

Education is the strong arm of the Church. By education alone is the mind of a generation molded. Any effort to relate education to the spiritual life and world programs of the Church discloses the fact that Missions must be recognized and emphasized as an integral part of the program in religious education. By such recognition and emphasis alone can we hope to rear a generation of missionary-minded Church members. If we wait, however, for the education in Missions of a generation, we shall have to mark time in the forward march of the Kingdom of God. In view of the forces of darkness arrayed against the Prince of Peace

this is too perilous to be risked. While training the on-coming generation we must awaken, mobilize and deliver the resources of the Church of today upon the most stupendous and impelling task ever committed by our Lord to his followers. In view of the grave responsibility resting upon this generation the many great interests of the Church clamoring today for sympathy and support and in view of the present-day missionary situation, it behooves us to ask: Is the pre-empting by the General Conference of so long a period as two months of the year for the study of Missions justified? Consider the facts and draw your own conclusion.

I. Such a Study Is Essential to the Proper and Effective Functioning of the Church in the World of Today

This generation of Christians is responsible for making Christ known to the non-Christian peoples of this

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generation. It is needful that we should realize, therefore: 1st. That human need indicates and defines Christian responsibility. In consequence, this generation of Christians must be brought to face human need in non-Christian lands in all its changing aspects and challenging appeal to sacrifice and service. To do this adequately requires time, thought, preparation and the co-operation of all the departments of the Church. Two months is all too brief a period for the survey necessary to an adequate conception of the world's deep need of the Gospel.

2nd. It is important, also, that we should realize that opportunity indicates and defines Christian responsibility. The doors of opportunity are wide open to this generation to carry the Gospel to the ends of the earth. Every agency of modern progress is now at the command of the Church for the expansion of the kingdom of God. We need but to realize the fact, to utilize with intelligence and vigor the discoveries and inventions of the modern world to make missions the greatest going enterprise on earth. The missionary opportunity of this generation is immensely bigger and more impelling than the Church can comprehend without faithful study. The special opportunity provided should be coveted.

3rd. It is imperative also that we should realize that ability indicates and defines Christian responsibility. In material resources the Church was never more able than now. Great progress has been made in recent years in the money-thinking of Methodism. This is a pertinent question, however: Has the Church ever faithfully and scientifically measured her resources in man and money against the missionary responsibility assigned her in the providence of God? This, she must do or surrender her commission. This she cannot do in the restless rush of our modern life and pre-occupation with things, unless she shall set apart, at stated intervals, definite periods of time for a survey of her task and a faithful appraisal of her resources. For just this the General Conference seeks to provide in the January-February Missionary Education Campaign.

II. The Exigencies of the Missionary Situation Require the Special Period of Study and Heart-Searching to Which Methodism Is Called

Let us test out the case briefly.

1. We are responsible for the desperate situation which we alone can relieve. The impact of Christianity upon non-Christian peoples has shaken them from their old foundations, social, civic and religious. The whole non-Christian world is in tumult and in search for new foundations for an enduring civilization. It is squarely up to us to help them to lay the one and only foundation upon which a lasting civilization can be built; viz., Jesus Christ. We cannot shift this responsibility to the oncoming generation, nor to generations unborn. Civilization is too fluid, humanity is too restless and adventurous. The whole world is awake and in movement. We must make haste to guide them aright, lest our past missionary success will but hasten the collapse of civilization. Mr. John R. Mott has several times well said, recently, that the next ten years will count for more in the destiny of nations than any century of the ages past. The Church must be brought to realize that the Church of today alone can solve the problem of the next decade. To this re-

sponsibility she is summoned each winter for patient thought and investigation.

2. The crisis of which we speak is accentuated by the fact that Christianity has proved so regenerative and revolutionary in non-Christian lands as to awaken at last organized and bitter opposition. While its power was unrealized the Christian movement was not antagonized; but now that it is notably awakening the multitudes, redeeming human personality and re-channeling the life of nations the apostles of ancient civilizations and old faiths are aroused. They have lifted the war cry against all things foreign, including the religion from the West. The marked success in Missions of the past quarter of a century has produced an intense crisis. As in the crisis of any battle against superior numbers, on alien soil, our need is re-enforcement at the front—an army of young men and women trained for the leadership of mighty peoples who have caught a vision and who are willing to follow the gleam to encounter prejudices centuries-old and bitter hatred born of consciously waning powers. We must needs also equip the rising Church in non-Christian lands that she may hold the salient driven into heathen darkness and gather her strength for a great advance in the Christian conquest of the nations. In the face of such a crisis and such patent needs our people must be brought together for counsel and prayer. They must be encouraged to view the new missionary situation in all of its encouraging, challenging and alarming aspects. To this end the General Conference has set apart January and February of each year.

3. Properly to recruit the forces and to advance the line and adequately to equip the Church in non-Christian lands requires immediate resources in men and money beyond the vision and missionary intelligence of the Church to supply; unless, indeed, through a sustained cultural process we shall be able to awaken the conscience, quicken the imagination and stir the heart of the Church with repeated visions of the missionary world. It is imperative, therefore, that at least once a year, for an extended period, the whole Church should be rallied to a study of the fields assigned to us. At least once each year we must take account of the labors of our missionaries, view the missionary situation through the eyes of the world's great Christian statesmen and take stock of our resources for this tremendous task from which there is no escape, since it is God's appointment.

4. During a hundred years of heroic missionary service Methodism has never once retreated. She is now facing, however, the necessity of marking time. If this cessation of aggressive campaigning continues too long, retreat is inevitable. Such a tragedy can be averted only as the Church meets the present opportunity and need with adequate resources. The challenge to advance comes at a time when every Christian influence released counts for more than ever it did before, and when an awakened leadership in every nation pleads for Christ and the Christian message. Christ is King and can conquer if only we will give him a chance. Surely Methodism will not begrudge a little time each year to face her mission to men, to re-evaluate her message to the world and to challenge the manhood of the Church to answer the call of God and human need.

5. Past experience justifies the two months' cultural period. Facing a crushing debt, a recession of missionary interest at home and exceptional opportunity abroad, the General Conference of 1926 called upon the Church to assemble annually for a two months' study and counsel that we might determine what we should do, how a great calamity could be averted and how missionary success could be conserved. As a result the line has been held steady in the face of overwhelming odds. The debt has been paid in spite of periods of nation-wide financial depression and the Church now faces a supreme opportunity to fortify her advance line, to extend her borders and to gird herself for the greatest missionary advance in history.

The problem of Missions is not money. It is intelligence. When our people know God and his program for

the world and the facts of modern Missions they will give. Shall we rally to the program of the General Conference of 1926 and keep our people abreast of the missionary movement, or shall we grow weary in well-doing, growing tired of the far vision and the fellowship of Christ in service to humanity? These questions we must answer. He calls us to a full share in the greatest achievement of the centuries. It is ours to get ready and to go forward!

FOUR CHANGES IN CHURCH POLICY

By Bob Shuler

We are approaching another General Conference with a restless and changing world making its demands upon us. These demands are not necessarily of a worldly or earthly character. They are demands that a successful Church should careful-

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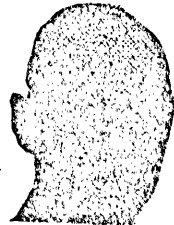
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ly consider.

We need no change in doctrine. There is no sane demand for such change. But there is a demand for a change in policy, a modification in organization, a more vital and life-giving program, which demands we dare not ignore.

As I see it, the General Conference should seriously consider four trends of thought within our Church that are gaining impetus constantly and demanding sane and aggressive treatment.

First. There is undoubtedly a widespread demand for a time limit on the episcopacy. It seems to me that the day for life tenure has about expired. I am certain that the Church would take a long stride forward in public esteem if a law were passed fixing four years, or at longest, eight years, as a term of office for our Bishops, subject to re-election.

Second. There is an almost universal demand that the office of presiding elder be made more largely administrative and that a presiding elder's district be enlarged to at least twice its present size. Such a movement would secure an enthusiastic response. It is possible also that a uniform salary for presiding elders would meet with the favor of those whose finances support the church.

Third. Undoubtedly the church needs four years of freedom from "drives." Our ministers need to be given time for the cultivation of spiritual vigor within their congregations. A revival is needed. This revival should not have as its goal a collection. We need a revival of holiness before the Lord, a revival of genuine experimental grace, a revival in the hearts and lives of our people. Southern Methodism could not promote a greater enterprise at Dallas than to side-track all else and give the main track for the next four years to the promotion of an experience of religion in the hearts of the people called Methodists.

Fourth. The fourth change in Church policy or program that I would suggest relates itself to the third. I would love to see the Sunday School Board, the Missionary Board, the Epworth League Board, the Laymen, the women's organizations, and, in fact, all movements within our denomination, lay out at Dallas or immediately following the adjournment of the General Conference, comprehensive programs for the thorough evangelization of our church groups and organizations in matters of vital doctrine. It seems to me that we have weakened our enterprise by specializing on method rather than reality. We continually emphasize the process, but have little to say these days of the thing itself.

