

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

LITTLE ROCK, ARKANSAS, THURSDAY, FEB. 20, 1930

No. 8

PUNGENT PARAGRAPHS.

Someone has wisely said, "If you pay as you go, you may take things as they come."

When you draw a check, do not depend on your imagination; your check might be returned with the notation, "no funds."

The finest home for old folks, is the one which is founded by loving youthful hands and maintained with faithful loving hearts.

If the Master's message is not moving us who have had its benefits, can it be expected to move those who see our coldness and ingratitude?

Many people in this country would be better off if they had been content to do business on old "Main Street" and had kept out of Wall Street.

The harvest today is ripe in our fields, but are we ready and willing laborers for the Master? Let us pray that He may give us courageous hearts, swift feet, and ready hands.

"THE FREE-WILL OFFERING."

By Rev. Forney Hutchinson, D. D.

As I see it, the "Free-Will Offering" as we now have it, is all right, except in minor details. I doubt if the plan can be improved upon. What we need to do is sell it to the whole Church in a way that will generate enthusiasm.

First of all, we must sell it to the approaching General Conference. During the quadrennium just closing it has been thought of as a temporary expedient. In Dallas, we must invest it with an air of permanency. If it is charged that it gives the Board of Missions the advantage over other Boards, let us frankly admit it and boldly claim for the cause of missions the first place in hearts and liberality of the people called Methodists. After all, that's what it's all about, anyway! At this point we should go to the General Conference with a solid front.

But even after that has been accomplished, our work has just begun. The vital cause must be sold to the Church at large. First of all, we must sell it to the preachers. It has been said repeatedly that the pastor is the key man, but it's none the less true because of the repetition. Some of us would like to evade the responsibility, but we can do it only at the expense of the cause. Now, the ministry as a whole, is not yet sold on the "Free-Will offering." Some are indifferent, as they are to every other interest of the Church. They simply do not care! Others are afraid. In my humble judgment, the greatest need of the ministry of our day is a baptism of courage. We have been criticised and brow-beaten until we are frightened and cowed. We are suffering from a sort of inferiority complex. We are afraid of Biblical criticism, higher and lower. We are afraid they will rob us of our Bible. We are afraid of science, especially evolution. We are afraid they will make monkeys of us. We are afraid of politics—some of us that we won't stay far enough out, and others that we won't go far enough in. We are afraid of business, especially industrial lines; afraid we won't maintain a perfectly neutral position as to employers and employees. We are afraid of money, especially large money. The presence of a rich man affects us strangely. We are apt to become obsequious, and be unduly appreciative of contributions coming from him. Personally, I never knew one yet presiding elders, of official boards and missionary societies, of our churches, and our jobs. Before these personalities and situations we walk delicately." We really need to go forth with the tread of conquerors, and with the courage of lions. Napoleon used to say he would rather have an army of deer led by a lion, than an army of lions led by a deer. The devil will score greater victory over the Church if he can make the ministry hesitant and timorous. Brethren, I fully believe that the ministry of our day needs

BEHOLD, I SEND YOU FORTH AS SHEEP IN THE MIDST OF WOLVES; BE YE THEREFORE WISE AS SERPENTS, AND HARMLESS AS DOVES. BUT BEWARE OF MEN; FOR THEY WILL DELIVER YOU UP TO THE COUNCILS, AND THEY WILL SCOURGE YOU IN THEIR SYNAGOGUES; AND YE SHALL BE BROUGHT BEFORE GOVERNORS AND KINGS FOR MY SAKE, FOR A TESTIMONY AGAINST THEM AND THE GENTILES.—Matt. 10:16-18.

to be steadied and reassured.

In the second place, we need to sell it to the Missionary Committee. To begin with, it should be carefully selected; made up of the strongest and best people of the Church. Then it should be thoroughly instructed and divinely enthused. The preacher should spare no effort to gain the intelligent, enthusiastic co-operation of the Missionary Committee.

Then, of course, we must sell it finally through the pastor and the committee, to the whole Church. The cultivation period should be worked for all it is worth. Information should be diffused freely. Literature should be circulated generously. Classes should be organized and taught, and during the entire period the major emphasis of the pulpit should be missions.

The "every-member canvass" should be taken carefully. Methods are secondary. Sometimes it can be done through the mail; sometimes a public collection has educative value. Some personal work must be done by the pastor with those who are in a position to make large gifts. Always it should be kept on an absolutely free-will basis. In this connection, the special may be used to fine advantage.

With the General Conference, the preachers, and the churches thoroughly sold on the proposition, we can startle the world with our missionary progress during the next quadrennium.

A STATESMAN OF THE WORLD.

The able addresses at the Missionary Council of the Southern Methodist Church in Raleigh this week reached high water mark yesterday morning in the statesmanlike address by Dr. John R. Mott, president of the World Missionary Association. For nearly two hours in a set address, and in answering questions at the Open Forum which followed, Dr. Mott gave the most interesting and illuminating picture of world conditions, particularly in those countries in which the churches of America carry on missionary operations. There is no living man who knows the true situation, economic and religious, of those countries, some of them backward, so well as Dr. Mott. He has recently completed his seventh tour around the world in the interest of missions and Y. M. C. A. work. He knows the leaders of state, of education, of religion, native and foreign, in all of these nations. He gave his hearers an intimate picture of the conditions existing in these days of crisis and change, pointing out the dangers and the duties, the mistakes and wise policies of the churches in their program of evangelization.

Among the deterring influences operating against larger missionary successes he named the divisions and differences among Protestant churches. In spite of the understandings and cooperation, these divisions still operate against the fullest success in foreign fields.

After enumerating the economic distress which militates against success, the rising tide of nationalism which causes all countries to wish to initiate their own religious efforts, and the latter-day increased distrust of American and Englishmen in all countries where there are foreign missions—obstacles not underestimated by Dr. Mott—that Christian statesman saw in the new awak-

ening not only dangerous days but better days, for an awakened people will look for and find the Way, the Truth and the Life. The duty of the church is to send more laborers into the field, better educated and better trained, who will not fear to trust to trained native Christians large responsibility and initiative.

No adequate conception can be conveyed in print of the fullness of information, the frankness of examination, the seriousness of the difficulties and the confident hope that characterized Dr. Mott's address. It made a profound impression.—Raleigh News and Observer.

SOLVING THE SOCIAL PROBLEM.

Carl Hilty, who is professor of Constitutional Law in the University of Berne, Switzerland, has written a book, "The Steps of Life," and in it he discusses some of the troublesome questions of life. He makes the following happy and Scriptural suggestion which he thinks, if followed, "would help solve the social question." Here is what this secular writer says: "There is one more remedy against financial anxiety, and that, strange to say, is systematic giving. The ancient prophets of Israel already knew; in our day it has lately assumed prominence again, especially through George Muller and Spurgeon. Whether the amount to be laid aside for this purpose should be the tenth part of one's income would seem a matter of complete indifference; but a definite part it must be; and it should never be allowed to remain a matter of mere intentions, which the natural avarice of men will always find ways of evading. In this way a man oftentimes acquires his first inclination toward caring for his poor fellow men, while otherwise they appear to him only too often as troublesome claimants for something that rightly belongs to himself alone or that he has need of for himself and for his own. But when a man possesses such a fund no longer belonging to himself, then he looks around more freely to see where he may put the money to good use; then at times he even anticipates the appeal of the tongue when he sees the mute appeal of the eye. This single habit, universally adopted, would help solve the social question more than all the talking and scribbling with which the world now resounds, for the most part vainly."

SUNDAY AT SECOND CHURCH AND MIDLAND HEIGHTS.

Last Saturday I had business for the Assembly at Fayetteville, but as I had Sunday appointments at Fort Smith and the train would not arrive until midnight, I took the motor bus and arrived at 7:30 p. m., after a three-hour trip. Instead of going via Winslow we traveled through Lincoln and Evansville and reached Van Buren from the Northwest. Between Lincoln and Van Buren it was new territory, although 44 years ago, when I was president of Neosho (Mo.) Collegiate Institute, on a canvassing trip, I crossed through a part of this country from Cincinnati, where I had preached, to Cane Hill, the historic seat of old Cane Hill (Cumberland) College, the predecessor of the present College of the Ozarks at Clarksville. Then this was sparsely settled, but today there are nice farms along much of the way, and the mountains are not as high nor as steep as they are on the Winslow highway. When all bridges are completed, this will be a very good road and provides an alternative when the better known road is impassable. However, I do not prefer a bus when I can ride on the railroad, as we were crowded, three big men in a seat, and my limbs were almost paralyzed on arrival.

I spent the night with Rev. J. W. Moore at Midland Heights, and Sunday morning he conveyed me to Second Church, which is almost two miles east of First Church in a newly settled suburb that I had never seen before, unless, per-

(Continued on page 3, Col. 2)

PERSONAL AND OTHER ITEMS

Anyone who stops learning is old whether this happens at twenty or eighty.—Henry Ford.

Presiding Elder Jefferson Sherman announces that Batesville District Conference will meet at Calico Rock April 24-25.

Dr. James Thomas, presiding elder, announces that he has changed the date of Little Rock District Conference. It will meet May 1-2 at Lonoke.

Married, at the Superannuate Home, 210 Alcorn Avenue, Hot Springs, on December 23, Mr. B. W. Smith and Miss Hazel Johnson, both of Hot Springs, Rev. J. R. Dickerson officiating.

By appointment of the Board of Temperance and Social Service the editor next week will be in Evanston, a suburb of Chicago, attending the National Study Conference of Churches and World Peace.

Rev. W. R. Nance writes: "I am now in a meeting at Hackett with Rev. J. W. Johnston and Presiding Elder Wade is conducting the services. If any pastor needs my services as singer and personal worker, he should address me at 310 North Sixth Street, Fort Smith.

Rev. S. M. Yancey, superintendent of the Western Methodist Assembly, last Sunday presented the Assembly in Webb City and Joplin, Mo., and for two weeks will be in a meeting at Linn, Mo. He is authorized by his Board to hold a few meetings where he can do so to advantage.

The Sunday School Magazine for March, in addition to the announcements for the Summer Schools at Mt. Sequoyah and Lake Junaluska, has a fine picture of those who were in attendance at the Leadership School at Mt. Sequoyah last summer.

Dr. William Lyon Phelps, Yale University, says: "The small college does work that cannot be done elsewhere, because it furnishes education to young men and women of the same locality who otherwise would grow up without it, for they cannot attend a distant university."

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THE DENOMINATIONAL PAPER.

"Today, as of old, it may be said: My people perish for lack of knowledge. It is absolutely imperative that our Baptist people shall be informed if they are to be enlisted. Intelligence and integrity are the very life-blood of a democracy. Just here, the opportunity of our Baptist papers comes in, and theirs is an incomparable opportunity. It is nothing short of a tragedy that these papers do not have ten-fold more than their present list of subscribers. Every Baptist home in the land ought to read every week the denominational paper. May God hasten the realization of this acutely necessary goal! And may He also give needed wisdom for the editors and all others who write for these papers! To the faithfully discriminating, constructive, Christian paper, the denomination owes an immeasurable debt of gratitude. By all means, let us all worthily magnify our denominational papers. They furnish our supreme medium for informing our people. And let us pray, without ceasing, that the editors and all others who write for these papers shall be clothed with God's wisdom and spirit for their exalted mission! Beyond question, our papers largely hold the key to our denominational spirit and progress."—Geo. W. Truett in Baptist Standard.

It pays to carry our travel-accident policy. One of our policy-holders recently suffered an accident and was disabled for five days, and received for that period \$3.57. Remember that his policy cost him only 75 cents. We wish that every subscriber would also become a policy-holder.

Miss E. Ruth Pyrtle, president of the National Education Association, says: "Youths of today are more easily disciplined, are more intelligent and brighter than were their parents. They are keener and visualize the world, whereas forty years ago children saw only their own community."

Rev. B. H. Greathouse, one of our oldest and best beloved and honored superannuates, living at Prairie Grove, writes: "My wife is helpless. She has creeping paralysis and will probably not walk again. We need the prayers of our friends." These good people are entitled to our prayers and our sympathy.

It would be a glorious service to education if professionalism would understand that it is not necessary for one to become highly skilled in the science of education in order to be an extra good teacher. Teaching requires, above all things else, ability to inspire a pupil with an intense desire to learn.—Journal of Education (Boston).

If the citizen who is himself dependent upon some laws for the protection of all that he holds dear, shall insist on selecting the particular laws which he will obey, he undermines his own safety and that of his country. His attitude may be obscure, but it cannot conceal, the ugly truth that the lawbreaker, whoever he may be, is the enemy of society.—President Hoover.

Rev. R. S. Beasley, our pastor at Hunter Church, is happy over the fact that his father, Mr. Sid Beasley, has come to this city to live, having purchased the drug store at Wright Avenue and Wolfe Street. Mr. Beasley, a Hendrix-Henderson College man, was for many years a member of First Church, Hot Springs, where he was a traveling man and a druggist.

In our issue of January 30, on page 9, in the Epworth League Department, we published a playlet which may be used by pastors with the co-operation of Leaguers to promote the circulation of Christian Literature. We suggest that pastors save that number of the paper and at the proper time put it into the hands of their Leaguers. It will help them to enlist the Leaguers and give needed publicity to the church paper. If any pastor has lost his paper of that date and cannot get another from a member, let him write this office for one. Another playlet appears on page 9 of this number. The Missionary Society should co-operate with the pastors to put his on.

Mr. George H. Paul, chairman of the local committee on hotel accommodations for delegates to the approaching General Conference, now has his office in the Adolphus Hotel at Dallas and will answer all inquiries and make all necessary arrangements for the members of that body. All interested parties are requested to correspond directly with Mr. George Paul, care of Adolphus Hotel, Dallas, Texas, concerning hotel reservations.

The North Carolina Christian Advocate is publishing a series of fine articles by Dr. Paul Neff Garber under the caption of "The Romance of American Methodism." We have an offer from the editor to furnish it for our columns, and have accepted. The first article appears this week. It is possible that occasionally, on account of the lack of space, an article must be held back, but we shall try to use them regularly. Tell your friends about this series, and get them to subscribe and get the benefit.

On page 10 is given the itinerary of Bishop Boaz which shows that he is giving his time unsparingly to the Million Dollar Educational Campaign which is being promoted in behalf of our two colleges. Probably there is not a bishop of our Church who spends more time preaching and delivering addresses in his District. He is closing a truly great quadrennium in this District, and the last months promise to be among the busiest. We earnestly desire his return, but if he should not be returned, he will not soon be forgotten in Arkansas.

Recently prepared statistics show that Arkansas had only 3,224 students enrolled in high schools in 1900 and 34,752 in 1926. Although this seems to be a gratifying increase it is almost the lowest of any state in the United States, Kentucky being the only state below Arkansas in the number of students to population. We have one high school student for every 55 of our population, while Utah stands at the head with one for every 16½ and California next with one for every 16.8. South Carolina with about one-half of her population negroes has one for every 38.2, and Mississippi and Louisiana are far ahead of us.

Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating liquors seems to me not now to be an open question. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more of disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest, and all will stand ready to join the universal song of gladness.—Abraham Lincoln.