If I know the mission of the Church, her one task is to call men to repentance. The salvation of the lost is the goal of Methodism. All that leads up to this consummation and all that leads from it are incidental, though oftentimes important. There are many vital matters connected with the salvation of men that deserve emphasis. The growth in grace of those who have been saved is tremendously important. But after all, the New Testament enterprise is one of bringing men to salvation.

What more profitable task could the Sunday School Board assign herself this next quadrennium than that of indoctrinating the Church through the Sunday School literature, looking to a mighty revival that would result in the saving of the people

through this instrumentality?

In my opinion such a crusade of indoctrination in matters vital to the saving of the lost, on the part of the Mission Board, would result, without any "drive" or financing crusade, in the ingathering of the greatest collection that has been given to Missions in any four years of our history.

We have specialized as a Church, with some profit undoubtedly, on all kinds of solutions for the difficulties that now beset Protestant Christianity. We have gathered into groups and discussed at great length the enterprises by which we have hoped to make the Church of our fathers the mighty crusader that the Twentieth Century demands. It is folly to say that much of good suggestion has not been fostered. Some paths worthy of the feet of Christian pilgrims have been discovered. And yet all students agree that the way ahead still has its difficulties and problems.

Why not resort to the materials out of which the Church was built? Is it not safe to say that the realities about which Protestant Christianity grew into her gigantic proportions may offer the fresh, new, vital solution of our difficulties?

If the doctrines of Wesley and the positive preaching of the men who surrounded him shook Great Britain and influenced the world, as all men concede, why might not the re-invigoration of those doctrines, their emphasis, anew, the return of the Church to the fountain of her early refreshing, again bring new life to our Methodism?

I write these lines in the hope that some of our Bishops and leaders may discover and advise a way by which our Church may enter, beginning with the General Conference in Dallas, a four years' program of vital indoctrination of our people in the essentials that undergird evangelical Methodism. And I believe that such a crusade will bring about a revival that will again make our beloved Church the herald of spiritual victory in the lives of millions.

EDUCATE OR DIE By Robt. H. Ruff

Education is America's biggest business. One out of every four Americans is formally enrolled in some educational institution. All of our states now have compulsory education laws. The question we face today is not whether our people shall be educated, but rather what kind of education shall they receive.

The state is not permitted to give religious instruction in any form. The Church alone offers guidance and training in religious and spiritual matters. Although we are doing more as a nation to educate our people than any other nation in the world, yet we have become notorious as a nation of law-breakers. Human life is cheap and there has been a decided slump in moral values. We have come far enough during the past few years to see that secular training alone is not enough. The late President Roosevelt was entirely correct when he said, "to educate a man in mind and not in morals is to educate a menace to society." The Church believes that intellectual training alone is insufficient, therefore, she has established colleges and universities wherein her sons and daughters may receive training which will fit them for leadership in both Church and state.

If we, as a Church, surrender the

field of higher education, we immediately go out of the business of training a religious leadership. By so doing, we turn over the training of ministers and lay workers to other agencies which are not in sympathy with the aims and ideals of the Church. Bishop Lewis, after years of conspicuous leadership in both America and China, said that "we may as well give up our Churches as to give up our colleges."

An untrained leadership, both lay and clerical, spells certain defeat for the Church. In this day of secularism and materialism, the Church alone stands for spiritual values, holding with the greatest of teachers, that it does not profit a man to gain the whole world, if, so doing, he loses his own soul.

The denominational college is the Church's most powerful agency for the training of a Christian leadership. Society will be saved only as it becomes permeated with the spirit of Him who said: "I am come to bring life and to bring it more abundantly." The Church College is set for the training of a leadership which endeavors to, make real this ideal in every walk of life.

Therefore, the support and maintenance of the Christian College is one of the first duties of the Church. To do so will cost money and demand sacrificial giving on the part of our people. We may be assured, however, that no money we may spend will bring in a larger return or be of more lasting service to the work of the Kingdom than the money spent for the training of a Christian leadership. The responsibility to support our Church Colleges is inescapable. The Church must educate or die.

"MAKES THE WHOLE WORLD KIN"

By H. H. Smith

Religion is the greatest of all levelers. It can bring together, as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Court House, that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness: 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words, 'Can you pray, sir. Can you pray?' I bent over the poor fellow, turned back his blouse, and saw that a large canister shot had passed through his chest at such a point that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said: 'My friend, you haven't much time left for prayer, but if you will say after me just those simple words, with heart as well as lips, all will be well with you: God have mercy on me a sinner, for Jesus Christ's sake.'

"I never saw such intensity in human gaze, nor ever heard such in-

tensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off state of Maine.

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One Being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."



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FOR YOUTH

FAVORITE PROVERBS

The Barber's Proverb—"Pay as you go."

The Farmer's Proverb—"Make hay while the sun shines."

The Mother's Proverb—"A stitch in time saves nine."

The Weather Man's Proverb—"It is an ill wind that blows nobody good."

The Boatman's Proverb—"Paddle your own canoe."

The Scotchman's Proverb—"Many a mickle makes a muckle."

The Spendthrift's Proverb—"Money makes the mare go."

The Indolent Man's Proverb—"There's another day coming."

The Traveler's Proverb—"Prayer and provender hinder no man's journey."

The Russian's Proverb—"The knife which you sharpen on a poor man's hand may cut your own fingers."

The Blacksmith's Proverb—"Strike while the iron is hot."

The Cook's Proverb—"The proof of the pudding is in the eating."

The Nurseryman's Proverb—"As the twig is bent, the tree is inclined."

The Optimist's Proverb—"Never trouble trouble till trouble troubles you."

The Industrious Man's Proverb—"Procrastination is the thief of time."

The Independent Man's Proverb—"Every tub must stand on its own bottom."

The Ambitious Man's Proverb—"Where there is a will, there is a way."

The Christian's Proverb—"Write injuries in dust, but kindnesses in marble."

WHAT A BOY COSTS

So you are twenty-one.

And you stand up clear-eyed, clear-minded, to look all the world squarely in the face. You are a man.

Did you ever think, son, how much it cost to make a man out of you?

Someone has figured up the cost in money of raising a child. He says to bring up a youth to legal age, care for him and educate him, costs \$25,000, which is a lot of money to put into flesh and blood.

But that isn't all.

You have cost your father many hard knocks and short dinners and gray streaks in his hair, and your mother—oh, boy, you will never know. You have cost her days and nights of anxiety and wrinkles in her dear face, and heartaches and sacrifice.

It has been expensive to grow you; but—

If you are what we think you are, you are worth all you cost—and much, much more.

Be sure of this: While father does not say much but "Hello son," way down deep in his tough, staunch heart he thinks you are the finest ever; and as for the little mother, she simply cannot keep her love and pride for you out of her eyes. You are a man now.

And some time you must step into your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up, and already your mother is beginning to lean on you.

Doesn't that sober you, twenty-

FOR CHILDREN

THE POPPY-LAND LIMITED EXPRESS

The first train leaves at six p. m. For the land where the poppy blows;

And mother dear is the engineer, And the passenger laughs and crows.

The palace car is mother's arms, The whistle, a low sweet strain; The passenger winks and nods and blinks,

And goes to sleep in the train.

At eight p. m. the next train starts For the Poppy-land afar; The summons clear falls on the ear, "All aboard for the sleeping-car."

But what is the fare to Poppy-land? I hope it is not too dear; The fare is this, a hug and a kiss, And it's paid to the engineer.

So I ask of Him who children took On His knee in kindness great; "Take charge, I pray, of the trains each day That leave at six and eight."

"Keep watch of the passengers," thus I pray,

"For to me they are very dear, And special ward, O gracious Lord, O'er the gentle engineer."

—Edgar W. Abbott.

BLACK KITTEN GOES IN SEARCH OF HAPPINESS

Gray Kitten sat sunning herself in the barn doorway. She was very happy, for she had been good. She had had a good dinner, and then had washed her face and hands as her mother told her. Now she was ready to take a nap. Mother Cat had promised she would chase leaves with her if she was good and went to sleep. Gray Kitten purred contentedly.

Just then Black Kitten came around the corner.

"Come with me, Gray Kitten," he said.

"Where are you going, Black Kitten?" asked Gray Kitten.

"I am going to find happiness," replied Black Kitten. "You come with me! Will you?"

"But I have found happiness here," said Gray Kitten. "I have been good today, and am as happy as a kitten could wish to be."

"Oh, very well," said Black Kitten, chasing his tail round and round.

one?

Your father has done pretty well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch, boy.

The world will try you out. It will put to test every fiber in you; but you are made of good stuff. Once the load is fairly strapped on your young shoulders, you will carry it and scarcely feel it—if only there be the willing and cheerful mind. All hail to you on the threshold.

It's high time you are beginning to pay the freight, and your back debts to your father and mother. You will pay them up, won't you boy?

How shall you pay them?—Oklahoma Methodist.

"You may be happy, but I am going to be happier. Good-by."

Away Black Kitten went scurrying, while Gray Kitten closed her eyes and sang herself to sleep.

First Black Kitten went to the hen pen. But there he saw a big, white bird who flapped his wings and stretched his great white neck and opened his great yellow mouth and cried, "Cock-a-doodle-doo-oo-oo!"

Black Kitten didn't know what he meant, but he was sure it was something terrible. He was frightened, so he ran away. And he had to run for his life. He ran out into the road. There a big dog saw him "Woof! woof!" said Big Dog, as he dashed after Black Kitten, "Bow-wow!"

Black Kitten was more frightened than ever. He ran to a tree and climbed up into its branches. Big Dog sat down on his haunches and waited. He looked up at Black Kitten and ran out his wet, red tongue. Sometimes he made believe he was going to climb the tree after Black Kitten. By and by a little girl came along. She called Big Dog away, and scolded him for chasing a poor little kitten up a tree.

Black Kitten waited until he was sure Big Dog had gone. Then he carefully let himself down the tree, backward, looking first on one side, then on the other. When within two or three feet of the ground Black Kitten jumped, and then, without once looking behind him, he started straight back home to the barn.

Gray Kitten was chasing leaves with her mother. She looked very happy.

"Where have you been, Black Kitten?" asked Mother Cat.

"He has been seeking happiness," Gray Kitten answered for him.

"Then I know," added Mother Cat, "that he didn't find what he was looking for."

"Black Kitten," she said, turning to him, "I hope you have learned a lesson. Hunting happiness is like chasing fireflies—you're always going to find it on the next bush. If you cannot be happy at home, you will never be happy anywhere. If you would be happy everywhere, learn first to be happy at home."—Sunshine for Little People.

Woman's Missionary Department

ANNUAL MEETING, WOMAN'S MISSIONARY COUNCIL

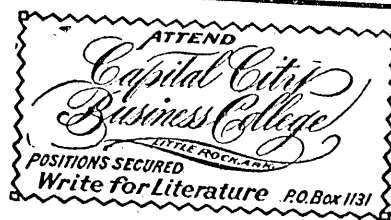
The twentieth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held in Park Street Church, Amarillo, Tex., March 13-18, 1930.

The Council will meet in executive session the 12th and 13th. The first open session will be held Thursday evening. At that time Dr. Sidney L. Gulick will deliver an address concerning International Relations around the Pacific Basin. Through the succeeding days an interesting and inspiring program will be presented. This will culminate Tuesday evening in the service for the consecration of candidates for service in home and foreign fields.

Reduced rates according to the certificate plan have been granted by Passenger Associations within our territory, provided there are at least 150 persons present who have traveled to Amarillo by rail and paid not less than sixty-seven cents for the tickets. On the purchase of a ticket a certificate must be secured as a guarantee of the purchase, and the certificate should be presented as soon as possible to the Secretary of the Council or the one delegated by her to receive it. No certificates will be validated until the agent appointed by the railroads is able to determine as to whether the required number of persons have attended the meeting.

The dates of sale for these tickets in the Southeastern and Southwestern Division are March 8-14; from more remote points the dates will be early enough for the purchaser to reach Amarillo in time for the meeting. No ticket bought after the last selling date can be validated. Validation dates are March 12-15 and 17-18. The last honoring date is March 21.

Delegates are urged to come to the meeting by rail, for the minimum attendance guaranteeing the rate of one and one-half fare for the round trip is one hundred and fifty persons; it is also true that the required number of certificates will not only



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LITTLE ROCK

secure the rate for those coming a great distance, but our appreciation of the courtesy of the railroad thus expressed will assist the Council in securing rates next year.—Mrs. F. F. Stephens, President; Mrs. F. S. Parker, Secretary.

MEMBERSHIP RALLY "SPECIAL EVENT" FOR SECOND QUARTER

During the second quarter, we are making a Churchwide campaign for new members of the missionary society. Your auxiliary should lay its plans to participate in this "event" at once. Just the method to be used may be determined by the officers of the society. They may decide upon a quick campaign to be completed in a few days, during which time every unenlisted woman of the Church shall be interviewed by selected women, or upon a more deliberate process extending over the quarter when the efforts shall be more personal. By whichever method it shall be done, plans must be carefully worked out in advance and the enthusiastic co-operation of the society as a whole must be secured. The effort should close with a well-planned rally of some kind—a luncheon or special welcome for the new members—at which time an earnest effort should be made to secure the presence of the entire membership of the society.

Attractive new leaflets for this membership campaign may be secured from the Literature Headquarters, 706 Church Street, Nashville, Tenn.

PROMOTE PEACE

In this day of peace making now is the opportune time for the largest piece of work the Church has ever done in making the hearts of men really Christlike. This task cannot be accomplished by negatives, but only positive methods of love and good will to all men.

Mrs. W. A. Newell, the Social Service Superintendent of the Woman's Missionary Council, is promoting a project which is one excellent way of helping to permeate the mind of the Church with the peace ideal. She is asking the missionary societies to secure the Pledges of Acceptance of the World Peace Pact and after securing signatures of local Church representatives have it framed and hung in some conspicuous place where it will be a constant reminder of the Church's obligation to promote peace. This poster can be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn., for twenty-five cents. It is believed that this will be a most profitable investment for the Kingdom. Each poster carries with it a sheet of explanations.

LITTLE ROCK DISTRICT AUXILIARIES OBSERVE OFFICERS' TRAINING DAY

Officers' Training Day for the Missionary Auxiliaries of the Little Rock District, was observed at First Church January 28, with an all day meeting.

The session opened at 10 o'clock with Mrs. James Thomas, District Secretary, presiding. After giving a most splendid talk on co-operation, Mrs. Thomas introduced the twelve presidents of the auxiliaries represented, and each gave a brief report of the work for 1929 and outline of the work planned for 1930.

At 11 o'clock each set of officers, presidents, vice presidents, secretaries, treasurers, etc., went in a group to itself for instruction and exchange of ideas.

At twelve a bountiful pot-luck luncheon was served to the one hundred ladies in attendance.

The afternoon session was an inspirational one with a beautiful solo by Mrs. E. H. McMurtry, a Peace talk by Mrs. B. J. Reaves, and a most helpful talk by Mrs. W. P. McDermott.

Mrs. James Thomas gave a resume of the splendid work done by the auxiliary during the past year, and thus encouraged the women to gird themselves anew for the great task and labor of love ahead of them in the new year.

The meeting was brought to a close with an impressive consecration service.—Mrs. J. C. Ballard, Supt. of Publicity, First Methodist Church, South, Little Rock, Ark.

LAKE ST. AUXILIARY AT BLYTHEVILLE WINS SEAL

The Lake Street Auxiliary of Blytheville has won the gold seal for having completed the required amount of Study of both Mission and Bible for 1929. We have 31 members enrolled with the list growing. We have a great work laid out for 1930, and will be able to carry it out under the leadership of our pastor and wife, Rev. Mr. LeRoy and Mrs. LeRoy.—Mrs. O. J. Rodgers, Supt. of Study.

MANSFIELD

The Mansfield Woman's Missionary Society met at the church Wednesday, Jan. 29, and spent the day quilting. Our society is starting the new year's work with renewed zeal and courage. A fine spirit of fellowship exists. A co-operative luncheon was enjoyed by all.—Mrs. J. F. Graves, Pub. Supt.

DEATH OF MRS. LUKE JOHNSON

Mrs. Luke Johnson, one of the most beloved white women of the South went to heaven Dec. 2. The Colored Methodist Episcopal Church feels keenly the loss of this noble woman from our Church Councils and the race has lost a friend that always championed its cause. Mrs. Johnson was one of those choicest products of the real white South. She had the faith of a child in the eternal verities and the courage of a Frances Willard when she knew she was right. Mrs. Johnson hated lies, shams and subterfuges and was meritorious in denouncing hypocrisy. She belongs in the class with Miss Belle Bennett and Miss Gibson. The world is much poorer by her absence. God rest her soul in the Peace Infinite.—Christian Index Organ of C. M. E. Church.

McCRORY AUXILIARY

On Tuesday afternoon, Jan. 28, the Woman's Missionary Society was entertained at the hospitable home of Mrs. Sam Bunch. In the absence of our president and vice president, Mrs. W. J. Jernigan, ex-president, presided over the business session. Mrs. R. L. Fraser, chairman of the year book committee, presented the year books to the members, Mrs. H. E. Brown gave a brief outline of our new Mission Study, "Moslem Women" and asked that all who wanted books, notify her. The Missionary Voice committee reported ten subscriptions to date. The Social Service committee reported numerous bundles of clothing, bedding and food given to the needy in our community. The efforts of our Social Service chairman, Mrs. J. F. Morgan, have been untiring. The play sponsored by the Society will be given on Thursday, Feb. 6th, un-

der the direction of Mrs. Jimmie Rice of New York.

At the conclusion of the business session, Mrs. Carl Patton very capably led the devotional program, the subject being "Spiritual Cultivation." Several hymns and sentence prayers were offered. Our delegate to the Searcy Conference, Mrs. W. J. Spicer, gave a most helpful and interesting report of the Conference, stressing particularly Spiritual Cultivation.

We missed our president, Mrs. Tom Jeffries and other absent members. There were fifteen members present and two visitors, Miss Effie Kenner of Bells, Tenn., and Mrs. I. J. MacGowan of Memphis. The next meeting will be with Mrs. Harry Riggs on Feb. 4.—Reporter.