Two professors of the School of Theology of Southern Methodist University have been asked by Dr. E. B. Chappell, Sunday School Editor, to write a book toward the further upbuilding of the "Living Book Series" of our Church, of which Dr. Chappell is editor. Dr. C. M. Bishop, professor of New Testament in the University, has been asked to write a book on "First Corinthians." Dr. J. H. Hicks, professor of Old Testament, was requested to write a book on "Isaiah." In the words of Dr. Hicks, "This series is designed to present the timeless principle in the Bible in a timely manner which will make them live in the present day." Several books of the series are already before the public, two will soon be off the press, and the remaining volumes are either in process of preparation or still to be planned.

BOOK REVIEWS.

The Bible From the Beginning; by P. Marion Simms, Ph. D.; published by the Macmillan Co., New York; price \$2.50.

It is surprising how few people have ever stopped to ask how the Bible had its beginning and how it has come down to us through all these ages. Many who have wondered about these questions have not had access to large libraries and so have not been able to go far with their research for lack of material. Now Dr. P. Marion Simms, who has for years been giving much time and thought to the study, presents this book, "The Bible from the Beginning." In one small volume he has gathered a wealth of valuable information on these subjects. It will prove a very valuable book of reference for all Bible students. The

author closes with the following: "One thing we would repeat with emphasis and that is that through all the variations in detail the Divine Library has ever contained unchanged and uncorrupted the essentials of God's Word. The substantial and vital truths of Christianity have been and are still there, and no other book or books have exercised such profound influence for the spiritual and moral betterment of the world. Many little systems have had their day and ceased to be, but the Word of the Lord abides forever. No other book has ever been associated in the same way with the joys and sorrows of human life, with births, marriages and deaths; and no other would we care to have read over the casket of our beloved dead."

The Lesson Round Table, 1930; edited by Richard D. Dodge; published by Cokesbury Press, Nashville, Tenn.; price \$1.25.

Many of the world's great religious leaders have aided in the making of this book. These leaders thoroughly understand the problems which today confront each thoughtful Christian as well as the teacher. The problems have been carefully and prayerfully studied and solutions built on experience are offered. The book may be said to contain the collective point of view of the great minds of contemporary Christianity. Some of the advantages in its use have been summed up thus: "Each lesson becomes livable, actual, concrete. Every-day problems are clarified in the light of rich experience. Definite action is suggested in practical channels of Christian service. Ideas are developed. Independent thinking is set in motion." Can we afford to overlook so fruitful a source of help in our Sunday School work? He who studies it carefully will be richly rewarded.

Ten Outdoor Men; by James Speed; published by D. C. Heath and Co., Boston.

Mr. Speed gives us intimate sketches of ten outdoor men, who through years of stress and struggle, often against great odds, and facing almost certain failure, won success, yet never lost their eager zest for the great outdoors. We get a finer picture and a keener appreciation of the boyhood and of the later life of John Burroughs, Theodore Roosevelt, Luther Burbank, John Muir, George Washington, Alexander Wilson, Thomas Jefferson, Daniel Webster, Johnny Appleseed, and John James Audubon after reading these pages by Mr. Speed. The intimate picture of the boy the better enables us to interpret the man. An increased appreciation of these characters and their great gift to the world as well as an increased sense of the value of the great outdoors will reward the reader. The interest of the sketches will command the attention of old and young alike.

Old Testament Readings for Schools; by Albert Mason Harris, A. M.; published by Johnson Publishing Co., Richmond, Va.

This is an attractive volume, with good print, well arranged divisions, and beautiful and interesting illustrations. In fact, it is a book which would attract either the young or more mature reader. Its stories are so well selected that they are calculated to cultivate in the reader's mind a taste for the Bible and a taste for all that is fine and beautiful in literature. Dr. Harris has arranged with each lesson, word lists in which unusual proper names are pronounced and occasional hard words defined and pronounced. A brief introduction gives the readers the setting and the connections of the Scripture passage. Children should have access to this book. Mothers, teachers and all workers with children would find it of great value.

Blood and Fire: General William Booth; by William Hamilton Nelson; published by The Century Co., New York; price \$2.50.

One of the most romantic figures of modern history is that of the founder of the Salvation Army, General William Booth. All the world knows of the work of the great Salvation Army, and many will welcome a book that will give them a more intimate picture of its founder. Here we have it in this book by Dr. Nelson, "Blood and Fire." Dr. Nelson served in the Salvation Army in his early days and is still in sympathetic touch with its work. Therefore he is abundantly able to give us a graphic picture of General Booth. This book is a notable contribution to the literature of the Salvation Army and readers will find

the life of General Booth as full of adventure and as thrilling as many of the heroes of fiction.

CIRCULATION REPORT.

Since the last report the following subscriptions have been received: First Church, Jonesboro, H. K. King, 2; Hunter Memorial, city, R. S. Beasley, 1; Hamburg, W. R. Jordan, 100 per cent, 39; Clarksville, E. H. Hook, 1; Clinton, J. M. Hughes, 1; Bethesda, Marvin Reves, 1. Many pastors are writing that they will soon make their circulation canvass, and we appreciate these promises, and fully expect them to be fulfilled. However, there are many who have not even returned the card for our files, and consequently we do not know their plans. Please, brethren, do not embarrass the office by withholding the information desired. Then, we beg all pastors to speed up their canvass, as every day's delay means loss in new subscribers and greater difficulty in collecting arrears. We are counting on the faithful pastors for full co-operation. Get the paper into the hands of your people before General Conference opens.

YOU NEED IT.

What? Why, the General Minutes and Year-book of our Church for 1929-30. In no one volume of equal compass can be found as much interesting and valuable information about the Church both past and present. In no other volume can you find the last-minute information about our denomination. Of course, it has the outline Minutes of all the Annual Conferences and statistics of last year. Then it gives facts about all of our institutions and organizations, the membership of the coming General Conference, the presiding elders of all the Districts, and much miscellaneous historical data. If you get it, you will not lay it down for hours, and then you will refer to it every day during the year, if you are really interested in your Church. It is edited by Curtis B. Haley and published by Lamar & Whitmore, Nashville and Dallas. Price 75 cents.

DEATH OF REV. O. H. TUCKER.

February 11, at the home of his daughter, in Byers, Texas, Rev. O. H. Tucker, honored superannuate of North Arkansas Conference, passed peacefully away at the ripe age of eighty. The body was brought to Fayetteville and the service was held at the Central Church by Revs. F. M. Tolleson, Wm. Sherman, H. L. Wade, J. A. Womack, and R. S. Hayden. Twelve preachers were present. Born in Ohio, October 6, 1850, he came to Missouri with his parents when a child. In 1875 he married and came to Arkansas, where he first taught school at Atkins and then joined the Arkansas Conference. He served stations and circuits and was presiding elder of Harrison District. Seven years he was president of Quitman College, giving his strength to that enterprise to which he was greatly attached, and which he regretted to give up. He lived some years in Conway, but made his home at Fayetteville after 1904. Sister Tucker died in 1919. He superannuated in 1914, but even after that was always busy promoting the cause of the superannuates and collecting data for the Conference Honor Roll. Brother Tucker was a faithful, earnest, hard-working, sincere, deeply religious preacher, who enjoyed the work of the church. He will be missed by many. He is survived by his daughter, Mrs. J. R. Cummins of Byers, Texas; Ernest, living in Chicago; Justin of McCrory; and Clarence of Colorado. Rev. T. H. Morris, pastor at Byers, writes a beautiful letter about Brother Tucker's last days. Some of this letter will doubtless be incorporated in the fuller tribute that will later appear.

SUNDAY AT SECOND CHURCH AND MIDLAND HEIGHTS.

(Continued from page 1.)

haps, 42 years ago when I went in the night to Biswell Springs camp-meeting, where the next day President Babcock and I preached, and I was entertained by my dear friend, Mr. Frank Parke. I found Rev. Elisha Dyer, the active pastor, at the church, which is on 44th Street, near Grand Avenue. I addressed the Bible Class and then preached to a fine congregation with a large per cent of young children and youth who stayed from the well attended Sunday School. There are 18 babies on the cradle roll and sometimes 11 are present in the rear room. The location and

surroundings are attractive. The building is a frame, and the nice little auditorium was erected when the work was under the care of First Church. It was organized four years ago by Rev. A. L. Platt, who built a large room in the rear. Last year Brother Dyer built a kitchen and finished the basement, raising money for the materials while the men of the church, working at night, did the manual labor. This basement affords room for games and other activities almost every night in the week, and makes this church practically a community center for this section of the city.

There are 146 members, of whom Brother Dyer received 25 last year and has several now ready to unite. However, 35 were lost by removal. The chairman of the efficient and willing official board is W. G. Escott. The membership has no wealth, but Brother Dyer gives them credit for cheerful liberality according to means. They almost made a 100 per cent record last year, and hope to reach it this year. First Church adds \$250 to the funds. Lowell Millican is the active young S. S. superintendent. The school is as good as it can be considering the limited space at command. There is a fine spirit. Mrs. A. C. Hendricks is the capable president of a W. M. S. which is unusual for its small membership. It has every department. The Senior Epworth League president is Frank Grabowski. It is well attended. The superintendent of the very live Epworth Junior League is Mrs. W. G. Escott. The congregations are always large and prayer-meetings well attended.

As is well known, Brother Dyer is a hard worker, and he is giving his best to this young church. He is pleased and expects to have a great year. Last year Brother Snell held a good meeting. This year it is expected that a tent or arbor meeting will be held. There is no other church near, and as this is a rapidly growing suburb the time will come when Second Church will be a strong institution. There is no parsonage, but the Dyers occupy a neat rented cottage a few blocks from the church in a pleasant neighborhood. I enjoyed dinner with them and part of the afternoon. I was interested to learn of some of the experiences of their daughter Nellie who has been a missionary in Korea for two years and likes her work. I asked the privilege of publishing a charming letter from her which contains much valuable information. It will appear soon. I was delighted with all that I saw at this promising church, and have high hopes for its development.

As Brother Dyer does not keep a car, Brother Moore came for me, and I had supper at his home, attended the meeting of the Senior League, and then preached to a very fine congregation. This is his first year, but he has already added ten and has a membership of about 300. He followed Rev. H. O. Bolin who had done four years of fine work, leaving the charge in good condition. It was a hundred per cent church last year, and Brother Moore hopes to maintain that record, although conditions are adverse on account of the fact that there is no wealth in his congregation and at present on account of suspension of work in some of the industries, many of the people are out of employment. The pastor says that his people are about the most religious group he knows and it is a delight to work with them. There is only a very small debt and part of that has been raised, and the parsonage remodeled.

The chairman of the faithful official board is Prof. C. E. Baird, who is superintendent of three elementary schools. Mr. I. W. Benard is superintendent of a large and well organized Sunday School, which is cramped for room, as even the annex does not meet all needs. Mrs. Ed Wilson is president of a splendid W. M. S. which has raised the funds for parsonage improvement. A. M. Carden is president of an active Senior League. Mrs. Finos Elder sponsors a live Hi League, and Miss Bonnie Frey is superintendent of an interesting Junior League. Mr. Carden and daughter Margaret manage a very fine Junior Church.

This is a live and responsible church in an industrial section of Fort Smith where it is doing excellent work under somewhat difficult circumstances. Brother Moore, active and vigorous, has been well received, and is pleased with his people and the outlook for the year. My service at this church was "the end of a perfect day," spent in most congenial company. Rev. H. L. Wade, the industrious presiding elder, was at Hackett. He is making a fine record on the District.—A. C. M.

A COUNTRY CHURCH

Clear-eyed and prim, with walls of white

Among the leaves of birch
That tinged but did not stem the light,

Nestled the little church,
All summer open to the air
And all the green a-quiver there.

About were tender, dreamy sounds.
The stamp of horses' feet,
The mumbling bees upon their rounds.

Where clover nodded sweet,
A piping quail—the grain low-bent
Showed where her furtive fluttering went.

Next father in the pew's long row
Came urchins sternly shod;
Next mother—for she planned it so—

The child who first would nod,
Laying, when sermon-time oppressed,
His poppy cheek upon her breast.

Bare stretched your aisle and long
your hour

To many a childish wight,
Wee church! yet, rich in holy power,
You blessed as angels might.

Long years have gone—our faith is true;

Long years we've prayed, because of you!

—Jeannie P. Ewing in Methodist Protestant Recorder.

SOME DIVINE IMPERATIVES.

(By Robert E. Goodrich, Pastor First Methodist Church, Shreveport, La.)

And ye shall be witnesses unto me both in Jerusalem, and Judea, and Samaria, and unto the uttermost part of the earth—Acts 1:8.

Vital Christianity is both an inner joy and an outward impulse. Christ enthroned in the life brings the glow of an inward peace to the soul and an outward urge that reaches to the end of the earth. Let us think, then, on some of the divine imperatives under which the Christian lives.

NERVOUS SUFFERING

**Lady Says She Took Cardui,
Felt Better In a Few
Weeks, and Steadily
Gained Health.**

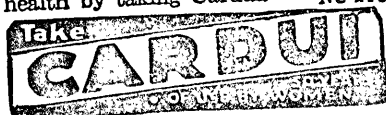
Moscow, Ohio.—"I had been in awful, bad health for months and months," says Mrs. Cynthia Staton, of this place. "My nerves were 'all to pieces,' and I was all run-down. 'My back hurt all the time, and I had to drag myself around the house. My legs ached and I worried all the time. I could not stand the least noise. The least little thing upset me.

"One day, I read a Ladies Birthday Almanac that my husband brought home, and I thought I would try the medicine I read about in it—Cardui.

"I began taking Cardui, and in a few weeks I felt myself getting much better. I took it for several months, as I was steadily gaining in health. When I finished taking Cardui, I felt fine.

"Since that time, thirty years ago, I have taken Cardui several times when I needed a tonic to help build me up, and it has always helped me. I give it to my daughters and I have recommended it to others. I think it is a fine medicine."

Great numbers of women, of all ages, have written to tell how they have been helped back to good health by taking Cardui. NC-218



There is the Divine Imperative of the Master's Word. Our Lord stood one day, with a far away look in His eyes that pierced beyond Judea and the Empire of mighty Rome, to the very ends of the earth and to the end of time. And to the little group of redeemed fishermen and publicans and simple peasant women and healed cripples, He spoke that one simple little word, "Go!" On His lips that was the mightiest command ever uttered on this planet. Into that simple little word was packed the dynamic that has literally shaken and transformed this world. And while that command of Jesus stands, bidding his Church to take his gospel to the ends of the earth, it is nothing short of treason for any Christian to argue whether or not we should seek to evangelize the earth.

Mr. William James, the eminent psychologist and philosopher, said a few years ago: "What the Church needs today is a moral equivalent for war." What this great teacher meant was that the need of the Church is the inspiration of some gigantic task that will tax its resources and fire its loyalty as war taxes the resources and loyalty of a nation.

Well, surely Mr. James, for the moment forgot the great commission of Jesus Christ. To the earnest, loyal Christian, the divine imperative that bids us take the gospel to the end of the earth has in it the challenging appeal, the demand of loyalty and the explosive power that make it far more than the moral equivalent of carnal warfare. What mightier challenge than that of laboring to transform a world of greed and strife and selfishness and sordiness and suffering and sin and shame into a world of righteousness where redeemed myriads shall fulfill the vision seen by St. John in his apocalyptic glory—"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

There is the Divine Imperative of the Higher Chance.

The French say, in a fine and impressive way, "Noblesse oblige." On their lips, these two words mean that nobility of life or privilege obliges one to noble service. This is the thought of the divine imperative of the higher chance. In Christianity ability to serve means an obligation to serve. "Unto whom much is given from him shall much be required."

In Christianity we possess the finality of spiritual truth. In Christianity we have the ultimate of the revelation of God to the world. No spiritual truth can ever dawn that is greater than the spiritual truth which Jesus proclaimed among men. We have not yet come to understand it all, and perhaps we never shall. Through the progression of time we shall advance in our understanding and appreciation of what He taught. But humanity will never go beyond what He taught, because his teaching was a finality.

Now, does someone rise up to condemn us Christians as being narrow when we claim spiritual finality in Jesus Christ? There is a distressingly dangerous attitude in some modern minds that we cannot be dogmatic in our claims of truth. They insist that to be dogmatic is to be narrow.

Very well, we gladly admit that we are narrow, for in that we find ourselves in perfect harmony with all truth. All truth is dreadfully narrow. All error is infinitely broad. Let us take the mathematical statement that five times five equals twenty-five. Now, to stay within the bounds of truth, that one statement is the only possible statement that can be made. But in the realm of error there are no mathematical limitations to the number of statements that can be made concerning the product of five times five. Truth is not something with which we can conjure or compromise. Truth is rigid, because truth is final.

And so we insist that in Christ we have the ultimate of divine truth, and because we are the possessors of this truth, we are under the imperative of the higher chance to carry that truth to all men.

There is the Divine Imperative of Love's Constraint.

This is the noblest imperative of all. To go only because our Lord commanded us to go, is to move only because of the existence of a divine mandate. To go only because we have a treasure that is rightfully the heritage of all men, is to move only because the sense of obligation drives us. But to go under the constraint of love is to carry the gospel of all men because love longs to serve and save all men. And where the true spirit of Christ is in the human heart there will be found this impelling power of love. I see the great apostle Paul as he moves about, like a flaming evangel against the background of heathen darkness, suffering in the spirit and in the flesh. Here he is saying to the Corinthian Christians: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." I approach the great apostle of Christ, and reverently I ask, "O noble martyr, do you suffer these things simply because your Master bids you go to these people?" And he answers me, "No, not for that." Again I ask, "Is it only because you possess something which you are obligated to give to them?" And he replies again, "No, not that alone." Then I ask again, "Oh sacrificial man of Christ, what is it that sends you through these suffering in your holy ministries?" And he answers, "The love of Christ constraineth us!"

Possibly the most thrilling story ever written in the noble history of medical science and missionary passion is the story that arrested us two or three years ago. A missionary doctor in China was serving as preacher and doctor in a section where the people were dying with a strange malady. With great patience he sought to isolate germs of the malady, and finally succeeded. Placing some of the bacteria in a bottle, he sought to bring them to America that an antidote might be discovered for the disease. But the germs died before he could get on his way, and he turned back sorrowfully to labor with the dying. His heart was breaking because he could not reach the laboratories of America with the bacteria for the preparation of an antidote. Finally, one morning, he entered the laboratory, and taking some of the live germs, he deliberately swallowed them, and took the first boat to America. He kept careful notation of the daily progress and symptoms of the disease. He reached the American laboratory, went in to the physicians, and turned over to

them his data, and the great fight was on for mastery of the decimating plague. He gradually slipped into unconsciousness and passed out into the presence of his Lord, and was numbered with that mighty throng who have sacrificially laid down their lives under the constraint of love that they might save the souls and bodies of men for whom Jesus died on his cross.

O my brethren, may that passion burn in the heart of the Church Universal!

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber
Wesley Faces the Facts

When John Wesley began to spread scriptural holiness over England he had no intention of starting a new church. His original plan had been to organize small Methodist societies within the Anglican Church. He endeavored therefore in every possible manner to avoid friction between the Methodists and the Anglicans. Reared as Wesley had been in the Anglican Church he held to the traditional belief that no one could administer the sacraments of the church unless ordained by an Anglican bishop. When laymen offered to help Wesley in his great revival, he accepted them as lay preachers, but denied to them the right of administering the sacraments.

The pioneer American Methodists continued Wesley's policy. Until the year 1784 all the Methodist preachers in America were unordained. They were only laymen who had been commissioned by Wesley as lay preachers without any ecclesiastical rights. At the first conference of the American preachers in 1772 it was agreed that, "Every preacher who acts in connection with Mr. Wesley and the brethren who labor in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper." These preachers were to instruct the members of the Methodist societies to receive baptism and the Lord's Supper from the hands of the Anglican clergy.

The obvious difficulty arose. The Anglican clergy as a body were not concerned for the welfare of the Methodist In many places the Methodists were even insulted and persecuted by the Anglican priests. Only a few Anglican clergymen, like Devereux Jarratt in Virginia, showed any interest in the Methodist movement. The reputation of many of the Anglican priests was such that the Methodists did not care to receive baptism or the elements of the Lord's Supper from their hands. Furthermore, the self-complacent, worldly, Anglican ministers could never have kept pace with the restless, ardent Methodist itinerants.

The American Methodists were unable to turn to any other church for the sacraments. The Baptists refused to baptize infants and denied admittance to the Lord's table of any who had not been immersed. The Presbyterian and Congregational ministers, Calvinistic in theology, refused to give the sacraments to any who held the Arminian views of John Wesley. The result was that until 1784 very few of the American Methodists had been baptized and many never attended Holy Communion.

It was difficult for the Methodists to make progress when the preachers had to apologize constantly for their inability to administer the sacraments. It was natural therefore that there arose among the

Methodist ministers the conviction that such a state of affairs was wrong. Lacking the Anglican beliefs of Wesley, they saw only the practical side of the question. They began to argue that the sacraments were the heritage of all Christians. Methodist leaders began to deny the right of the Anglican Church to allow the sacraments to be administered only by those who had been ordained by a bishop. They declared that a holy life was the important qualification for the dispensing of the sacred elements.

Such arguments were followed by action. The American Revolution aided this step, because during the war many of the Anglican ministers returned to England. In many places, therefore, the Methodists even if they desired to do so could not turn to the Anglican Church for the sacraments. Doubts arose as to whether Wesley, who had so openly proclaimed his love for the Anglican Church, would ever grant ordination to the Methodist preachers. Hence, on May 18, 1779, the Methodist preachers in the Southern States met at the Brokenback church in Fluvanna County, Virginia, and there agreed to break Wesley's rule regarding sacraments. Three preachers were set aside by this Conference to administer the sacraments to the Methodist societies, and to ordain other Methodist preachers. Their reason for this action as stated in the minutes of the meeting was: "Because the Episcopal establishment is now dissolved, and, therefore, in almost all our circuits the members are without the ordinances."

The action of the Southern preachers was severely opposed by Francis Asbury and the Methodist workers in the middle and Southern states. Although Asbury believed with the preachers of the South that the sacraments and a separate Church were desirable, he also thought that the initial step should be taken by Wesley. Asbury felt that when Wesley understood the plight of the American Methodists he would devise some plan to give them the rights and privileges of an ecclesiastical body.

For a time it seemed as if the American Methodists would be divided over the question of the sacraments. A rupture was avoided only by a compromise, which suspended the resolution of the Brokenback Conference for one year. In the meantime Asbury was to beg Wesley for action on his part. Appeals were made to Wesley by many preachers and laymen as well as by Asbury. They described their pressing problem and implored Wesley to grant to them a mode of church government suited to their exigencies.

These appeals to Wesley came at an opportune time. The Revolutionary War was closing and Wesley could see that the political ties between the two countries would be forever severed. A changed political relationship also meant a new religious alignment. Wesley realized that the Methodists in America were daily growing in number and strength and that with the coming of political freedom to America it was natural for the Methodists to desire religious independence.

American Methodism will always be grateful that the founder of Methodism was able to see clearly and to act courageously. As much as Wesley loved the Anglican Church, he loved the Methodist societies more. He knew that the time had come to free the American

Methodists from the Anglican Church. Wesley had firmly believed that episcopal ordination was necessary for the right to give the sacraments, but when he heard of the critical condition of the American Methodists who so much desired the ordinances, he could no longer hold to an ecclesiastical custom. He saw that a serious condition confronted the American Methodists and he was not willing to allow the rules of the Anglican church to harm them. Why should the American Methodists be handicapped by ecclesiastical traditions?

It was at this point that Wesley's knowledge of Church History proved of value to the American Methodists. He knew that in the early Christian Church bishops and presbyters (elders) were of the same order and had equal right of ordination. Since Wesley was a presbyter in the Anglican Church he had according to the custom of the primitive church the right to ordain both presbyters and bishops. Although Wesley had understood this for many years, his love for the Anglican Church had kept him from violating their custom by ordaining Methodist preachers in England. But America at the close of the American Revolution, was no longer under the English government and the Anglican Church. Certainly it could not harm the Anglican Church for Wesley to ordain men for the American field. Bravely Wesley declared: "My scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's rights by appointing and sending laborers into the harvest."

Upon that basis Wesley proceeded to action. He called into his room in February, 1784, Dr. Thomas Coke, an ordained preacher of the Anglican Church who had assisted Wesley in the Methodist work in England and Ireland. Wesley informed Coke of the religious conditions in America and of the dire need of some organization for the American Methodists. He further informed Coke of his belief that presbyters were able to ordain as well as bishops. As Wesley was a presbyter he asked Coke to accept ordination from him and then go to America as the superintendent of the Methodist societies there. Coke was at first startled at such a radical step, but after careful study he agreed to co-operate with Wesley's plan.

On September 2, 1784, at Bristol, England, Thomas Coke was set apart by the laying on of hands by Wesley and other ordained ministers to be a superintendent of the American Methodists. At that same momentous meeting Richard Whatcoat and Thomas Vasey were ordained as elders, with the power to baptize and administer the sacrament of the Lord's Supper. Wesley said concerning this important move: "I took a step which I had long weighed, and appointed three of our brethren to go and serve the desolate sheep in America, which I verily believe will be much to the glory of God."

On September 18, 1784, Dr. Coke in company with Richard Whatcoat and Thomas Vasey sailed for America upon an important errand. They were coming to America to gather the scattered Methodist societies into an ecclesiastical organization. At last the hopes and prayers of the American Methodists were to be answered. They were now to have superintendents and ordained ministers. No longer were they to be members of Methodist societies with-

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in the Anglican Church. They were now to have a separate status. Wesley had faced the facts. He had chosen what seemed to him to be the best method of handling a difficult religious situation. An historical move of great moment to the American Methodists had been made.

HOME TRUTHS FOR ANNUAL CONFERENCE BOARDS OF EDUCATION: THOUGHTS CULLED FROM EDUCATION ASSOCIATION AT MEMPHIS

(By Elam Franklin Dempsey, D. D., Secretary Boards of Education Group.)

One of the most useful features of all sessions of the Educational Association of the Methodist Episcopal Church South, are the Departmental Group Meetings. To the lay mind, undoubtedly the most interesting of these is the Boards of Education Group meeting, in which delegates from the Annual Conference Boards gather and discuss problems peculiar to them. At the eleventh session of the Association, just held in Memphis, February 5-6, Dr. Walter Anthony, of the South Georgia Conference was President and Dr. Elam F. Dempsey, of the North Georgia Conference was Secretary, and the following topics were handled by the designated speakers: "The Personnel of the Conference Board of Education: How are we to Secure the Appointment as Members of those best qualified for service?", by W. A. Stanbury, pastor Duke Memorial Church, Durham, N. C.; "The Annual Conference and our own Educational Institutions; How best may the Conference Board 'sell' to the Conference Members their own schools and colleges?", by R. J. Yoak, Morris Harvey College, Barboursville, W. Va.; and "Education Day in the Local Congregation: Suggested methods by which the Conference Board may obtain Conference-wide and effective observance of Education Day," by Paul W. Quillian, pastor Winfield Church Little Rock, Ark. These ably handled topics were each followed by an open forum discussion in which, first or last, nearly every one of the about 25 delegates present and also 8 or 10 visitors, took lively part. The topics being very practical, aroused the keenest interest and brought out many valuable suggestions which will be mentioned below.

Home Truths to Help Annual Conference Boards.

In discussing the first topic, the question was raised: "Should College Presidents be Members of the Annual Conference Boards?" And the consensus of opinion seemed to be: "He had better not, in general; and if so, should not be Chairman of the Board." No special objection was made to having college presidents as members of the General Conference Board of Education. But it was thought that, as a rule, a Presiding Elder should not belong to any board since he is so busy during sessions of the Annual Conference in making the appointments; but it was recognized that, in exceptional cases, a Presiding Elder might serve to advantage as a member of one or more of the Conference boards. The question of uniformity in Annual Conference Board membership was brought forward by Dr. J. S. French, who suggested that, to secure this, it would be well to have uniform Annual Conference constitutions. This brought on a

Drs. G. W. Read, F. H. Peeples, G. H. Fielding, S. H. Babcock, H. B. Watts, H. H. Sherman, R. R. Ellison, Elam F. Dempsey, W. A. Stanbury and W. F. Quillian. A motion was made to this effect but was lost, indicating the clear perception of a problem which is very acute, but a nebulous state of mind in regard to it even on the part of those who are most concerned in its satisfactory solution. Dr. Fielding injected this very practical thought: "Whatever may be true as to the personnel of board membership, let every one of us do our best to develop the members whom we do get by urging in every way their attendance and their study of the educational program of the Church and their participation in the discussion at the annual sessions of the Conference Boards."

In the discussion of the second topic, interest maintained keen but not so much ground was covered. Dr. S. H. Babcock urged that, to "sell" our schools and colleges to our own Conference members, we should put more heart-quality into our educational literature and appeals, while Dr. O. P. Polk, of Texas, advocated a more pictorial type of literature by means of the use of cuts of action-pictures, etc. Dr. O. S. Lewis, Mississippi, contrasted the better deportment and spirit of the scholars in church schools with that of less-controlled students of other institutions and showed the value of holding up thus before the student-body, men of character from among the alumni as samples of the work of church schools. Others participating were: Drs. H. H. Sherman, W. B. Agnew and Mrs. Elmer Peck, the only woman member of the Association, from Missouri.

Third topic: Open Forum, Dr. G. H. Fielding dealt with the regrettable fact that the Church suffers the loss of money and some men the loss of character by using funds for ministerial training and then the men do not give their lives to the ministry. While Dr. S. H. Babcock said: "It is true that we should care for the big gifts to education but also that we should not neglect the small gifts that may be made to this cause." Widespread comment was made upon the practical value of the three able addresses and the lively discussion that ensued upon their delivery.