REPORT OF CORRESPONDING SECRETARY, NORTH ARKANSAS CONFERENCE

For 4th Quarter, 1929

Number of adult auxiliaries	166
Number new auxiliaries	2
Number of adult members	3,999
New adult members	172
Number of Young People's auxiliaries	23
New auxiliaries	2
Members	354
New members	53
Number of Baby divisions	17
New Baby divisions	1
Members in Baby division	183
Number of Primary divisions	23
Members	244
Number of Epworth Junior divisions	43
New divisions	5
Members	871
Life members this quarter—	
Adult	3
Babies	2
Subscriber to Missionary Voice	1,522
Subscribers to Juniors	205
Missionaries Supported—	
Foreign	1
Rural	2
Scholarships	3
Bible Women	4
Value of boxes of supplies reported	\$302.25
Auxiliaries observing Week of Prayer	34
Total sent Council Treas.	\$10,292.38
Mission Study Classes reporting this quarter	98
Members enrolled	1,596
Young People's classes	7
Members enrolled	100
Reading circles	5
Bible Study classes	53
Members enrolled	863
Young People's Bible classes	1
Members enrolled	18
Forty individual credits were issued to members working for Council Recognition.	

Splendid work was done this quarter and we are happy to report the new Auxiliaries and give thanks for every earnest effort made by the faithful District secretaries and rejoice to report our Conference Pledge paid in full for the year.—Mrs. W. L. Oliver.

FAYETTEVILLE DISTRICT MEETING

The Methodist women of the Fayetteville District met at Fayetteville Jan. 30 for the annual Officers' Training Day meeting. Mrs. W. A. Tittle, the District Secretary, presided.

The meeting was opened with singing. The devotionals were led by Mrs. A. L. Trent, who took for her Scripture lesson, Joshua 1:1-9.

Mrs. Tittle then explained the object of the meeting.

A committee composed of Mesdames Tolleson, Berry, and Zellner,

was appointed to draft a message to be sent to President Hoover saying that we are supporting by our prayers and efforts the movement embodied in the London Conference.

The societies reporting histories sold were, Fayetteville 7, Springdale 5, Gentry 4, Lincoln 3, Rogers 2, Bentonville 2, Prairie Grove 1, Eureka Springs 1, and Berryville 1.

Groups were formed for instruction under the following leaders: Mrs. E. F. Ellis in charge of the presidents; Mrs. Trent, the vice presidents; Mrs. Tittle, the corresponding secretaries; Mrs. Zellner, supplies; Mrs. Tolleson, Bible and Mission Study; Mrs. McCormick, treasurers; Mrs. Lindsey, social service, and Mrs. Richey, literature and publicity; Mrs. Thomas, Young People and Children.

A delicious covered dish luncheon was served in Wesley Hall with the Fayetteville ladies in charge.

The afternoon session was opened with singing after which Mrs. Tittle led in prayer.

Pledges for the year 1930 were made as follows: Bentonville \$75.00, Siloam Springs \$100, Springdale \$110, Prairie Grove \$75.00, Lincoln \$30.00, Gentry \$20.00, Oakley's Chapel \$25.00, Eureka Springs \$25.00, Elm Springs \$15.00, Rogers \$100.

Mrs. Reed, District superintendent of Young People, made a report on her work.

Mrs. Tittle stressed the work of the Bible, mission study and social service departments and asked that each auxiliary do real constructive work along these lines this year.

The work of the Children's department was explained by Mrs. Thomas and plans for the year were discussed.

The consecration service was conducted by the pastor host, Brother William Sherman. He asked that we forget the work of the last few hours and our home cares and commune quietly with God. This beautiful service was followed by a series of prayers led by Mesdames Woodward, Zellner, Reed, Gold, Miller, Lindsey, Brother Sherman offering the closing prayer.

The beautiful old hymn, "A Charge to Keep I Have," was then sung.

Although the day was cold and the roads bad there were 70 ladies representing the following auxiliaries: Fayetteville, Gentry, Bentonville, Berryville, Siloam Springs, Rogers, Springdale, Lincoln and Prairie Grove. Several of the pastors of the District were with us; also the presiding elder, Brothers Tolleson, Womack, Davis, Hayden, Hall, Stewart, Lindsey, Campbell and Sherman.

Mesdames Zellner and Guinnup, the courtesy committee, made their report, expressing the appreciation of the body for the courtesies extended.

The meeting closed with singing.—Mrs. W. A. Tittle, District Secretary; Mrs. D. Y. Thomas, Secretary.

WILLOW REORGANIZES

The Woman's Missionary Society has been reorganized at Willow with eight members. The following officers were elected. President, Mrs. A. C. Jackson; vice president, Mrs. W. K. Bowers; secretary, Mrs. L. P. Cox; treasurer, Mrs. W. H. Phillips.—Mrs. W. K. Bowers, Pub. Supt.



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Sunday School Department

BIBLE READING AT SARDIS

Dear Readers: As we have a brand new year before us, can't we all try to improve? I hope some one will be helped by the following suggestion:

I have been trying to teach the Sardis Bible Class for the past seven years. No one ever had a more loyal class than I. Each year we try to do more than we did the year previous.

We have twelve members. We decided to read the entire Bible through in 1929. Seven finished in December. The others will get through soon. This has not been easy, as farm women are always busy. Our families range from five to nine. All the housework, gardening, chicken-raising, canning, and many other things take time. Some who are not through would have been but for their eyes. If there is another class in the Little Rock District that has a larger per cent of members reading the Bible through in the last year, we would be glad to hear from you, and what you are planning as a class project this year.

What my class most needs (besides a better teacher) is an incentive and our worst fault is the sin of omission.—Mrs. H. H. Tull, Mabelvale, Rt. 1.

ELEMENTARY WORK, 1929, TEXARKANA DISTRICT.

Although the elementary workers of the Texarkana District have been silent during the past year, so far as publicity is concerned, we have not been idle. As District elementary superintendent I have written many postals and letters and with the assistance of some very efficient group leaders, we have held eight elementary meetings at the following points: Texarkana, Ashdown,

FOR COLDS AND AGES

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.

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Epworth League Department

LITTLE ROCK CONFERENCE CABINET MEETING

The Little Rock Conference Cabinet held its mid-winter meeting at Methodist Headquarters, 406 Exchange Bank Building, Little Rock, Saturday, January 25.

Mr. Bentley Sloane, President, presided, with the following members of the cabinet present: Mr. Leslie Helvie, Pine Bluff; Miss Audrey Wharton, Pine Bluff; Miss Janie Pettus, Little Rock; Miss Edna Florian, Little Rock; Miss Doris Smith, Little Rock; Miss Ruth Couch, Hot Springs; Miss Helen Russell, Fordyce; Miss Addie Gardner, Camden; Miss Nora Anderson, Little Rock; Rev. J. C. Glenn, Monticello; Miss Helen Clayton, Tillar; Rev. Roy E. Fawcett, Nashville; Mr. C. I. Parsons, Texarkana, and the writer.

The work for the winter and spring was gone over carefully and plans made to carry out the year's work in good order.

A committee was appointed to make plans for the summer Assembly which will meet in Conway, June 16-20, 1930.

It was a fine session of the Cabinet.—S. T. Baugh.

FIRST ANNIVERSARY OFFERING

Rev. J. C. Johnson and the New Foreman, DeQueen, Mena, Dierks, and two meetings at Lockesburg.

The attendance at some of our meetings was not all we had hoped for, but nearly two hundred pastors, superintendents and elementary workers assembled during the year and thought through and discussed such vital questions as the following: "The Sunday School and Evangelism," "Responsibility of the Teacher to His Own Class," "Importance of Sunday School Teacher Attending Church," "Need of Training for Sunday School Workers," "Home Membership as a Class Activity," "Project Method of Teaching," "Kind of Stories for Beginners and Primaries—Why Tell Them?" "How Secure Church Attendance of Sunday School Pupils?"

Mrs. Claude Roy, group leader for Group No. 2, Texarkana, held a meeting at Fairview Church in which the elementary work was discussed departmentally due to the fine co-operation of the Texarkana Sunday School workers.

We consider the banner meeting for the year was held at Lockesburg under the supervision of Mrs. A. T. Dollarhide, leader for Group No. 4. Six Schools were represented with forty-four in attendance. This meeting was held September 22, and the following program was presented:

"Jesus' Love for Children," Mrs. A. T. Dollarhide.

Prayer, Rev. Arthur Terry.
"Promotion Day," Mrs. Klink.
"Rally Day," Mrs. R. S. Steele.
"Childhood and Youth Week," Mrs. A. T. Dollarhide.
"Home Membership," Mrs. Glenn Durrell.

"Class Activities," Mrs. Doss.
"Need of Training Among Sunday School Workers," Seth C. Reynolds.

Since some of our Sunday School workers are asking when we will hold the next meeting, we feel encouraged to go on with our work, and hope to have group meetings for our Junior, Primary, Beginner and Nursery Department workers each Fifth Sunday.—Mrs. F. C. Cannon, Hatfield, Ark.