Resolutions Passed

Three resolutions were passed concerning the service of Mr. Asa G. Candler, Senior, and Judge John S. Candler to the cause of Christian Education, and commanding the zealous services of Rev. S. A. Harris to this cause:

Of Mr. Asa G. Candler, Sr., deceased philanthropist, it is said: "The affluent fullness of his generosity sent the streams of his gifts and help into all channel of selfless service. But no doubt the crown of them all and the best paying investment of his life is his great contribution to Christian education." Continuing, the resolution states, "That we point to his example as a light to after-times, inciting as it does, our master-men of affairs, to follow after the glowing generosity of this path-finder in Southern philanthropy." Of Judge John S. Candler, long-time member of the General Conference Board of Education as well as president of his Conference Board, the resolution states that, in view of his providential absence from the session, "We, the Annual Conference Group, hereby express our regret at his absence and

reaffirm our high valuation of his liberality, zeal and constancy in his support of the Christian Educational program of our Church." Of Rev. S. A. Harris, treasurer of Judge Candler's Conference Board, it was pointed out that he is a zealous friend to Christian Education, having given long years of service to his task as treasurer of the same and that "among his achievements in the interest of this cause, was the securing of the Knox Fund and the administering of it with success, thus promoting the education of many young ministers of the Gospel."

THE FIRST DECADE OF NATIONAL PROHIBITION

By Dr. Ernest H. Cherrington, General Secretary of the World

League Against Alcoholism

Prohibition is no longer an experiment in the United States of America. From whatever angle we view this question it has passed beyond the testing point and has demonstrated its value. This is attested equally in the fields of economics, of health, and of sociology. As sailed as no other public policy ever has been assailed, it has weathered storms which would have sufficed to overthrow a measure that was less strongly established or that did not have behind it a tremendous volume of public sentiment.

Because we are so close to the question many of us do not fully realize the tremendous achievements which are to the credit of national prohibition. Then, too, that easy forgetfulness which is so characteristic of humanity makes it difficult for us to compare the occasional violation of the law today with the chronic violations of the pre-prohibition era. We know that the prohibition law is violated. We forget too readily that the license or regulatory laws were violated so continuously that the popular assumption was that such violations were normal. The occasional sight of a public drunkard today rallies a crowd. Before the adoption of the eighteenth amendment drunken nuisances infested the streets and public places. There is significance in the fact that the hip flask, with its limited quantity of liquor, has taken the place of the quart and the decanter. We are dealing in fractions now when once we dealt in whole numbers with three figures. If it be true of the beverage—alcohol problem that "needs must that offenses come," it is none the less a great achievement to have those offenses so closely approach the minimum.

In estimating the value of prohibition as an economic asset one must not ignore the fact that this national policy had its earlier years in a period when economic disaster would have been the normal expectation. Probably there is no better index to prosperity than the savings accounts of the Nation. While these are only a part of the total savings, which include life insurance, permanent investments, home buying, etc., they probably mirror more accurately than any other single factor the better condition of the wage earners of the country.

In 1918, according to the figures in the report of the Comptroller of the Currency, the amounts of these savings were: Private-bank savings, \$23,459,823; postal savings banks, \$148,471,499; and trust companies, \$1,286,650,369; State banks savings, \$1,071,636,806; mutual savings banks, \$4,442,096,393; stock savings banks, \$1,001,573,414; national banks saving departments, \$1,398,

358,000; total \$9,372,246,304.

In an analysis of the report of the United States Comptroller of the Currency, W. Espy Albright, deputy manager of the American Bankers' Association's savings bank division, says:

"The year ended June 30, 1928, registered over the previous year the largest gain in savings in banks and trust companies of continental United States ever recorded in the history of this country. On June 30, 1928, the volume of savings stood at \$28,412,961,000, a gain of \$2,527,059,000 over the previous year. Since 1912, when adequate records first became available, the gain per inhabitant is 169.3 per cent. * * * The number of depositors, which, for 1917, was reported at 48,354,784, reaches a high mark this year with 53,188,348."

The American Banker recognizes the part played by the eighteenth amendment in developing our gains in savings deposits and finds that although it would be impossible to determine exactly "the influence of prohibition in building the savings-bank totals of the country; that it has had some bearing will be admitted even by those who do not particularly favor the prohibition amendment."

The life insurance data of the country is another index of the economic gains made under prohibition. Since the adoption of the eighteenth amendment our annual purchase of new life insurance has been multiplied three and one-half times. Over 65,000,000 people now carry life insurance amounting to \$100,000,000,000.

The Insurance Field in September, 1929, commented at great length upon the economic gains from prohibition. In the course of its articles it said:

"What we particularly want to see discussed fairly is the relation of prohibition to the economic system of insurance as importantly incidental to and with the general welfare. How much of the evident savings from the annual alcoholic drink

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.

bill has gone into life insurance, building and loan associations, savings banks, and the many comforts of living?

"Has prohibition advanced the general welfare, or has it merely dried out cocktail glasses? It is a business and not a moral, personal liberty matter with insurance."

Prohibition gave a new emphasis to the home-building impulse. Many who during the saloon epoch were forced to live in slums or in unspeakable tenements because the major portion of their income went across the bar are today knowing a new comfort and a new ambition. The best authorities in realty and building circles recognize the part played by prohibition in developing the new market for homes. The Bureau of Labor Statistics, in its recent review of building operations in the half of 1928, calls attention to the fact that in 85 cities in the United States having a population of 100,000 or over, building permits issued in the first half of 1929 call for an expenditure of \$1,425,106,688 of which 64.1 per cent was for residential building.

There is a double significance in this stimulation of home building. Not only does it register the improvement in home conditions and the higher standards of living which have developed since prohibition but this increased volume of construction means labor and employment for a host of men engaged in the building trade.

The automobile industry has a very intimate relation to prohibition. Even before Henry Ford made his famous statement, "If booze ever comes back to the United States, I am through with manufacturing" and "gasoline and booze don't mix; that's all," thinking people realize that intoxicating beverages could not be safely permitted if we were to continue to use high-speed automobiles on our public highways. The auto death list is already too high. If the saloon should return or if under any system drink should be legalized once more, few of us would care to run the risk incident to traveling on a road infested with drinking drivers.

The effect of prohibition upon the public health has been as marked as its effect upon the economic life of the country. This can likewise be measured by statistics whose authenticity is beyond question. While there had been a slight yearly decrease in the national death rate in the pre-prohibition years, that decrease was so small that it was barely perceptible upon the ordinary chart. With the coming of prohibition, however, the death rate for the country dropped abruptly. It has not even remotely approached the ratio for the license period. According to the figures issued by the department of vital statistics in the United States Census Bureau, this decrease in the death rate has been equivalent to the saving of 100,000 to 200,000 lives per year. In other words, nearly 200,000 persons would have died annually during the past 10 years had the conditions prevailing during the license period been continued.

Prohibition has proven its worth. That it is no longer an experiment does not need citation of authorities or the presentation of elaborate statistics. Even the most casual observer can see for himself the change which has been wrought in America by this national policy. It has so transformed conditions in our social

FOR YOUTH

"WHAT THE WORLD WANTS"

Johnny Erp, editor-elect of the Arkansas Traveler, student weekly of the University of Arkansas, writing in the Traveler, under caption above says editorially:

One drop of licker might rob a man of a fortune; one flip of the dice or even an ace in the hole may be one too many; one extravagant moment or one crony of questionable character is more than enough for Mister Business Man of today. The world has no place in its bustling sphere for the feller who indulges too freely and gaily in wine, women and warbling.

It is an everyday occurrence for the XYZ company to mail or wire the Dean of Men, the Deans of the Colleges, or other university officials concerning Henry Alumnus, graduate of Arkansas who wishes to enter their employ as a salesman.

Did Henry drink? Did Henry gamble? Did Henry speculate? Was Henry extravagant? Did Henry have any unfavorable associations while he was at the university? Was Henry prompt to pay ordinary debts? Was Henry ever suspected of dishonest conduct?—that is a sample list of the average query sent in. And the answer must be prompt.

It's not a matter of personalities then; it's just a matter of record. The Dean of any college is helpless. He can only report or give a reproduction of the play you acted yourself. He's not an author to retouch lines here and there. The public wants to know about the old lines. He can only speak what he saw and heard once past. The show is over. But the acting lingers on.

This was not meant to be a Baptist sermon nor a Methodist essay. But figuring it in cold cash, 'tis worthy of consideration that the entire future might hinge on the right actor pulling the wrong act—causing the entire show to be a financial flop.

Surely the gentleman was right when he said, "The wages of gin is breath." The Falstaffs who sow low-brow comedy cannot expect to reap Hamlet tragedy.

THE LESSON OF CHARLES EVANS HUGHES.

When Charles Evans Hughes first came to New York as a young man to practice law, he attended the Fifth-avenue Baptist Church (now the Park-avenue Baptist Church), of which my father was one of the trustees. At one of the meetings of the board it was found that affairs of the church required the attention of a lawyer, and it was suggested that perhaps a young man by the name of Hughes in the congregation would be willing to volunteer his services. This he did, and his work

life that it is difficult today for us to think ourselves back into the setting of the preprohibition era. We have in this brief space of less than a decade become accustomed to streets and public places free from drunkards. We take for granted now prosperity which is merely one of the by-products of prohibition. We assume as a normal condition the better health and the improved living conditions which have become general. We may not always recognize that behind these things and underlying them as well there is the Eighteenth Amendment. It is there none the less.

FOR CHILDREN

"PLANE" TALK

Young Billy Blake was so inspired By Colonel Lindbergh's flight, He traveled in a rosy dream From morning until night.

"When I grow up," mused he, "I too Will be an aviator; 'I'll circle twice about the globe And land on the equator."

"The nation, yes, the universe Will sing my praise and worth— Just then the future air-man felt Himself come down to earth."

His mother swabbed some arnica On battered knees and toe, Exclaiming, "Billy, why, oh why, Not look just where you go?" Frisco Magazine.

A GEORGE WASHINGTON STORY

The school bell had rung, and the children were in line. They marched into the schoolhouse, single file, took off their coats and hats and seated themselves.

School had started. It was one of those raw days in February, when it was good to be indoors. A thick mantle of snow had fallen over the city and the roads were excellent for sledding. Even while the children studied or recited their various lessons, the jingle of merry bells, rang out in the still cold air. It was ten o'clock, study hour, and the children had their noses buried in books, preparing for the next class.

The door opened and the children, almost as one, turned to see who had entered. Harry Martin quietly closed the door and went into the cloakroom. Suddenly he reappeared, his little cheeks and ears pink. As quietly as he could he slunk into his seat, but the teacher called him to her desk.

"Harry, have you an excuse for being tardy this morning?" she asked.

"Yes'm, no'm—not the written kind of an excuse, but we forgot to get up this morning until after it was too late. At first I thought I would be too late to come and then I thot I'd better come—So, here I am." He smiled a wan little smile.

"But Harry—that's hardly enough. I'm afraid I'm going to have to have an excuse—a written excuse from your mother or father. Please bring it to me in the morning," said the teacher.

Harry went back to his seat. Gee whillikens! A written excuse! How

was done so conscientiously, so thoroughly, and so ably that it made a profound impression. In fact, he worked as hard and with as much enthusiasm on this small matter for which he was to receive no compensation as he did later in the investigation of corporations that was to bring him handsome rewards and marked distinction. He looked upon it as a moral obligation, and that was enough to make him give to the task the best he had to offer. To complete the story, that it may be used as a suitable text for a sermon to the young, Mr. Hughes subsequently was given his first big case by one of the trustees of the church because of the capacity revealed in this matter of no importance and little promise. It is a perfect illustration of Mr. Hughes' fidelity to personal obligation.—Everett Colby, in Scribner's Magazine.

in the world would he get that? He knew very well that he was late from no cause of his mother's or father's, but just merely because he stopped a few minutes to ride on the sled with some of the big boys down the road. Gee—he didn't know school had taken up. Anyway, the ride was lots of fun, but he had stayed on that sled just long enough to get spilled. He had torn his trousers, too, and there would have to be an explanation given at home. Well, he had a whole day to fix up something.

School dragged on. Finally came the last class. Then the dismissal for the afternoon. Harry walked slowly home. He had it! On his way to school a dog had grabbed his trousers and torn a hole in them. That would fix the excuse for the torn trousers. But about the note. Well, he'd just have to write one himself. He'd never done it, but he felt sure that he could. His penmanship wasn't very bad and anyway—well, there wasn't anything left to do.

So during the evening he penned a note to his teacher. He told her that the alarm clock had failed to go off and the family had overslept and would she please excuse Harry for his tardiness. How in the word did you spell tardiness?

"Mother," he called, "how do you spell tardiness?"

"Tardiness," replied his mother. She was sewing up the rent in his trousers and she had noticed that besides the torn spot, the trousers bore a streak which looked as if Harry had slid for quite a ways on them. She said nothing but went on with her mending.

"Well—finished my lessons, guess I'll go to bed," announced Harry. "Night Mother—night Dad," and he left the room. Mother heard him fumbling around in his room and finally everything was quiet.

She stepped over to the table where his school books lay and opened several of them. There on page 44 of his history lay the note which he had laboriously written to his teacher. She read it slowly. As she started to replace it, she glanced at the page of the history and there was the story of George Washington, the boy who never told a lie. Taking a pencil she wrote at the top of the page. "Harry—have you read this story of George Washington? It might be well for you to read it very carefully and tell me about it tonight."

Then she laid his little trousers out on the chair in his bedroom, and retired.

Harry, after a hurried breakfast next morning, left for school, the books tucked under his arm. He was just a bit uneasy about the note, but since he had devised the scheme he was going through with it now.

The teacher was busy talking to one of the pupils when he went in, several minutes before school had taken up, and so he placed it on her desk. Then he took his seat.

He opened his geography, and was intently reading some paragraph in it. He thought he would glance up over the top and watch the teacher read the note. But unfortunately he looked up just as she looked at him.

The history lesson that afternoon was all about George Washington, the father of our country and the man who never told a lie. Harry was somewhat ill at ease, especially after the teacher stressed the latter point so much and more than was necessary, and she seemed to look at him all the time she told them how important it was to always tell the

truth.

Harry sunk down in his seat as far as he could without sliding out. Just as he was scrapping his books for home that evening, the teacher called him to her desk.

"Harry, did you understand the history lesson today?" she asked.

"Yes, mam," he answered.

"Well don't you think it always pays to tell the truth?" she said.

"Yes, mam," he replied.

"I am well aware that you wrote that excuse for me, Harry, and I want you to tell me now why you were late yesterday morning."

"Well, I was riding on a sled with some of the boys and we rode pretty long I guess and when I started for school, I was late," he replied.

"Why didn't you tell me, Harry. I could have forgiven that, but I am sure you have had a restless day and night framing up a lie, when the truth would have been much better. I shan't punish you this time, but if you have told your mother a lie lately, I want you to go home and confess. Confession is good for the soul, Harry. Tell her about it and promise to never lie again."

"Yes mam," he said, "I will."

Gee, that teacher was nice. Harry gave a sigh of relief. It had been worse to tell a lie than it was to tell the truth. If mother was just half as kind as the teacher. He'd go right home and tell her all about how he tore his pants. When he got home, she wasn't there, and so Harry opened his history, and for the first time saw her message.

He decided that it was harder to tell a lie than it was the truth, because both the teacher and his mother knew he told one. He slipped off to bed without his supper.

When mother arrived home and found him in bed she hurried to his room. "Son," she said, "are you ill?"

"Yes'm—I've got a big lump in my throat and I don't want any supper."

Then mother sat on the side of the bed, as all mothers do, and said, "All right son, tell me about it."

With little tears trickling down his cheek Harry told her how he had torn his pants and how he had written the note, and how he stole the cookies out of Nora's pantry.

But it was all over in a little while, and mother went into the living room and brought out the history and read him the story of George Washington, and there and then Harry promised that he'd never never tell another lie, not if he got killed for the truth.

"Mother—may I have a glass of milk," he said, after the ordeal was over, "I'm kinda hungry."—Frisco Magazine.

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Woman's Missionary Department

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT Fourth Quarter, 1929

Dues, Adult, Young People and Children	\$3,386.00
Pledge, Adult, Young People and Children	3,564.78
Life Members, Adult—	
Mrs. S. R. Phillips, Newport	25.00
Mrs. T. H. Tucker, Hughes	25.00
Miss Nellie Denton, Ft. Smith, First Church	25.00
Children, Baby Division—	
Anna Beth Laman, Cave City	5.00
Glena Sue Counts, Strangers Home	5.00
Scholarships—	
"Wills-Garner," North Little Rock, First Church, Mrs. Garner and Mrs. Wills	10.00
"First Church," North Little Rock, First Church	30.00
"Jennie McCaddon," Helena	40.00
Bible Women—	
"Mary Louise Barnett," Mr. and Mrs. I. N. Barnett, Batesville, First Church	120.00
"Molsie A. Riddick," Morrilton	29.15
"Ori Jamison," Clarksville	53.00
"Rosa Legg," Forrest City	100.00
"Hope," Paragould, First Church	30.00
Retirement and Relief Fund	8.85
Scarritt Maintenance	257.70
Week of Prayer	1,741.52
Missionary Salary, Miss Nellie Dyer	816.10
Total to Council	10,272.38
Treasurer	11,902.45
Local Work	
Rural Work, City	1,633.00
Missions, etc.	302.25
Supplies	1,216.22
Other Funds	

Grand Total \$25,326.30
\$85.13 additional was sent to Council Treasurer after this report was mailed, making \$10,357.51.—Mrs. W. A. Steele.

REPORT OF TREASURER LITTLE ROCK CONFERENCE Woman's Missionary Society for Year 1929

Adult Receipts	\$28,110.42
Young People	1,300.00
Children	1,044.28
Total Receipts	\$30,454.70
Interest to Checking account	41.60
Scholarship Loan, Elizabeth Workman	25.00
Balance from 1928	997.93
	\$31,519.23
Supplies	880.28
Local reported	45,051.51
Grand Total, Auxiliaries	\$76,365.31
Adult to Council	25,300.00
Young People to Council	1,300.00
Epworth Juniors	700.00
Primary	300.00
Baby Division	200.00

Total to Council \$27,800.00
Conference Funds as follows—
Delegates Expense to Council 228.97
Other expense. Conf. Officers 75.50
Treasurer's stipend 200.00
Superintendents and

workers	425.79
District Secretaries	259.75
To salary social worker	175.00
Annual Meeting	117.00
Printing Minutes	320.04
Scarritt College, Scholarship	134.00
Furniture L. R. Conf. room	100.00
Mt. Sequoyah	92.30
Other items	

Total Conf. Fund used \$ 2,128.35
Certificate Dept. 1,215.00
Balance in checking account 375.88

\$31,519.23
Ct. Dept. Interest added \$ 3,921.60

The following Auxiliaries are supporting Bible Women: Hot Springs, First Church; Little Rock, First Church Auxiliary and E. Remmel Bible Class; Asbury; Pine Bluff, First Church Auxiliary and Young Ladies Club. Scholarships are supported by Little Rock, First Church, Lake Village, Pine Bluff, First Church and Stuttgart.

Total receipts this year exceeded receipts of 1928 by \$112.74, and thus we close another year with a note of rejoicing and praise. Surely the Lord is blessing the work of our hands.—Mrs. S. W. C. Smith, Treas.

INSTALLATION SERVICE AT PARAGOULD

The Woman's Missionary Society of First Church, met February 4 in their regular business meeting and the officers were installed. Mrs. O. G. Bratcher, our District Secretary, conducted this installation service.

Officers as follows: Mrs. D. G. Beauchamp, president; Mrs. E. E. Ellis, vice president; Mrs. A. C.

Cloyce, corresponding secretary; Mrs. T. E. Butler, recording secretary; Mrs. Ben Devall, treasurer; Mrs. Guy Adams, local treasurer; Mrs. I. N. Jackson, Supt. Young People; Mrs. A. E. Hopkins, Supt. Children's work; Mrs. Ross Ford, Supt. Publicity; Mrs. H. W. Woosley, Supt. Social Service; Mrs. H. A. Cloyce, Supt. Bible and Missionary Study; Mrs. W. T. Costen, Supt. Supplies; Mrs. E. E. Ellis, Supt. Local work; Mrs. J. E. Wilbourn, Supt., and Mrs. W. C. Davidson, organ fund work.

Mrs. D. G. Beauchamp, the newly elected president, conducted the business meeting and appointed the committees and made plans for the work of the coming year.

Mrs. W. C. Davidson offered a plan to the society whereby we may secure funds to apply to the organ fund account. The plan was accepted and much interest is being shown in the work. The ladies assumed the responsibility of paying for the organ and have worked faithfully to meet these payments. They expect by November 1, 1930, to have this fund paid in full. The members have started this year's work with much enthusiasm and hope to make this year one of the best years for First Church Auxiliary.—Reporter.

Children Cry for Fletcher's CASTORIA

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Sunday School Department

TRAINING SCHOOL AT KNOBEL

The night of Feb. 3 we opened a Training School at Knobel with Rev. I. L. Claud of Newark as our instructor.

We counted ourselves fortunate to have him, as we know of his work in the Batesville District and when we see his work in a school we can see why he has succeeded as he has. The school was a great success. There were only nine who took courses for credits, but as this is the first work of this kind on this Charge we feel encouraged.

Great crowds attended. One night there were 64, giving perfect attention. We feel that our Sunday School and Church both are strengthened by the school.

We are going to have another school at Peach Orchard before long.—B. E. Robertson, P. C.

COKEBURY SCHOOL AT DATTO

We have just closed a Cokesbury Training School at Datto. Every one connected with it said that it was the best thing that came to our church or Sunday School in years. In evidence of this the people have gone to work to build partitions and hang curtains so that each class will have separate space. A church survey is being made, and we expect to increase our usefulness and attendance by it.

Bro. W. F. Blevins of Corning taught the school. He has the ability to bring out the best there is in his pupils as well as the best there is in the text.

A special service will be held for the presentation of the certificates of credit.—Eugene H. Hall, P. C.

SUNDAY SCHOOL INSTITUTE AT CORNING

A group Sunday School Institute was held at Corning Feb. 6. Miss Foreman from the Nashville office was the principal speaker, and her talks were to the point, helpful and inspiring.

Rev. Glenn F. Sanford, Conference extension secretary made helpful contribution to the success of the day's program.

Presiding Elder Wayland and Mrs. Wayland, and Rev. I. L. Claud from Newark took part in the program.

We had a total of 36 delegates attending the institute. They were from the following schools: Datto, Biggers, Knobel, Piggott, and Corning. Four pastors were present: Rev. J. F. Glover of Piggott; Rev. B. E. Robertson, Knobel and Peach Orchard; Rev. Eugene H. Hall, of Reyno and W. F. Blevins of Corning.

A delicious lunch was served at the "Sunshine" Cafe, and the group enjoyed the fellowship of the noon hour.—Reporter.

COKEBURY TRAINING SCHOOL AT MARMADUKE

According to the program for the Paragould District we begin our Cokesbury Training School on Feb. 3, with Rev. G. F. Sanford, as our instructor. The first night it was pouring down rain, but there were

eight present. We had a real school. The text was "The Sunday School Worker." Those who attended got a vision of Sunday School work they had never had before.

We had the privilege of having Miss Foreman from the general office with us on Thursday night. She sure did tell us something about Sunday School work.

We certainly thank Bro. Sanford and Wayland for making it possible for her to come to Marmaduke while in the District. We are thoroughly converted to the training work of our Church. Plan for another school some time later in the year.—G. C. Taylor, Pastor.

SOMETHING NEW IN THE SUNDAY SCHOOL

The departmentalizing and use of the graded lessons in the Sunday School, while perhaps furnishing the most philosophical forward step in Sunday School organization and education for many decades, have also developed some new problems, as is always the case in any movement when real progress is being made.

Instead of one uniform lesson for all grades, from the little beginner to the venerable adult, we now have an aggregate of 17 distinct lessons with different Scripture texts for each lesson; and with also several different lessons in the same department.

Two particular changes resulting from the new plans, are that, 1st, no general superintendent can direct the work of all the departments, and each department must have a superintendent, and 2nd, no general teachers' study meeting can be held, as only a few teachers in any department have the lesson.

So that the general superintendent must content himself with reaching only about two departments per Sunday, one at opening and the other at closing.

Now some of the fine advantages of the new plans are found in the well equipped buildings that have been erected in many quarters to accommodate the departmentalized school, and the many departmental teachers, numerous study and business meetings held weekly in large numbers of schools.

The Pepper Memorial Building of the First Methodist Church, Memphis, Tenn., is a four-story, steel and concrete structure, with the various departments installed in the four stories.

The church building, which formerly held the school, is also still used for several departments and classes, both buildings covering a wide area of space, and all presided over by John R. Pepper, as general superintendent, now in his 50th consecutive year as superintendent.

Beginning with 1930, a radio station has been installed in the Pepper Memorial Building, covering the entire space of the two buildings, and 15 separate departments.

So that the long-time superintendent now sits down in a quiet room on Sunday morning, and talks to every member of the large School at one time.

This new adjunct enables the superintendent to keep his staff of department officers and teachers constantly informed as to any special undertakings, and he also kindly calls attention to any weak points needing buttressing, and any new tasks to be set on foot.

The radio apparatus is so arranged that any one or several or all departments can be talked to as the case may be.

Epworth League Department

FOUR-COUNTY UNION MEETING.

At Fordyce Sunday afternoon, February 16, was held a meeting of the Four-County Epworth League Union.

Rev. J. E. Cooper, the pastor-host, was present with 21 of his young people and a few older persons.

Rev. B. F. Scott, pastor at Kingsland, was present with five choice young people.

Rev. J. T. Thompson, pastor at Bearden, was present with 31 of his fine young people.

Thornton was represented with eight fine young people.

Sparkman was represented with eight fine young people.

Counting a few older persons there were 82 present. The meeting was enthusiastic throughout. A fine spirit prevailed and the future looks bright for this group of young people and the pastors.

Miss Helen Russell, District secretary, presided and led the devotional service.

The writer spoke of the work before us leading up to the Summer Assembly, and the challenge before young people today to really test out and live the Epworth League Motto: "All for Christ."

The following were elected as officers, this being in the nature of a reorganization meeting: President, Mr. James Kennerly, Bearden; vice-president, Miss Archer Lea, Kingsland; secretary, Miss Geanie Wood, Fordyce; treasurer, Mr. Harry Littrell, Thornton.

The next meeting will be held at Bearden, Tuesday night, March 11, at 7:30 o'clock.—S. T. Baugh, Secretary.

EL DORADO UNION MEETING.

Miss Helen Russell, secretary of the Camden District, reports a fine meeting of the El Dorado Epworth League Union, which has held at Smackover Thursday night, February 13.

Miss Marie Gathright, of Huttig, is the president.

The next meeting will be held at Huttig. The date will be announced later. The secretary wanted to attend the meeting of his Union, but other matters kept him away.—S. T. Baugh, Secretary.

A PLAYLET

By Susie McKinnon Millar
CHURCH PAPER OR A HOUSE-
HOLD NECESSITY

Characters

Mrs. Barton, Mr. Barton, Louise Barton, Mrs. Andrews, Paul Barton, Helen Barton, Mary Barton.
Scene—In the Barton's Sitting Room.

(Mrs. Barton is sitting by a window reading. Enter Mrs. Andrews) Mrs. Andrews: "O Mrs. Barton, how restful, cozy and quiet it seems in here! And what is that paper you were reading? It must be very interesting to hold your attention so."

Mrs. Barton: "Yes, it is interesting and so helpful. I always look forward to Friday when the postman leaves me my Arkansas Methodist. It's like a breath of progress and it helps me keep in step with the advancing Church. I always make my plans so that I'll be free to read it as soon as it comes. It's a good thing, too, for Mary thinks she must have it as soon as she comes in from school, and Mr. Barton wants it right after supper."

Mrs. Andrews: "Well, I can't imagine anybody looking forward to the coming of a church paper. I thought they were all too dry and dull for words and that only old cranks, and, maybe, preachers, ever really enjoyed reading them. I didn't know anybody ever took them now except to please the preacher."

Mrs. Barton: "We all read it here and get lots of interesting material from it." (Telephone rings, Mrs. Barton answers)

Mrs. Barton: "Hello! Oh, yes, Mrs. Johnson. How are you? Fine. Yes; all quite well thank you, and enjoying this lovely weather. What is that? Oh, yes. Missionary news for the next meeting. Yes, I have a number of interesting items in the Arkansas Methodist. I'll refer you to the numbers. Oh, you don't subscribe! Too bad. I couldn't get along without mine. I'll send you over a few numbers. Yes, I'd be glad if you would return them. Good-by."

Enter Louise: "Good evening, Mrs. Andrews. Hello Mother. You ladies please excuse me for breaking in this way, but I need help, and I need it quick. They've just phoned me and asked me to take charge of the Children's Story Hour at the library this afternoon and I want a little poem for them to illustrate and a story to tell them."

Mrs. Barton: "Well, look right over there on that stand and get the Arkansas Methodist for Jan. 30. In the Children's Column there's a little poem, 'Falling Snow,' I think they could illustrate that and easily memorize it. Then there's that story of 'The Black Kitten' in the number for Feb. 6." (Louise looks through papers, finds what she wants, and goes).

Paul: "Mother, mother, where are you?" (Comes in). "Oh, good evening Mrs. Andrews. Please excuse me while I bother mother a little. I'm in an awful fix and in a tearing hurry. Tom's sick and can't be on our club program tonight and they've asked me to make a talk on the 'County Unit Law.' I don't know a thing about it. Where can I get some material?"

Mrs. Barton: "Look over there among those Arkansas Methodists."

Mother!

Child's Best Laxative is
"California Fig Syrup"



Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.



PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair—Sole and S. O. at Druggists—Hilcox Chem. Wks. Patheco, N. Y.

Wait a minute. I think you'll find something in the number for Jan. 2. and also in Feb. 6. That will be as much as you'll want for your talk."

Paul: "Oh, yes! And mother I promised to get a lot of quotations or proverbs for the fellows for roll-call tonight. Where can I get 'em?"

Mrs. Andrews: "I'll venture to say your mother will say, 'From the Arkansas Methodist.'"

Mrs. Barton laughs: "Yes, that is just what I was about to say. Look, son, through the 'Pungent Paragraphs' and I'm sure you'll find what you want." (Telephone rings. Paul answering).

Paul: "Well, yes. Oh, Hello, Bob. What's that? Material for an essay on 'Forestry.' Sure. We've got some dandy stuff. Where? In the Arkansas Methodist? Yes, mother will let you take them if you'll bring them back. I'll look them up for you when you come by on your way home from the club. Bye." (Paul finds his papers and goes out).