Edinburg Circuit sent in \$3.00 to be applied on Anniversary Day offering for 1930. This is the first offering received. It is more remarkable when we understand that it comes from a charge which has no Leagues. However, they understand the purpose of Anniversary Day, which is to acquaint our people with the work of the Epworth League, and they have done the right thing. We thank them for this fine spirit.—S. T. Baugh.

A PRESSING NEED

One of the pressing needs in almost every Epworth League is the prompt payment of their Mission Pledge. Some Chapters have paid in full, and they are to be commended. Some Chapters have paid some, and we appreciate what they have done. While some Chapters are under the mistaken impression that their pledge is not due until the meeting of the summer Assembly, all pledges are due to be paid in full by March 30. One-tenth should have been paid each month beginning with the first of last July. If your Chapter is behind please see that the money is raised and sent by check to Miss Audrey Wharton, Conference Treasurer, 1618 West 15th Avenue, Pine Bluff, Ark.

Please look after this and help us make a better record than we did last year.—S. T. Baugh.

CARLISLE LEAGUE

The Epworth League at Carlisle, though only recently organized, has been unusually active and has done exceptionally fine work. The Sunday devotional meetings are well attended and the programs would be a credit to a much older organization. The activities listed below will give an idea of the work which the Carlisle chapter is doing.

The Social Half-Hour was enjoyed by the League the Sunday before Christmas. A light meal and thirty minutes of friendly association together were enjoyed before the regular devotional meeting.

A number of our Leaguers attended the City League Efficiency Institute at Little Rock, motoring back and forth each night for five nights. Four of our Leaguers received a certificate of credit for good work done in preparing themselves for more efficient service.—Carlisle Church Bulletin.

LEAGUE ORGANIZED AT CRAWFORDSVILLE

The Epworth Hi-League was recently organized with Rev. R. T. Cribb as Superintendent and Mrs. Jimmie Landrum as Counsellor. The attendance was splendid and prospects are that we are going to have a real League. With the following officers elected we feel that the League is going to do some work: President, Marjorie Stevenson; vice president, Virginia Swepston; secretary, Everett Woodruff; treasurer, Katherine Blann. The following superintendents of the various departments were also elected. Each superintendent selects his committee.

Spiritual Work and Study of Hymns, Claudine Davis; Recreation and Culture, Virginia Swepston; Missionary Work, Misses Hopkins and Reid. Social Service, Dorothy Robinson and Katherine Blann.

For the younger boys and girls a Junior League was organized by Mrs. Dolph Smith Jr. The League with these officers should put on some fine programs. All they need is the attendance of those who are interested.—Mrs. Jimmie Landrum.

News of the Churches

MEETING OF LITTLE ROCK CONFERENCE BOARD OF CHURCH EXTENSION

Notice is hereby given that the Executive Committee of the Little Rock Conference Board of Church Extension will meet at the office of the secretary, G. W. Pardee, 306 Home Insurance Building, Tuesday, March 11, at 2:30 p. m. All application for aid from the General Board must be in the hands of the secretary at that time to be considered by the General Board at its annual meeting on April 22.—F. P. Doak, Chairman; G. W. Pardee, Secretary.

WARREN TO SPONSOR REGIONAL STEWARDSHIP REVIVAL

Through the efforts of Rev. John C. Glenn, presiding elder of the Monticello District, and Rev. A. W. Waddill, pastor of First Methodist Church, Warren, a Regional Stewardship Revival will be held at Warren, April 13-20. Mr. G. L. Morelock, Secretary of the General Board of Lay Activities, has been engaged to deliver the Stewardship Messages. He will speak twice daily. This revival is being planned with the view to covering the western section of the Monticello District. Wide publicity and large plans will be made for the special stewardship campaign. Warren is the center and the local Methodists will sponsor the revival, but the various charges will participate. Wilmar, Monticello, Banks, New Edinburg, Fountain Hill, and Hermitage will be invited. Special nights will be set apart for the several charges surrounding Warren.

Mr. Morelock has also accepted an invitation to deliver four addresses on Christian Stewardship at the District Conference which will convene at McGehee, Monday, April 21, at 11 a. m. The Conference will open with an address by Bro. Morelock and the business session will begin at 1:30 p. m. Mr. Morelock will speak again at 7:30 p. m. and at 11 a. m. and 7:30 p. m. Tuesday.

It is expected that the entire eastern section of the Monticello District will hear the four addresses on Christian Stewardship at McGehee April 21-22.

Bro. Glenn and Bro. Waddill, who are leading in the movement, request the prayers of the pastors and lay members throughout the Little Rock Annual Conference. This is rather a unique plan, but should prove to be of invaluable help to the charges.—Reporter.

MISSIONARY ITEMS

A One Day Missionary Meeting

It may be possible that some pastor with several churches cannot do better than to hold a one-day missionary meeting. Of course, this is not the best possible way of getting missionary information, but it is much better than no attempt at all. Where such a meeting is the best possible way of putting on a Missionary Program I would make the following suggestions:

(1). Make a house to house canvass several days before the meeting with the purpose of putting the missionary study book in every home. At the same time give publicity to the one day missionary meeting which you are planning.

(2) Have a conference with your Missionary Committee with possibly one or two other important members of the Church called in for conference with you. As this is to be a

one-day meeting it will require as much or more careful planning than any other form of cultural work.

(3) Decide definitely as to who should take part in the program and what part each should have. The pastor should talk over with each one just what he thinks should be brought out by each one who has a part in the program.

(4) Do not try to cover the whole of the study-book. Select the chapters that you can present in the best possible way. At some place in the program plan to read the Missionary Catechism. The pastor or someone selected by him should ask the questions and the congregation should read the answers in unison. If desired one outside speaker could be secured. This program should consist of a forenoon and afternoon session, and in many places you might have a great closing-out meeting at night with the offering. Be sure to plan for the offering during all the program.

(5) Have another meeting with your Missionary Committee after this one day program and offering and plan with them to see the members of the church who were not present at this meeting. This committee can do this while you are going to another church to put on a similar all-day program. This plan in adaptation will do much good and will also get results.

Nelson and Elaine

In a letter Brother Nelson says: "Our plan for study is placing the book in hands of my people, organize a class and have meetings at the church. I am going to take the chapters in the book in their order and call attention to the most important matter and continue thus through the book. I will follow this with the offering, giving all a chance

to contribute." I am going to watch for fine results in Elaine from Brother Nelson's efforts.

Alkire and Cecil

This good pastor says: "I expect to sell the books, teach a class, preach on Missions, and give a chance for an offering at each of my five churches." Fine, Brother Alkire; this is following the plan of our church.

Franklin and Parkin

"I have preached on the subject and will hold at least a half-dozen home meetings on Wednesday evenings. I will give my people an opportunity to make an offering." So we feel sure of the success of the missionary program in Parkin Methodist Church.

Lee and Benton

"We are trying to produce a missionary-minded church. I am preaching on Missions and am having three minute talks by laymen. We have about \$100 already on the offering. I sent a personal letter to every family and enclosed a copy of the Missionary Catechism. I am hoping to make a better showing than last year." The use of laymen as three-minute speakers will always get good results. Benton had a better offering last year under Brother Lee than the year before and now he has started out to beat his own record of last year. That's fine and is what we all should try to do. Suppose we do.

Birdwell and Henderson Church

Brother Birdwell always plans well what he undertakes. So he is doing in his missionary program. His cultural work is producing results. He gladdened this secretary and helped the cause by bringing to the office the first of a series of offerings of \$25. You are welcome any time, especially when you leave \$25.00 missionary money.

Voice Sunday February 9, A Missionary Bargain

This great missionary paper should be in every home. So should our Mission Study Book. I have been suggesting that the missionary committee make a house to house canvass and offer a year's subscription to the Voice and leave a copy of the Study Book, "The Church and the World's Parish," all for \$1.00. This will be doing a real service for every home.

January Gains

My January checks to Mr. J. F. Rawls, treasurer of our General Board of Missions, for the past four years are as follows:

January, 1927	\$ 82.00
January, 1928	160.00
January, 1929	209.33
January, 1930	1,143.36

This looks like our Missionary Program is certainly gaining in momentum. If the January check this year is a token of the speed it is going to acquire, it will be going some before the end of the period.—J. F. Simmons, Sec.

\$1,500 FELLOWSHIPS

The American University offers at Washington, D. C., for the academic year 1930-31, one fellowship of \$1,500 in each of the following departments: Philosophy, International Law, History, Constitutional Law and Government, Economics and Psychology. Applications for the fellowships should be in the hands of the Dean of the Graduate School not later than March 15. A graduate of any recognized college may apply for these fellowships. Preference will be given students who already have one year of graduate

work in the field of their specialization, although an exceptional student who has had no previous graduate work may be selected. Students at The American University are expected to utilize the exceptional advantages for research work in the Library of Congress, in the Departments of State, Treasury, Commerce, Agriculture and Labor, in the Bureau of Standards, the Bureau of Mines, the Bureau of Education, the Interstate Commerce Commission, the Federal Trade Commission, the Tariff Commission and the Carnegie Endowment for International Peace. Several of the lecturers at the University are officials in one or another of these government departments.