Enter May with a skip and a jump: "Hello, mother. Oh, good evening, Mrs. Andrews. (Goes and shakes hands with Mrs. Andrews and returns to her mother's side) "O, mother, we had such a lovely time playing at school this afternoon and Jessie wants me to come over and play. May I? Oh, no; I don't want to go. May I have the new Arkansas Methodist? I want to see what is on the Children's Page. (Mrs. Barton hands her the paper and she goes and curls up on the davenport and forgets everything in her interest in the paper).

Enter Helen: "Oh, how do you do, Mrs. Andrews? Mother excuse me for bothering you now, but I have to find a poem to learn for Sunday morning and have to have a story about a really truly girl who has done something worth while and is still on the job. Where can I find them?" (Telephone rings. Helen answers). "Hello, Oh, yes, she is right here. Shall I call her? All right. I'll ask her." (Turns to her mother). "Mother, Mrs. Smith wants to know if you can tell her where to find something about African Mission work."

Mrs. Barton: "Tell her to send John over and I'll send her that Arkansas Methodist with Dr. Goddard's article in it." (Helen turning back to the telephone): "Yes, Mrs. Smith. Mother said to send John over and she'd send you something." (Hangs up the receiver and

goes over to her mother). "Now mother for my troubles."

Mrs. Barton, smiling and nodding to Mrs. Andrews: "Yes, Helen, dear. Look over there and get the Arkansas Methodist for Jan. 16, and I think you'll find in the Youth's Column both things that you want." (Helen finds her paper and goes to one side and begins on her work).

Mrs. Andrews: "My dear Mrs. Barton, I never was more surprised in my life. I didn't know that anybody ever really found anything helpful in the columns of a church paper. Why yours is a regular Mother's Helper, A Household Necessity. I think I'll go right home and send in my subscription to the Arkansas Methodist at once. And I'll give it a fair trial, too, when it comes."

Mr. Barton (coming into the room): "Well, well, Mrs. Andrews. I can assure you you'll find that you never invested two dollars to better advantage. It keeps me up on all church matters, local, state, nation and world-wide and gives me much information on all world-important questions, and I can depend on the truth of its statements" (Turning to Mrs. Barton): "By the way, Mother, where are my notes and those papers I've been working on for the Business Men's Club tonight? You know, those notes on the work of the Anti-Saloon League."

Mrs. Barton: "Yes. They are over there on that table, and, by the way, you'll find a lot of new material in the Arkansas Methodist for Jan. 30."

(Telephone rings). Mr. Barton answers: "Well, Oh, Yes, yes, Mrs. Thompson. How are you? Fine! You want to know if Mrs. Barton can give you any suggestions for a Missionary Tea. I'm sure she can. (Turns to Mrs. Barton). "Mrs. Thompson wants suggestions for a Missionary Tea."

Mrs. Barton: "Tell her to come over for a while tonight after supper and we'll look through the Arkansas Methodists. The Woman's Missionary Page has a number of interesting reports of Teas."

Mr. Barton (at phone): "Yes, Mrs. Thompson, Mrs. Barton is expecting you over tonight after supper for a pow-wow on the subject of Teas. Good-by."

Mrs. Andrews (laughs and gets up to go home): "Well, I see I'll have to hurry home and send in my subscription to the Arkansas Methodist if the Andrews family is to keep step with the Bartons. Oh, by the way, Mrs. Barton, do you have any idea where I can find any material for my talk to the Business and Professional Women's Club for next Friday night? I'm supposed to give them some reasons why we should give the present day church our support; something that will prove that the church is still accomplishing things. Now, Mrs. Barton, what can you offer from your Arkansas Methodist?"

Mrs. Barton: "I have just what you want, and as soon as Mr. Barton finishes his notes I'll send you over the paper for Jan. 30. In that you'll find a splendid report from Bishop Boaz. Also an article by Dr. W. A. Shelton of Emory University, entitled 'Shall We Carry On?' And an article by J. C. Glenn, entitled 'Taking the Guess Work Out of the Business of Our Church.'"

Mrs. Andrews: "Oh, thank you, Mrs. Barton; and I'll be sure to return the paper for I see that with the Bartons the Arkansas Methodist is a real Household Necessity."

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.

MARMADUKE CHARGE

We landed in Marmaduke on Friday after Conference closed on Sunday. Found a number of ladies at the parsonage setting up the furniture, as the truck had beat us there a few minutes.

From the first, things have been very pleasant. Found some mighty good people. Christmas week they came one night and gave us a big "pounding," and almost every day some one is still doing something for the pastor and family. We are having large and appreciative congregations. Sunday School is growing. Leagues are doing splendid work.

We plan to begin our revival meeting March 16, the pastor doing the preaching. Ask the brethren to remember us in prayer. Bro. Wayland, our sweet-spirited P. E., was with us last Sunday night and preached. Then held our first Q. C. Every thing was in good shape.

Led by the spirit of Christ we are expecting a great year at Marmaduke in his name. May God bless all of the work of the Church everywhere, is our prayer.—G. C. Taylor, P. C.

PROMOTING THE EDUCATION CAMPAIGN

Itinerary of Bishop H. A. Boaz
Region No. 1—Rev. Dana Dawson, Director.

Feb. 9, Fort Smith, First Church, 11:00 a. m.

Feb. 9, Fayetteville, 7:30 p. m.

Feb. 10, Fayetteville District meeting.

Feb. 11, Fort Smith Regional Meeting of pastors.

Region No. 2—Rev. J. W. Crichlow, Director.

Feb. 12, Russellville, Atkins, Morilton.

Feb. 13, Searcy, Regional meeting of pastors.

Feb. 13, Searcy, meeting of Searcy business men.

Feb. 28, Batesville District Meeting.

Region No. 3—Rev. Warren Johnston, Director.

Feb. 23, Helena, First Church, 11 a. m.

Feb. 24, Helena, Solicitation work.

Feb. 25, Jonesboro, Regional meeting of pastors.

Feb. 26, Blytheville, Solicitation work.

Feb. 27, Wynne, Solicitation work.

Mar. 1, Return to Little Rock for rest.

Region No. 4—Rev. Paul Quillian, Director.

Feb. 14, Little Rock, night.

Feb. 15, Little Rock, for rest.

Region No. 5—Rev. John C. Glenn, Director.

Feb. 16, Crossett, 11 a. m.

Feb. 16, Monticello, 7:30 p. m.

Feb. 17, Warren, solicitation work.

Feb. 18, Monticello, Regional meeting of pastors.

Feb. 10, Portland, Dermott, McGehee.

Feb. 20, Pine Bluff.

Feb. 21, Pine Bluff.

Feb. 22, Return to Little Rock for rest.

Mar. 2, El Dorado, First Church, 11 a. m.

Mar. 3, El Dorado, solicitation work.

Mar. 4, Camden, solicitation work.

Mar. 5, Stephens, McNeill, Stamps. Region No. 6.—Rev. F. A. Buddin, Director.

Mar. 6-7-8-9, Texarkana District.

Mar. 10, Hope, solicitation work.

Mar. 11, Prescott, solicitation work.

Mar. 12, Return to Little Rock.

NORTH ARKANSAS CONFERENCE GROUP INSURANCE.

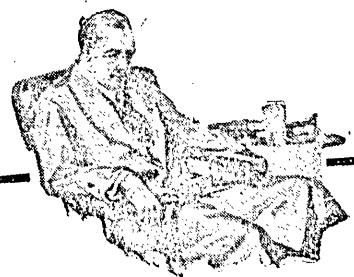
Policy-holders in our group will be interested to know that disability claims have been allowed Rev. J. B. Evans of Russellville and Rev. C. E. Holfield of Piggott according to the terms of their policies.

On page 86 of our 1929 Conference Journal, direction was given by action of the Conference as follows:

"We are assured that premium dividend will be sufficient to cover the slight increase in premium for the coming year as well as the expense of management, and we recommend that the annual premium dividend be used in that way, or such amount of it as will be necessary for said purpose; the balance of said premium to be held in reserve."

The above recommendation has been carried out by the Insurance secretary and several new names have been added to the list.

The premium according to the above provision remains the same \$1.21 per thousand, to be paid monthly in advance. There is a grace of thirty days. After that, legally, the insurance may be cancelled, or become lapsed. The group has approximately \$300,000 in force for the 175 members in the group.—H. Lynn Wade, Insurance Secretary.



After Winter's Colds

Don't Neglect Your Kidneys.

COLDS and chills are hard on the kidneys. A constant backache, with kidney irregularities, and an achy, worn-out feeling all too often warn of disorder. Don't take chances! Help your kidneys with Doan's Pills. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

E. J. Bush, 712 Graves Street, Charlottesville, Va., says: "A cold seemed to affect my kidneys and my back got so weak that I could hardly turn in bed. My joints were sore and lame and the kidney action irregular. I felt better immediately after using Doan's Pills and was soon well."

DOAN'S PILLS
A Stimulant and Purifier for the Kidneys

The Purgative for
Colds
With Constipation
and Biliousness



Relieves the congestion,
reduces complications, and
hastens recovery.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Wynne, Helena District, W. L. Oliver, pastor, C. J. Coffin, treasurer, is paying its Conference Claims by the month this year. Its 1929 record was "In Full Before Conference." Will do it again this year I am sure.

Fayetteville, William Sherman, pastor, E. P. Pyeatt, treasurer, leads the Fayetteville District in amount. Last year it achieved the Honor Roll before Conference. It intends retaining this record.

First Church, Blytheville, Jonesboro District, P. Q. Rorie, pastor, P. E. Cooley, treasurer, makes the largest first payment that I have ever received from that church. Brother Cooley writes very encouragingly of the year's outlook. Brother Rorie is planning for a great pre-Easter revival.

Hackett, Fort Smith District, J. W. Johnston, pastor, has already started on repeating its 1929 "Hundred Per Cent" report. Last year Brother Johnston was pastor at Swifton-Alicia, and paid the "Claims" in full.

Harrisburg, Helena District, J. L. Shelby, pastor, has remitted one-half of its year's quota, and holds first place in its District in both amount and per cent. This church is also paid up to date in everything. Brother Shelby reports fine spiritual progress in his church.

I have been reading Dr. C. C. Jarrell's "Go and Do Thou Likewise." It is as fascinating as it is informing. Every preacher should secure a copy of this presentation of the "Healing Ministry" of our Church. He will find it full of "real news" which he should pass on to his people. Every presiding elder and pastor should preach at least one sermon a year on this subject. It should also have a place in our Sunday School teaching.—George McGlumphy, Treas.

GALLOWAY COLLEGE NEWS

The senior class presented a Valentine Tea in the parlors of Godden Hall, and guests included seniors at Hendrix-Henderson and young men from Little Rock, Searcy, and other nearby cities. Officers of the class were in the receiving line and other members acted as hostesses and servers. Misses Margaret Ann Lake and Louise Bruce presided at the tea table.

The staff of the Gallowegian, annual publication, is rapidly completing material for the volume and its delivery at an early date is expected. The staff has the following

Dependable Remedies From Our Own Laboratory

Snodgrass' Kidney Remedy — 60c
Bracy's Germ Destroyer — 50
White Headache Rx — 30

Full Quart Pure Imported Russian Mineral Oil

The ordinary oils not to be compared with this. Price — \$1.25

SNODGRASS & BRACY'S
Big Busy Drug Store
20 Main St. Little Rock, Ark

6 6 6

is a Prescription for
Colds, Grippe, Flu, Dengue,
Typhoid Fever and Malaria.
the most speedy remedy known.

members: Ruth Lindley, Tuckerman, editor; Willine Forrest, Waldron, assistant editor; Kathleen Hobson, Mammoth Spring, and Mary Paul Jefferson, Bradford, Tenn., business managers; Mary Lou Parker, Camden, art editor; Margaret Donaldson, Paragould, literary editor, and Louise Bruce, Fort Smith, photographic editor.

Conforming to a long established custom, Valentine Day was observed as Sophomore Day, and a number of events made the occasion a notable one. The class had breakfast as a group and then presented a program at the morning chapel service. At noon, the class had lunch at a downtown drug store and at 6 o'clock a dinner was served the seniors, and the final event was an entertainment in the gymnasium. The decoration committee for the class was composed of Mary Lou Parker, Martha Nelle Shelton and Louise Oglesby; food, Mary Florence Scobey, Mildred Henderson, Dorothy McMahon, and Margaret Lay; entertainment, Ida Elizabeth Woodward, Mary Paul Jefferson, Mildred Burks, Bess Johnson and Hope Raney.

March 8 will be made a big date in the history of the Galloway Athletic Association. It will be the date of the "Kollege Karnaval," and the program will be handled by two committees: Food, Huldah Greenhaw, Clarice Wade, Nan Bradley, Ethel McGraw and Etheline Mayo; program, Mary Paul Jefferson, Frances Patterson, Elizabeth Jenkins, Evelyn Cushman and Sue Martin.

During the second semester the Lanier and Irving Societies will carry on with their first semester presidents on duty. Miss Gladys Murphy is the Lanier president, and Miss Kathleen Hobson is president of the Irvings. Miss Ethel McGraw is the Lanier vice president and Miss Mary Morris is secretary. Miss Hobson has as associate officers Miss LaVerne Thomas, vice president; Louise Acuman, secretary; Eleanor Parks, treasurer.

With the splendid natatorium at the setting, the Young Women's Christian Association will at an early date present a water carnival, and plans for the event are being studied. It is hoped to make the day one of healthful recreation and wholesome merriment.

The new semester brought four new students: Polly Matthews, a mid-year graduate of El Dorado high school, enrolled at the college; Clara Lee Matthews of Earle came as a transfer from Brenau College; Elizabeth Sutton of Marianna from William Wood College; and Mildred Veasy of Coldwater, Miss., from Grenada College.—Reporter.

HENDRIX-HENDERSON NEWS

When the Troubadours set out February 24 on a week's tour of Arkansas cities, the group will be prepared to present a much improved program as compared even with the fine entertainment given on previous tours. The School of Music, which was established at the opening of the present college year, has made a more varied program possible. The personnel includes: Misses Clyde Wilson and Mary Wheeler, pianists; Catherine Dietrich, vocalist, and Josephine Cole, violinist. At the time this is written, the itinerary is being completed by the Troubadour managers and engagements have been made at Hot Springs, Hope, and Bauxite.

The spring months spread joy among the student population be-

cause of the impending banquets. The Franklin event will be offered the evening of March 8 and the Harlans will follow on March 22. Both events will be at the Hotel Bachelor, and needless to say, the two committees are ransacking the known list of banquet features in order to provide great programs. Wilbur Mills will be master of ceremonies at the Franklin gathering, and J. H. Pence Jr., will appear in the same role when the Harlans congregate. Both societies are mailing invitations to former members among the alumni and former students.

Milton Boone, editor of the Troubadour, has announced that all work on the annual volume has been completed, and its scheduled date of delivery is the earliest on record. Boone has been assisted by a capable staff, and work was carried forward steadily without awaiting the last minute rush.

Dates for senior oral examinations are being arranged by a faculty committee of which W. O. Wilson is chairman. The schedule will be opened in April and the examinations will be continued until about one week prior to commencement. Hendrix-Henderson has for a number of years followed the very satisfactory plan of requiring oral examinations as a requirement for conferring degrees.

With opening of the second semester, Hendrix-Henderson has received 11 new students, as follows: Mai Evelyn Banks of Dumas, from Gulf Park College; Leslie Browning, Conway; Jeanette Darr, Atkins, from the University of Arkansas; Milton C. Henry, Russellville, from College of the Ozarks; Walter H. Faust, Beebe, from Southwestern at Memphis; Kendall Hoggard and Cyril Holmes, from Conway high school; William Rodman, Little Rock; Mrs. Sibyl Tucker Smith, Casa; Miss Lily Wade, Fort Smith; Thomas E. Williams, Beebe, from College of the Ozarks. W. B. Hubbell, Hendrix-Henderson alumnus who is now president of the Folsom Training School, Smithville, Okla., recently visited the campus. Mr. Hubbell served as Hendrix business manager for a period after his graduation.

Dr. Dean McBrien, professor of History at the State Teachers College, recently addressed the Young Men's Christian Association on the subject, "Why Did You Come to College?" Dr. McBrien, divided college students into four groups and then defined the attitude of each toward college life.

The Hypatia Society, the co-ed organization, has begun the new semester with the following officers: Jeanette Witt, president; Jimmie Ray Walker, vice president; Lucille Workman, secretary; Mary Paris, treasurer; Willie Mae Flippo and Martha Hamilton, sergeants, and Marguerite Terry, program committee chairman.—Reporter.

MISSIONARY NEWS.

On to the Goal.

There remains only one Sunday in February. However, those who are determined to succeed have time to do much in the days that remain. We should be busy during these days with every-member canvass. Let every pastor and missionary committee be up and doing. I earnestly plead that we all do our best for our great Church in its missionary operations during the few days which are left in this missionary period. Let our people be seen and given an opportunity to invest in this worthy cause. A missionary offering, not only from

every charge, but from every Methodist Church in Arkansas, is the goal of our ambition for this year. I am unable to express just how anxious I am that we will do our best this, the last year of this quadrennium in this missionary program. Report the offering to me just as soon as possible. Thanks.

King and First Church, Jonesboro.

This resourceful pastor is putting on his Missionary Cultural Program in an unusual way. We are confident that the pastor who reaches more of his people and sells more of the Mission Study Books than Brother King will have to work harder and have a better plan than Brother King, which is mighty hard to do. Brother C. J. Chapin, Jonesboro District lay leader and a member of First Church, is very enthusiastic over the plan his pastor is using. Brother Chapin says: "We have about 240 families in our church. These were divided into three divisions, according to location. Three captains were appointed over these divisions. Every division was divided into eight groups, about eight to ten families to the group. A group leader was appointed over every family group, which gives three division captains and twenty-four group leaders. You can readily see you have found a definite job for twenty-seven people in the church who otherwise might not have any specific duty to perform. In each group was selected a suitable person to act as teacher, and families meet in the homes for Wednesday night prayer and study service. Meeting in the homes has given our people an opportunity to visit, study and fellow-

FARMERS

Are you interested in Fine Cotton Seed for Planting? Kasch, Mebane, La Qualla and Davidson Sunshine, grown from state registered, certified seed; also Half and Half from Summerall strain; machine culled and cleaned. 3-bushel bags, prepaid to Texas points, \$4; to other states, \$4.50. North Texas Seed Company, Whitewright, Texas.

RABBITS, RABBITS, RABBITS FOR SALE

American Whites, registered. New Zealand Reds, and Chinchillas. From one to eight months old. Price, from one to five dollars each. Particulars given on application.—A. F. Skinner, Superannuate Preacher, Conway, Ark.

COGBILL JEWELRY CO.

Exchange your old jewelry for new. Watch and Jewelry Repairing. We sell on easy terms. Special attention given mail orders.

615 Center Street
Phone 8809 Little Rock, Ark.

FOR COLDS AND ACHES

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.

Being liquid, Capudine acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, yet is quickly effective. At drug stores; 30c and 60c sizes. (adv.)

ship together in a way that we could not have had if we were having our meetings in the church. Every week the division captains call their group leaders and ask them to check up on their teacher and every individual home and see that everyone knows the home in which the study group is to meet."

You will observe that these study groups were held on successive Wednesday nights. These study groups took the place of prayer meeting. On Wednesday night, February 7, all the groups came to the church for the study. Brother Chapin says that instead of having the usual fifty or sixty in prayer meeting, they had one hundred and seventy-five. The fact is they had to find new and larger quarters for the prayer meeting.

Baker and Malvern.

Malvern's new pastor has planned well for the Study of Missions. Brother Baker is a good preacher and believes in good preaching. He has therefore secured an array of preachers to assist in the School of Missions. He has also enlisted some of his most effective lay workers to assist in the School. The program for his school is as follows:

Monday, February 17: Japan—Miss Kate Cooper Smith, Miss Pauline Goodman. China—Rev. J. L. Dedman.

Tuesday, February 18: Protestant Movement in Europe—R. Farmer Tackett. Korea—Rev. J. M. Hamilton.

Wednesday, February 19: Brazil—Mrs. W. H. Dowell. Congo—Rev. Leland Clegg.

Thursday, February 20: United States—H. L. Lockman. Spanish America—Rev. R. E. L. Bearden.

Friday, February 21: Race Problem in America—Mrs. J. E. Young. Christianization of Southern Industry—Rev. T. M. Lee.

Sunday, February 23: Christian Service to the Immigrant—Miss Lewis Smith. Christ and the County People—Rev. J. D. Baker.

Quotas Paid in Full.

I am glad to report that the following churches and pastors have reported to me full quotas assigned to them in the missionary offering. These amounts are in no way an assessment, but represents the goal which these pastors and churches set out to reach.

Sheridan-New Hope, W. R.

Boyd	\$155.50
Mabelvale, Fred R. Harrison	53.80
Huntington, J. C. Cofer	16.00
Bluffton, Bates Sturdy	15.00

In addition to the above amounts I have received since my last report the following:

Gardner Memorial, by Mrs. W. H. Harris	\$ 8.35
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What this Doctor did for Humanity

As a young man the late Dr. R. V. Pierce, practiced medicine in Pennsylvania and was known far and near for his great success in alleviating disease. Finally he moved to Buffalo, N. Y., and put up in ready-to-use form, his GOLDEN MEDICAL DISCOVERY, the well known tonic for the blood. This strength builder is made from a formula which Dr. Pierce found most effective when in private practice.

It aids digestion, acts as a tonic and enriches the blood—clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear.

Lonoke, J. T. Rodgers	150.00
Tillar Ct., J. L. Leonard	15.10
Henderson, O. C. Birdwell	9.00
Total to date	\$1,769.11

Prof. Duncan to Teach in Little Rock School.

We have the good fortune of having Prof. Chas. C. Duncan of Scarlett College to teach a course in Missions in the March Little Rock Training School. Dr. Duncan will teach the course on "Interpretation of the Missionary Task." There are many churches that should send the chairman of their Missionary Committee or someone selected to lead in all the missionary activities in the Sunday School and in the church as a whole. We predict that this will be one of the most popular courses in this great Training School.—J. F. Simmons, Sec.

MAMMOTH SPRING

The union revival which closed Wednesday night was successful, although evangelist Evans struck the worst possible weather here. There have been a goodly number of re-consecration, transfers of membership and conversions. Also scores of people have had the "way" made plain to them, and all godly efforts are not in vain.

The people who did not take the opportunity of hearing the great singing and sermons missed something. Owing to the weather and limited time of the evangelists it was thought best to discontinue. Possibly a big tent meeting later on can be arranged.—Mammoth Spring Democrat.

HARRISON

We are getting along right well and are all enjoying good health. Mrs. Reynolds has been improving since last August and is still doing well. She spent the summer and fall at Fayetteville and Fort Smith.

We find Harrison a very beautiful town. It has almost been made over and has grown very much since I last saw it.

We got through the zero weather alive, but we were not sure whether we would while it was on. This has been an unusually severe winter up here.—J. A. Reynolds, P. C.

HUNTER MEMORIAL CHURCH

Sunday, Feb. 2, was observed as Loyalty Day, at Hunter Memorial Church. At the eleven o'clock service on that day we had the public installation of the officers of the Church, Sunday School, League, and Woman's Missionary Society. We also took our Loyalty Day Offering for the Conference assessment for District work, Missionary Love Gift and Conference Claims. On that Sunday we raised two-thirds of our assessments in cash. The week following the balance came in. Monday, Feb. 10, J. W. Westbrook, treasurer of Hunter Church, mailed Bro. C. E. Hayes a check for the Claims in full. The other assessments were paid during the last week. Our people are happy over this accomplishment.

We feel hopeful over our prospects for the new year. Our Sunday School attendance since Annual Conference has an average of 112, regardless of the cold winter and bad rainy Sundays. Our young people have organized the League during the last month. The attendance for the League services for the past four weeks averages around 25. We have noted an increase in the church attendance also. We have received six members since Conference. Our Christmas Offering for the Orphan-

age was ten dollars above last year, and our Conference Claims were twenty-five dollars above last year.—W. C. Gennette, L. D., Chairman Board of Stewards.

BISHOPS GIVE VIEWS ON SCHOOL BIBLE READING

Bishops of three denominations—Methodist, Catholic and Episcopal—have given the Arkansas Democrat their views on the proposal to initiate a law requiring the daily reading, without comment, of portions of the Bible in all tax supported grammar and high schools.

Two of the bishops, Bishop H. A. Boaz of the Methodist Church, and Bishop J. R. Winchester of the Episcopal Church, gave their unqualified endorsement to the proposal. Bishop John B. Morris of the Catholic Church, while strongly endorsing the reading of the Bible, said an attempt to establish such a custom by statute might result in some considering it an intrusion, and that such a law might be considered by some as usurpation of a "very sacred and intimate right that is above and beyond all human legislative authority."

Views of the three eminent churchmen were sought by the Arkansas Democrat, and their letters were requested for publication. Leaders of other denominations also were asked to comment, but up to last night replies from the others had not been received.

Bishop Boaz's Letter

"In reply to your question, permit me to say that I am in favor of a law requiring the reading of portions of the Bible, without comment, in the state-supported schools," said the letter from Bishop Boaz.

"Unless our children and youth are well grounded in morals and religion our country is in danger. The Bible is the best book on earth for inculcating such principles. It is not a sectarian book, but stands for the highest and best in human life.

"The crime of today grows in large measure out of a loss of respect for things sacred. Unless we instill in the minds of our young people respect for the higher values in life the future will not be secure. I am for anything that will help secure the future and bring righteousness, peace and joy."

Bishop Winchester, in commenting on the proposal, said:

"I heartily endorse the initiative proposal for Bible reading in our tax supported schools in the state of Arkansas. Give the Bible the right-of-way and the Holy Spirit will convey the teaching to the lives of teachers and scholars. How can anyone fail to stand by such an opportunity?"

Bishop Morris, in his reply, said: "My first impulse would be to endorse such a movement unqualifiedly, because I believe a greater familiarity with the Scriptures would redound to the common as well as the individual good of every citizen. Personally, I read a portion of the Scriptures every day and draw from it not only consolation but inspiration as well, and I cannot conceive how any life could be properly balanced or ordered without a great and affectionate knowledge of the Word of God.

"But I do feel that we are all too much inclined to regulate by statute that which is, after all, of such an intimate and sacred nature that any human interference in this realm is likely to be regarded as odious by everyone, even those who have the greatest regard for religion and re-

ligious practices. Man's relation to God his Creator is the most intimate and sacred relation that humanity can have and therefore beyond the realm of human activity. Any attempt to regulate it by statute is likely to be regarded as irreverent by a great many good people.

"Therefore, from a sense of reverence for the Scriptures and for ideals of my fellow citizens, I do not regard it as opportune to incorporate into a law anything that might be construed as an intrusion on the religious life of anyone. Moreover there are those who regard any such legislative action in this matter as an unjust aggression on the part of a majority who, although well intentioned, nevertheless usurp a very sacred and intimate right that is above and beyond all human legislative authority."—Arkansas Democrat.

ARKANSAS METHODIST ORPHANAGE.

This is my eighth report of the Sunday School Christmas Offering for the Orphanage:

Little Rock Conference.	
Arkadelphia District.	
Amount previously reported	\$399.17
Camden District.	
Amount previously reported	\$595.71
W. M. S. Parker's Chapel; Eldora Ct.	8.00
Total	\$603.71
Little Rock District.	
Amount previously reported	\$1,840.94
Monticello District.	
Amount previously reported	\$827.64
Pine Bluff District.	
Amount previously reported	\$591.67
Prescott District.	
Amount previously reported	\$381.88
Texarkana District.	
Amount previously reported	\$575.29
Doddridge S. S.	25.00
Pleasant Hill S. S., Fouke Ct.	2.00
Total	\$602.29
Miscellaneous Gifts.	
Previously reported	\$35.00
North Arkansas Conference.	
Batesville District.	
Amount previously reported	\$344.61
Booneville District.	
Amount previously reported	\$164.90
Conway District.	
Amount previously reported	\$390.76
Holland-Naylor Ct. Sunday Schools	3.00
Springfield Ct. Sunday Schools	3.00
Total	\$396.76
Fayetteville District.	
Amount previously reported	\$278.15
Fort Smith District.	
Amount previously reported	\$185.02
Cecil S. S.	.75
Grenada S. S., Cecil Ct.	2.35
East Van Buren S. S.	2.05
Total	\$190.17
Helena District.	
Amount previously reported	\$340.60
Jonesboro District.	
Amount previously reported	\$329.26
Paragould District.	
Amount previously reported	\$263.51
Searcy District.	
Amount previously reported	\$279.98
Miscellaneous Gifts.	
Previously reported	\$58.00
Total to date, Little Rock Conf.	\$5,282.30
Total to date, N. Ark. Conf.	2,645.94
Total to date, both Conferences	7,928.24
James Thomas, Supt.	

MOSBY'S 1930 GARDEN GUIDE.

Your copy of this new book is waiting for your name and address. Furthermore, if you mention this paper we will send you FREE a packet of Tomato Seed. John Mosby Seed Company, Memphis, Tenn.

Do you suffer from frequent, difficult or painful urination due to enlarged Prostate Glands? I have cured myself by a drugless, private, self treatment. Let me help you. J. W. Newbrough, 740 Esplanade, New Orleans.

Frost-Proof Cabbage and Bermuda Onion Plants. Open field grown, well rooted, strong. Treated Seeds. Cabbage, each bunch fifty, mossed, labeled with variety name. Early Jersey Wakefield, Succession, Copenhagen, Early Dutch, Late Dutch, Postpaid: 200, 75c; 300, \$1.25; 1,000, \$2.00; 2,500, \$4.50. Express Collect: 2,500, \$2.50. Onions: Prizetaker, Crystal Wax and Yellow Bermuda, Postpaid: 500, 75c; 1,000, \$1.25; 6,000, \$6.00. Express Collect: 6,000, \$4.50. Full count, prompt shipment, safe arrival, satisfaction guaranteed. Write for catalog. Union Plant Company, Texarkana, Ark.



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'Like one who
lies down to pleasant
dreams'

As the shadows lengthen and the candle burns low there is solace in the assurance that the beauty and purity of the last resting place shall remain unsullied. The same at the end of fifty or a hundred years as on the day of interment. The poet's vision thus becomes reality through the gift of Science to Sentiment, - the

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QUARTERLY CONFERENCES

BATESVILLE DISTRICT, SECOND ROUND.