AUSTIN CIRCUIT

Saturday afternoon, Mrs. Gieck and I drove to the Concord neighborhood, where we visited for a short while with Brother Adams and his family, who had lost their mother a few weeks before. Then we spent the night with Brother R. I. DePriest and his fine family. The next morning I got up feeling "fluey" and preached at the Concord Church. Then we took lunch with Brother Oliver Shelton and his splendid wife. At three we preached at South Bend, took supper with Brother Edgar Chambers and his family, and then preached at Concord, getting stuck twice before reaching the church. Spent the night with Brother J. N. Ford after suffering with a fever of 101-102 all day Sunday. As we started back for the parsonage, we met Brother Carroll who wanted us to conduct the funeral of his brother's child. Then I went to bed and stayed until the next Sunday morning, during all of that rain, leaving all of the wood to be carried in by Mrs. Gieck. The next Sunday it rained us out at Mt. Tabor and Concord. On Friday afternoon, I walked over to the Mt. Zion neighborhood to meet with the Board of Stewards. Just after I arrived the blizzard broke in all of its fury, so we called off the meeting of the stewards. Spent the night with Brother A. W. Glover and his fine family. Saturday morning I walked over to the church and tuned the piano. Then I took lunch with Brother R. H. Hicks and walked over to the Smyrna Church. Ate supper with Brother J. H. Bennett and when I arrived at church, I found myself the only attendant. Walked over to spend the night with Brother J. O. Davis and his good mother. In the morning I walked back to Mt. Zion and preached to a small congregation, deciding with them, not to try to have any services that night. Ate lunch with Brother Glenn and Sam Eagle and their two sisters, then borrowed a horse and rode back to Smyrna where we had a short service with about ten people. After riding back to Mt. Zion, I left my horse, and spent the night with Brother A. L. Glover, where we met with the Board of Stewards who adopted the new program of work for rural churches, without dissent. The next morning I rode back to the parsonage with the school children in one of the school busses. Last Sunday, January 26, we found the road frozen sufficient to drive to Old Austin Church where we had a splendid service, and then preached at Mt. Tabor at night.

This is a fine group of churches, and while we cannot do so much in the winter because of the bad roads, they are willing to co-operate with

us to make this the banner year.—John G. Gieck, P. C.

A MISSIONARY MARRIAGE IN KOREA

A marriage of much interest in Southern Methodist mission circles is that of the Rev. Ralph Henry Lewis, of Arkadelphia, Ark., to Miss Anna Mae Atchley of Sevierville, Tenn., which took place on the evening of December 19, 1929, at Seoul, Korea. The Rev. R. A. Hardie, in charge of



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the outgrown shell
by Life's
unresting sea*

AN outgrown shell, a discarded garment, a deserted mansion, call it as we may, something deep within us clings to it with loving tenderness. No privilege is more precious, no duty more sacred than that of honoring it and protecting it, inviolate and inviolable. Hence it is that, of all the gifts that Science has made to Sentiment during the past generation, none has brought more comfort to unnumbered thousands of sorrowing hearts than the

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ARKANSAS METHODIST

A DEMONSTRATION OF DIVINE POWER

It was at the annual camp-meeting near Center Point, Howard County, Arkansas, in 1896, where I witnessed the most powerful visible demonstration of divine power I ever saw. Dr. E. R. Steel was pastor on the Center Point Charge that year, and of course the camp-meeting was under his supervision. Among other clerical help at the meeting, was the late J. H. Bradford, whom Dr. Steel had secured to do the preaching. Every tent on the encampment was occupied that year, beside there were many other visitors there to attend the services. The writer's mother with her family of seven boys, was there at that meeting.

It was on Monday afternoon, as I

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COULD HARDLY REST

Lady Says She Hurt Nearly All Over and Was Very Nervous. Took Cardui and Got Well.

New Albany, Ind.—"About ten years ago, I was just about run-down," writes Mrs. David Brock, of 1102 West Main St., this city.

"My back and limbs ached; in fact, I hurt nearly all over. I had bad, sick headache spells, and my nerves were all to pieces.

"I could not sleep at night; could hardly have any rest at all. I was barely able to get around to do my work. I kept up just because I was a mother with five little children to care for.

"I read about Cardui. I thought it might help me, so I bought a bottle and began to take it.

"It was such a benefit to my health. By the time I had taken the first bottle, I felt so much better. My husband insisted on me giving Cardui a fair trial, so I kept on until I had taken several bottles, and at last found myself a well woman."

Thousands of other women, who had been in a run-down, suffering condition, have reported that after taking Cardui they recovered good health.

Cardui is a strengthening tonic, extracted from herbs of long-known medicinal value. Try it. NC-216



recall it, that Dr. Steel notified Brother Bradford that he was to preach at the evening hour. The spiritual interest in the meeting, apparently, had been smoldering, and some anxiety appeared as to the final results. The preacher for the evening betook himself to study and preparation in the upper room at the preacher's tent, while the people went to prayer. Some degree of suspense seemed to pervade the congregation as it gathered and the preacher as he went into the pulpit. The preacher's subject was the "Prodigal Son."

Brother Bradford was the writer's pastor for several years, and it can be truly said of him that he never made a failure in any sermon I ever heard him preach. There was always fire in his preaching, but at times when full spiritual liberty came, the preacher's message glowed with fervent power.

There was no friction between the preacher's mind and the Holy Spirit in that sermon. Vivid pictures of wandering boys and lost men flashed out from the message in rapid succession. Numbers of people in the great audience were weeping before the preacher reached his conclusion.

The appeal was marvelous and irresistible. Children, young men, and middle aged came rushing into the large altar, with streaming eyes. We sang and prayed and worked for perhaps half an hour, while more than twenty-five men knelt there seeking the way of life. The singing ceased. A silence sublime with awe came over the whole scene.

Dr. Steel stepped out into the midst of the altar and made this simple proposition: "Every one of you bowed at this altar who can and will make up his mind that he will here and now accept Jesus Christ as his Lord and Saviour, rise up and give me your hand."

The experience and scene that followed was nothing short of a veritable Pentecost. There was no singing. The man kneeling furthest from the preacher arose first and started toward the outstretched hand of Dr. Steel. Before he got there, he was clapping his own hands in his new found joy. One after another came crowding around the preacher, until not fewer than twenty-five men within five minutes were glorifying God.

After awhile some one thought of starting another song appropriate to the occasion. Quite a number of our Campbellite brethren were standing in rows on the seats around the altar looking upon a scene of which they had never dreamed. The next morning one of the leading men in that church approached Dr. Steel and said: "If the thing that happened at your service last night, is what you call getting religion, I am with you."

When the service was dismissed and the people gone to their tents for the night, Brother Bradford, Dr. Steel, the writer, and one or two of his brothers lingered for awhile near the pulpit, when to our astonishment, there came from under one of the plank seats back of us a half stifled gasping cry. There, drawn almost double, was a young man. I think I have never seen on any other human countenance such an expression of agony.

When we had lifted him up from the ground his first piercing cry was: "The devil's got me! The devil's got me!" Brokenly, he told us his story of waywardness, and of how the devil had gotten possession of him. We carried him to a tent, sang and prayed with him for a while until he

ceased his struggling and crying.

The next afternoon as Dr. Steel and I sat in the upper room at the preacher's tent, we heard foot-falls upon the winding stair way. Instinctively, we both turned our eyes toward the top of the stairs, and there above the rail was lifted the smiling face of our raving boy. "It's all right now," he said, and turning, he walked away, "clothed and in his right mind."—G. N. Cannon.

SAWMILLS BURNING MONEY.

The utilization of wood flour in the United States in the manufacture of various articles, including phenol-resin products, linoleum and dynamite cartridges, increased from 7,000 tons in 1924 to 40,000 in 1928. During 1928 consumers imported 14,490,401 pounds of wood flour valued at nearly \$100,000 while many wood-working plants in the country were spending thousands of dollars to dispose of sawdust and shavings which could be converted into wood flour equal in every way to that produced by foreign mills. True firs, white pines and spruces are said to be the best woods available for high-grade flour but experiments indicate maple, ash, white birch and basswood should be capable of producing a good grade of flour since they do not contain resin and are of the necessary white color. Maple and ash shavings and sawdust are burned in Arkansas.—Bulletin.

A TIMELY RESOLUTION

Among several advanced stakes in church administration wisely set forward at the recent session of the Little Rock Conference, was a resolution providing for practical measures for paying rural pastors adequate salaries. The text of the resolution is found on page 91 of the 1929 Journal of the Little Rock Conference. That statement is worthy of careful consideration.

Let us think of some of the possibilities suggested by that constructive plan.

(1) It calls for a thorough survey in every presiding elder's District. The surveyors would be Methodists living in the District. The presiding elder presumably would work with those workers. Every essential fact would be tabulated; the showings given by written report to every church member; plans presented suggesting relocation, rearrangement, merging, consolidation of churches and pastorates as far as would be necessary so as to secure better pastoral service as well as just remuneration for faithful pastors.

(2) The plan, if acted upon fully, will challenge rural Methodists to take steps to help themselves. It imposes nothing impractical from above or without; it simply points the way to better things which the people concerned may reach by mutual understanding and co-operation.

(3) As a result of a better paid ministry the rural people would more likely get a better prepared ministry. The successful rural pastor must be as skillful in his field as the city pastor who "puts it over" in the city.

(4) A proper and reasonable wage for preachers would save the rural churches from dishonest wages to their pastors. No church can prosper along the lines of the rightful function of a church of Christ that does not take all of the time of a good pastor fully and honestly supported by his parishioners. That is the Biblical plan without a substitute.

(5) When rural Methodists get together and allow their pastors the

pay which they really need, those churchmen can look the pastor

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Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

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SAME PRESCRIPTION HE WROTE IN 1899

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

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

This prescription has proven and is now the largest selling laxative. It has won the confidence of people who needed it to get rid of headaches, biliousness, flatulence, loss of appetite and indigestion, colds, fevers, breath, dyspepsia, or write "Syrup of Dr. Caldwell" to Dr. B. B. Monticello, Illinois, Dept. BB, Monticello, Illinois, trial bottle.

straight in the eye and say: "Now, brother pastor, make good with us or retire and let the man take your place who can."

(6) Having thus provided itself an adequate ministerial leadership the rural church may advance along all lines of church growth and achievement. No church will likely become bigger, wiser, and better than its shepherd, the pastor.—R. P. James, Waxahachie, Texas.

HILL SECTIONS SAVE SOIL BY TERRACING

One of the fundamentals of profitable farming and perhaps the most essential is a fertile soil. Soil erosion in the hill sections of the state



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has been and is a big handicap to profitable production. Too little attention has been paid to protecting the rolling lands from erosion by terracing. Interest in this means of protection is growing as evidenced by the fact that although there are only a limited few months while there are no growing crops on the land that terracing can be done, in the hill sections of Northeast Arkansas during 1929 there were 413 terracing demonstrations carried on from which there were 19,665 acres of rolling lands protected from erosion and washing. This is the time of the year that this work should be pushed to the fullest, as when crop planting begins there is no chance for doing this work, states J. E. McKell, University of Arkansas College of Agriculture, Extension Service.

Already county agents are working hard on their terracing schools with the one idea of meeting the increased demand for terracing.

The acres reported in demonstrations represent only a small part of actual terracing done as in almost every community where a demonstration is held, someone is trained for the work and thousands of acres are terraced by the co-operation of farmers throughout the community after they have been shown how they can carry on this work without the county agent. Today there is more interest throughout the district than ever before in this constructive method of soil improvement.—Bulletin.

OBITUARIES.

Moore.—Anna Esther Dent was born near Smithville in Lawrence County, March 8, 1853; and was married January 13, 1875, to Zachariah Willis Moore. To this union were born twelve children—eight boys and four girls. Three boys and three girls survive her, four of whom were present. Sister Moore was of that rugged pioneer stock that settled in this county before the Civil War, whose members are rapidly disappearing. Let us, their children, gather strength and courage and faith from the sturdy ruggedness, the wrought works, and the unfeigned faith of these our parents,

and carry on the great principles for which they have nobly given their lives. Sister Moore became a Christian at the age of twenty-two and has been a member of the Methodist Church for about thirty-eight years. She loved her Church, her Bible, and her Lord. Through all the vicissitudes of a life of nearly seventy-seven years her faith has remained unshaken; and although she reared a large family she found time to "bring them up in the nurture and admonition of the Lord." Although I have been her pastor for only a short time, I have seen how heroically she bore her suffering and how she longed for the summons to come. Loving hands ministered to her every need, and friends and neighbors stood ready to give any assistance they could. This, our neighbor, and friend, and sister in the Lord ascended from this sphere January 24, 1930, to be with the Christ she so long had served and loved.—E. B. Williams, Pastor.

Crow.—Jasper Jehu Crow was born Dec. 29, 1856, and died in Saline County, Ark., Dec. 29, 1929. He was married to Nancy Alice McDaniel fifty one years ago, and was the father of nine children, all living except two. He leaves one sister, Mrs. Sarah E. Brashears. His wife died in 1898, and a few years later he married a second time, Mrs. Emma Gantt. After a few years this wife died. Bro. Crow was one of the long-time members of the Methodist Church at Paron in Saline County, joining the church there at the age of 18. The home of this good man was also the home of the preacher. The deceased was of that type of moral and spiritual character that makes a basis for Church and state. He could be trusted. He loved God and God had a friend in him. Bro. Crow leaves a rich legacy in his character to his children. May they be true to God and meet their father in heaven. In sympathy, J. F. Taylor.

McNabb.—Mattie McNabb was born at Fulton, Ark., August 11, 1860, died January 21, 1930, in the home of her son in Texarkana, Texas, where she had made her home for many years. She professed religion when a girl 16 years of age and joined the Methodist Church, South, at old Rocky Comfort, Ark. I met her and her husband in 1916 in McNabb, the town that took its name from them. They lived there for many years. I held a meeting about 14 days at the time I met them, and there were about 25 converted and reclaimed, and we organized a Church with 35 members. After the meeting had been running about eight days I made a proposition and Uncle Charley was about the first one to come. We met in the altar and in a few minutes he was gloriously converted, at the age 63. Sister McNabb was about as happy a person as I ever saw. Uncle Charley, her husband, lived until the next October. Sister McNabb was paralyzed nearly four years ago and lived in the home of her only son. She died in the triumph of a living faith. She has seven grand-children and two great grand children and other relatives to mourn her death. I conducted her funeral at Fulton, Ark. We laid her remains beneath a great mass of flowers, while it was snowing. The fight for Sister McNabb is over. The victory is won, and while those who loved her weep, a shout is ringing through the portals of heaven. I was her pastor while on Hope Mission.—J. A. Hall.

"Oh Promise Me"



At some time in her life Cupid pleads to every attractive woman. No matter what her features are, a woman who is sickly cannot be attractive. Sallow skin, pimples, sunken eyes, lifeless lips—these are repellent. DR.

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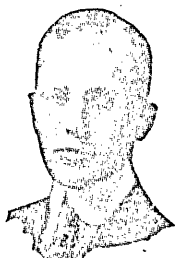
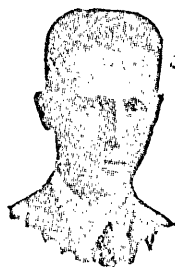
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ARKANSAS METHODIST

INSTITUTES ON PROGRAMS OF WORK CONDUCTED BY THE GENERAL AND CONFERENCE SUNDAY SCHOOL BOARDS

By O. W. Moerner

The General Sunday School Board has had standards for local Sunday Schools for nearly twelve years. Eight years ago it was voted to call these standards "Programs of Work," bringing the term more in harmony with the purpose of the instrument, namely, suggesting a "program" for the local school. The Programs of Work which were released in 1922 served well in many situations, but they did not measure up to the demands of a modern program of religious education. Hence, in 1926, four years later, revision of these programs was authorized so as to bring them in harmony with modern and tested principles of religious education.

After three years of study and experimentation over three hundred workers in the field of religious education sharing and participating—the present Programs of Work were released. These new programs are more dynamic and vital than the old. They suggest life, not a dead, mechanical measuring rod. They are to

serve as guides to better work in the local Sunday School, not as hard and fast standards.

Institutes on Programs of Work

This change in conception in the purpose of the Program of Work naturally affects the task of the one who is to introduce it in the local Sunday School. Formerly this person was known as a scorer; and all too frequently scoring or checking was all that he did. Now he is known as an interpreter. The word itself suggests a more vital task than the old word scorer. Because of this fact, the General Sunday School Board decided to hold institutes on Programs of Work, the purpose being to reach as many prospective "interpreters" as possible, with a view to studying with them the contents of the Programs of Work, and especially their function and purpose and the best way of using them as guides to better work. Members of the General Board staff, certain field workers, and others doing effective work in local churches were carefully selected to help in the institutes. These took special training in the Leadership Schools held at Mt. Sequoyah and Lake Junaluska during the summer, and, in addition, attended special meetings and conferences. The institutes began the last week in August and continued through the middle of October. All of them lasted from one and a half to two days and in each case practically as much time was given to a detailed study of the Programs of Work as is usually occupied by class study in a Standard Training School, namely, ten to twelve hours.

The General Board defrayed all expenses of the helpers in the institutes and paid also a small honorarium to those who were not members of the General Board staff. The local community usually furnished free entertainment to those attending the institutes from within the conference.

Statistics

A careful check was kept by those helping in the institutes as well as by the Conference Superintendents. Below is a general resume of the work done in these institutes:

Number of Conferences in which institutes were held, 26.
Total number of institutes held, 75.

Approximate attendance upon the institutes, 4,650.

Number of schools reached, 1,396.

Approximate number of prospective interpreters reached, 1,030.

Number of presiding elders in Conferences in which institutes were held, 199.

Number of presiding elders attending the institutes, 115.

Total number of persons helping in the institutes, 32.

a. Those outside of staff members, 21.

b. General Sunday School Board staff members, 11.

Total number of weeks of service rendered by persons helping in the institutes, 79.

a. By members of General Board staff, 35.

b. By other persons, 44.

Results of Institutes

The results of these institutes were most gratifying. The Conference Superintendents and those helping in the interpretations have been practically unanimous in saying that these institutes went beyond all expectations. It might be of interest to quote from some of the letters that have been received.

Rev. F. D. Dawson, Conference Superintendent of the Texas Conference, writes: "These meetings did

more to give force to our Conference program than anything that has happened in the Conference."

Rev. John C. Chambers, Conference Superintendent of the Mississippi Conference: "I feel that these institutes were the best work we have done in some time. I also feel that the response was such that it will mean we will have very little, if any, trouble in getting started on the new Programs of Work. Every place we went, the folks responded in a fine way and it was a delight. I feel that the institutes helped us pull up on the whole Conference Program and enabled us to come to the Annual Conference with a very much better report than we could have done otherwise. I do not know what such a series of Institutes could be possible again, but they were worth the time and effort in our Conference and all the money it cost."

Rev. R. K. Nevitt, Conference Superintendent of the Baltimore Conference: "I consider the institute at Roanoke of greater value to our Conference than any Conference-wide Sunday School meeting held within the Conference Board. The interest in the new Programs is spreading throughout the Conference even more rapidly than we had anticipated. Those who were in attendance at the institute have really gotten a new point of view as to the significance of the Programs of Work."

One of the workers had this to say: "I am thoroughly convinced that these institutes put us at least two or three years ahead in the total program of our Sunday School work. It seems to me that they opened the

way for the greatest program that the Church has ever had."

Another worker said: "Without exception, the general spirit of understanding and appreciation was marked. I feel that the General Board never spent a sum of money more wisely, and that those of us who participated in the institutes will never use our resources to a better end."

As seen from the above, there is a more vital appreciation of the place and function of the Program of Work for the local Sunday School. Requests for copies of the new programs are coming in so fast that it is practically impossible for the Conference Superintendents and associates to meet these requests. The

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A new instructive book, "Piles Treated Without Surgery," fully illustrated, printed in colors and copy-righted, has been published by Dr. McCleary, the noted Rectal Specialist, C-530 Elms Boulevard, Excelsior Springs, Mo. In it Doctor McCleary tells how sufferers from Piles can be successfully treated without surgery, without the use of chloroform and ether, if treatment is taken in time. The McCleary treatment has been successfully used for over 28 years. Over 19,000 cases of rectal trouble have been treated by Dr. McCleary and his associates. If you suffer with Piles or other rectal troubles, write Dr. McCleary today for a Free copy of this book and their large reference list of former patients. All literature sent in plain wrapper free and postpaid.—Adv.

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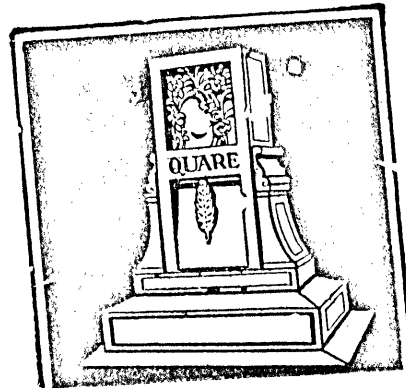
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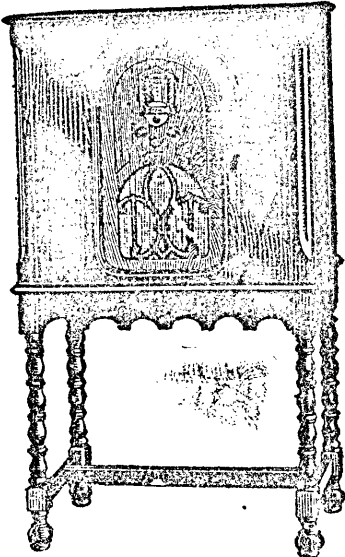
Monahan Memorials of everlasting marble or granite express peace, rest, dignity and enduring love. See designs or write us.

MONAHAN & SON

412-414 W. Markham St.

For Bigger Savings and Better Values In Radio, Tires, Batteries and Auto Accessories—Your Nearest Tucker Store

Tucker Stores Radio Lead
the World in Value!



Now—The New

STEINITE RADIO

Unexcelled in Value
and Performance

\$98.50

Super Screen Grid

Steinite Model 95, Super-Screen Grid Radio is a sensation! In a beautiful cabinet Steinite Radio features 3 screen grid tubes, two push-pull amplifiers, new power detector, full wave rectifier, interference eliminator and electro dynamic speaker all for only \$98.50. See and hear this Radio marvel at your nearest Tucker Store.

The Better Set That
Sells For Less

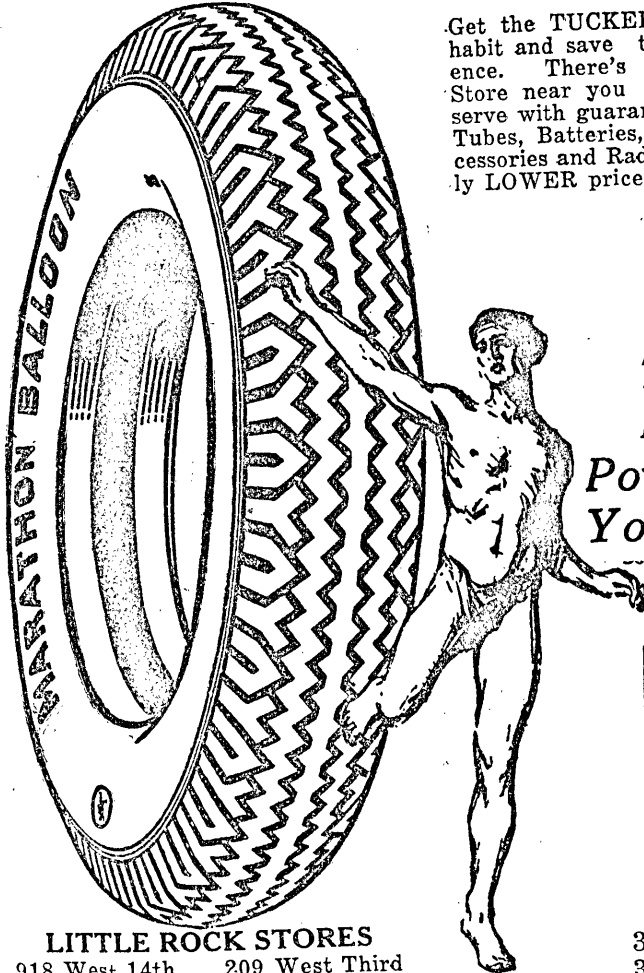
APEX RADIO

Super Screen Grid Radio
in Full Walnut Cabinet!

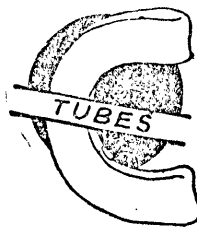
\$115

\$11.68 Cash
\$11.68 a Month

While you're getting, get the BEST in Radio... the new 1930 Apex with the seven-tube Multi-Phase Circuit and Apex full tone-color electro-dynamic Speaker.



LITTLE ROCK STORES
918 West 14th 209 West Third

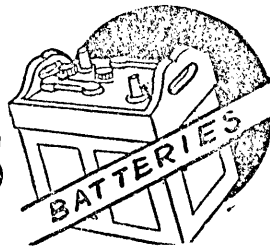


Maroon Tubes

Maroon Tubes, sizes 30 x 3 1-2, extra special, Tucker Stores price, **89c** only

Cold Patch Outfits

25c Marathon Cold Patch Outfits, specially priced at **2 for 25c** only



Marathon Batteries

Marathon Batteries, your old Battery and only—

\$5.75

Ford and Chevrolet Radiators

Ford Radiator Cores, your old core and **\$8.65**
Chevrolet Radiator Cores, your old core and only **\$12.25**

Get the TUCKER STORES habit and save the difference. There's a Tucker Store near you waiting to serve with guaranteed Tires, Tubes, Batteries, Auto Accessories and Radio at greatly LOWER prices.

7-Store
Buying
Power Saves
You Money!

More Mileage at Less Cost With

MARATHON TIRES

16,000-Mile Guarantee

30x3 1/2 Junior	\$ 5.35
30x3 1/2 Senior	5.75
30x3 1/2 H. D.	10.00
31x4 6-ply	10.00
32x4 6-ply	10.85
33x4 6-ply	11.40
32x4 1/2 7-ply	14.70
30x5 8-ply	22.40
33x5 8-ply	20.10
32x6 10-ply	37.95
29x4.40	6.95
31x5.25	11.55

20,000-Mile Guarantee HEAVY DUTY

29x4.40 6-ply	\$10.35
30x4.50 6-ply	11.05
31x5.25 6-ply	14.70
30x5.50 6-ply	15.45
30x6.00 6-ply	15.75
31x6.00 6-ply	15.95
32x6.00 6-ply	16.10
33x6.00 6-ply	16.35
32x6.75 6-ply	19.30
33x6.75 6-ply	19.50

Marathon Runner Tires

Guaranteed 10,000 Miles

Size 29 x 4.40 only	\$5.70	Size 30 x 4.50 only	\$6.25
Size 29 x 4.50 only	\$6.15	Size 31 x 5.25 only	\$9.50

Tucker Stores

"Make Money Go Farther"

Little Rock, Pine Bluff, El Dorado, Forrest City, Russellville, and Batesville