Mar. 2, Desha Ct., at Oak Grove, 11 a. m., 2 p. m.
Mar. 4, Melbourne Ct. at M., 7 p. m.
Mar. 9, Pleasant Plains Ct., at Cedar Grove, 11 a. m., 2 p. m.
Mar. 16, Elmo-Oil Trough, at O. T., 11 a. m., 2 p. m.
Mar. 16, Newark, 7 p. m.
Mar. 23, Swifton-Alicia, at S., 11 a. m., 2 p. m.
Mar. 23, Tuckerman, 7 p. m.
Mar. 24, Stranger's Home Ct., at Clover Bend, 11 a. m., 2 p. m.
Mar. 30, Sulphur Rock-Moorefield, at M., 11 a. m.
Mar. 30, Cave City, at Cave Creek, 2 p. m.
Mar. 30, Central Ave., 7 p. m.
Apr. 6, Tuckerman Ct., at Dowells' Chapel, 11 a. m., 2 p. m.
Apr. 6, Umsted Memorial, 7 p. m.
Apr. 8, Evening Shade Ct., at Sidney, 11 a. m., 2 p. m.
Apr. 12, Wiseman Ct., at Forrest Chapel, 11 a. m., 2 p. m.
Apr. 13, Mt. Home, 11 a. m., 2 p. m.
Apr. 13, Viola, 7 p. m.
Apr. 14, Salem, 7 p. m.
Apr. 15, Bexar Ct., at Mt. Pleasant, 11 a. m., 2 p. m.
Apr. 19-20, Bethesda, 7 p. m., 11 a. m.
Apr. 20, Charlotte Ct., 2 p. m., 7 p. m.
Apr. 27, Calico Rock, 11 a. m.
Apr. 27, Calico Rock Ct., 2 p. m., 7 p. m.
Apr. 30, Newport, First Church, 7:30 p. m.
May 3-4, Mt. View Mission.
May 4, Mt. View, 7 p. m.
May 7, Batesville, First Church, 7:30 p. m.
May 11, Yellville, 11 a. m., 2 p. m.
May 11, Cotter, 7 p. m.
District Conference meets at Calico Rock, April 24-25.

—Jefferson Sherman, P. E.

SEARCY DISTRICT—SECOND ROUND.

Bradford-Russell, at Russell, preaching a. m. Q. C. 3 p. m., Feb. 23.
Searcy, First Church, p. m., Feb. 23.
Pangburn Ct., Mar. 1 and 2, Q. C. Pangburn; preaching Mt. Pisgah, a. m., Mar. 2.
West Searcy-Higginson, p. m., Mar. 2, at Higginson.
Griffithville Ct., at Ellis Chapel, a. m., Mar. 9.
Judsonia, p. m., Mar. 9.
Heber Springs, p. m., Mar. 12.
McRae Ct., preaching at Garner, a. m., Q. C. at McRae, 3 p. m., Mar. 16.
Bald Knob, p. m., Mar. 16.
Harrison, a. m., Mar. 23.
Bellefonte Ct., at Bergman, 2:30 p. m., Mar. 23.
Valley Springs, 7:30 p. m., Mar. 23.
Denard Ct., at Denard, a. m., Mar. 30.
Leslie, p. m., Mar. 30.
Scotland, a. m., Apr. 6.
Clinton, p. m., Apr. 6.
Marshall, a. m., Apr. 13.
Kensett, p. m., Apr. 13.
Weldon-Tupelo, at Tupelo, a. m., Apr. 20.
Augusta, p. m., Apr. 20.
Jelks Ct., at Wiville, preaching 11 a. m., Q. C. 3 p. m., Apr. 27.
Cotton Plant, p. m., Apr. 27.
McCrory Ct., at Revell, a. m., May 4.
Gregory-McClelland, Q. C. 3:30 p. m., preaching 7:30 p. m., May 4.
McCrory, p. m., May 7.
Beebe Ct., a. m., May 11.
Beebe, p. m., May 11.

—W. C. House, P. E.

THE DRUG EVIL

(The following letter on an important subject was written by Mr. Chas. Jacobson, who is U. S. Commissioner in our city. The subject deserves attention.—Ed.)

It has been some time since I talked to you about my official matters. I have assisted in every way to enforce the law, but I am afraid we are making much too great a sacrifice in centering our energies and millions in prohibition enforcement to the neglect of equally or more serious matters. I refer to the drug situation. In this, the Eastern District of Arkansas, we have perhaps fifteen enforcement officers. This does not include the Western District. In the entire state we have but one narcotic officer. The drug law is much easier to violate than the liquor law. It is much more difficult to apprehend drug violators by reason of the insidious manner in which the drugs are handled and disposed. Try to figure how one man can handle the entire state and its absurdity will at once appear to you. Again, a man buys liquor, gets drunk perhaps and if so becomes sober at some time and can go on for a long time doing the

same. However, he has his periods of sobriety, but the drug addict must be always under its influence, steal, and even murder to get the drug. Many of them are innocent victims of circumstances whose habit had its inception in pain and to obtain relief in the legal matter, but thereafter become addicts before the condition was relieved, and upon conviction for a violation of the narcotic law they are cast in prison where the drug cannot be obtained and where no special attention is given them and they not only suffer the torture which is in no manner mitigated, but they either become mentally deranged or have a fight for future citizenship. I have not painted the picture in its true colors, it is too horrible. I have seen evidence of it in my official position. I believe it is the imperative duty of the Government to provide a hospital where these addicts can be sent.

There are in the prison in Atlanta over 1500 narcotic addicts, or more than there were confined for violating the prohibition act. This is true in all of the Federal prisons. However, wards could be constructed in connection with the federal prisons where drug addicts could be properly treated and an honest effort made to redeem these victims. In our desire to subordinate everything to stop the liquor traffic we have greatly neglected this field, and the amount of drugs being illegally sold is appalling. I would that every Church Conference in the U. S. could realize the drug situation and place some of its effort along those lines and try to save the drug addicts who are just as worthy as the whiskey addict, if not more so.

There is no town of any consequence in this state where drugs are not being illegally sold. I have done everything in my power to stop it in my community, but it is like trying to remove a mountain with a tooth pick.

A REPENTANT CHURCH

Can a church repent? Has it anything to repent of? And if it has, can it make the act of an individual its own? If, to quote the saying of Burke, you can not indict a whole people, how are you going to indict a whole church?

There is such a thing as collective sinning, national guilt, social injustice, ecclesiastical disloyalty. The various forms of mass evil are more insidious and more dangerous than the moral failure of the individual. Personal responsibility is lost in the aggregation.

Nothing is more obvious in the long history of religious and moral endeavor than that the group goes wrong just as the individual does. And it is quite as plain that in the eyes of God and in the judgment of the world's seers the social unit must face and bear its sin.

Israel's prophets scored and condemned the whole nation as well as its kings, judges, and leaders. They implored and threatened entire peoples. They stormed the wall of social injustice and perished as the victims of social wrath.

Jesus wept over a city: O Jerusalem, Jerusalem! How often would I have gathered thy children together, and ye would not! He condemned other towns, Chorazin, Bethsaida, Capernaum. He warned, comforted, and blessed His "little flock." And in His glorified form He is pictured as sending messages to the seven Churches.

He that hath an ear, let him hear what the spirit saith unto the

Church . . . And unto the angel of the Church in Laodicea write: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art luke-warm, and neither hot nor cold, I will spew thee out of my mouth . . . As many as I love, I reprove and chasten; be zealous therefore, and repent.

The church as a local society, to take no larger unit, has its own character, its own experiences, its own failures, faults, and sins. It must repent as a church. It must change what is wrong in its spiritual atmosphere, its social attitudes, its mental states.

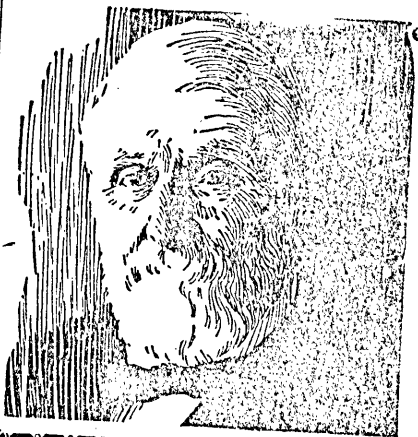
If it has been thoughtless about its poor members, its bereaved and desolate homes, its tempted young people, its indifferent and backslidden comrades, the church should begin to think about them and show its interest and affection. The thing is not attended to by suggesting that the pastor look after it. The sin is a social sin, and no individual can alone repent of it.

There are churches that are guilty of a spirit of prayerlessness. There is in them no sense of fellowship in intercession. There is no communion of the saints, in which they say they believe, no joyous feeling of unity in praise and in prayer. What can change that but a united repentance, out of which may be born a refreshing consciousness of unity in the faith?

Whole congregations give evidence

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help I'll tell you about FREE. Madeline E. Unger, Dept. 31, 608 S. Dearborn St., Chicago, Ill.



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The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

of a disheartening apathy toward "the glorious gospel of the blessed God." Even Christ in His moral beauty, courage, joy, and power leaves them cold, or only casual in their interest. His cross, so heroically endured, stirs no answering heroism; His blood runs to waste in the sands of their indifference.

To turn away from all this, from cliques, divisions, and grudges; from the idea that financial prosperity is the chief good; from the sin of social superiority; from arrogant theological opinion; from pride, selfishness, and unbelief in all their forms, is to change the mind of many a church, and to make certain times of refreshing from the presence of the Lord.

Such congregational repentance will need leadership. Some one must start it. Why not those already in places of trust and influence?

Men and women who lead the church in business matters, in missionary and educational work, could find here, under the guidance of their pastor, a chance to perform the very highest service by bringing the entire church to its knees in a renunciation of the past and a re-

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newal of their holy vows.

And there could be no nobler time, no holier occasion, for such a needed repentance than the sacrament of the Lord's Supper, when the whole church, in love and faith and fellowship, might pledge its fealty again to Christ in the presence of His broken body and shed blood.—Pittsburgh Christian Advocate.

WHAT THE POPE SAYS

(Encyclical written in Vatican City, Rome, December 31, 1929, and published in America, January 11, 1930).

The social institution of the school was born first from the family and the church, and then of the state. We renew and affirm expressions of previous Popes and the laws of the church to the effect that the frequenting of non-Catholic, neutral or mixed schools, which are openly in different to Catholic and non-Catholic without distinction, is prohibited to Catholics and only tolerated in specified circumstances of time and place and under special provisions.

Also, it is not permitted for Catholics to attend any mixed school (worst of all if it is a single school obligatory to all) in which, although Catholic students are given special instruction, they receive the rest of the instruction from non-Catholic professors in common with non-Catholic students.

A school does not conform to the rights of the church and the Christian family and become worthy of attendance by Catholic pupils just because religious instruction—generally too parsimoniously—is given.

In this respect, necessary to all teaching and organization of a school, teachers, program, books and discipline must be governed by a Christian spirit under the direction and maternal vigilance of the church so that religion will be the real foundation and the crowning of instruction in all grades.

Every method of education founded wholly or in part on a denial or forgetfulness of original sin and of grace and therefore on the sole forces of human nature, is false. Such are generally those systems of today, under various names, which appeal to the pretended freedom and unconfirmed liberty of the child and diminish and also suppress the authority and work of the educator, attributing to the child exclusive privacy of initiative and activity independent of all superior natural and divine laws in working out its own education.

Greatly dangerous is that naturalism which invades the field of education and widely diffused is the error of those who, with dangerous pretension and ugly words, promote so-called sexual education, falsely pretending to be able to fortify the young against the dangers of the senses with means purely natural, frightful projects and preventive instruction for all indiscriminately.

Similarly erroneous and pernicious to Christian education is the so-called method of co-education. The Creator has ordained the perfect co-existence of the sexes only in the unity of matrimony and by distinct degrees in the family and in society. (These are quotations from the Encyclical of Pope Pius. The Pope says that it is the duty of every country having any Catholic population to provide special subsidies for the maintenance of Catholic schools.

"If the State is not willing to do this," he says, "it is the duty of the Catholics to contribute enough so that Catholic education for Catholic youth in Catholic schools may become a reality.")

SCHOLARSHIPS AT VANDERBILT OFFERED STATE

Arkansas has been offered 40 free scholarships in the Rural Church School, and 10 in the Graduate School at Vanderbilt University, Nashville, Tenn., it was announced at a meeting of representative church leaders held at Hotel LaFayette Friday noon, according to Dr. Charles H. Brough, who presided.

Among the speakers were Dr. E. O. Brown, dean of the Vanderbilt University School of Religion, and Dr. Alva W. Taylor, professor of Social Ethics.

Dr. Taylor told of the need of such a school for rural ministers, and the good that is being accomplished since it was inaugurated recently. "Construction of modern highways, consolidation of rural schools, motor cars, radios and increased number of daily newspapers, have wrought a vast change in the rural life of the world today, and the rural church is being neglected," said Dr. Taylor. The speaker asked for the co-operation of the business and church men of Arkansas to aid in this rural church program at Vanderbilt, because, he said, it is one of the outstanding undertakings in religious affairs.

When the matter was first presented to the citizens of Nashville, who were told that a certain wealthy man had given \$25,000 as the initial fund, provided it was matched by a similar sum, it was immediately approved, and more than \$50,000 was subscribed to start the school movement, said Dr. Taylor. The school now has an enrollment of 134 from 16 denominations in its Graduate School, and last April 361 ministers from 26 denominations were enrolled in the Rural Church School, said Dr. Taylor. Notwithstanding this great opportunity so freely offered by the university, only a few rural ministers from the entire state of Arkansas are taking advantage of these scholarships owing to a lack of funds to meet living expenses while in attendance at the school, said Dr. Taylor. There is no expense attached to the school, including transportation to and from Nashville, he explained.

The following business men of Little Rock sponsored the meeting Friday: W. C. Ribenack, William R. Bathurst, G. R. Henderson, A. P. Banks, John F. Boyle, George W.

Donaghey and Dr. Charles H. Brough.

Assurance of full co-operation in the movement has been given by those who called the meeting, and others interested, said Dr. Brough. The spring Rural Church School will be held from April 21 to May 2, when a large number of Arkansas rural ministers are expected to attend, it was stated.—Arkansas Democrat.

BRYAN HOME BECOMES HOSPITAL

The recent death of Mrs. Mary Baird Bryan, widow of Hon. William Jennings Bryan, marks the passing of a noble Christian mother and a devoted worker in the Church of Christ. While she was a member of the Presbyterian Church, she gave her time and services without stint to the Church nearest her home, and this happened to be a Methodist Church.

It is interesting to note that the Bryan mansion at Lincoln, Nebraska, was given to the Methodists for use as a hospital and is today known as "The Bryan Memorial Hospital." It is too much to expect that prosperous Methodist laymen from time to time shall consecrate their property as well as donate large sums of money for the building of Methodist houses of healing throughout the bounds of our Church.

WHERE SHALL I SMOKE?

We are living in a peculiar age. We are living in a time of changing customs. Some one has said, "If you live in Rome, do as Rome does." Are we safe in following this advice? We fear not.

We are not wanting to live in the "good old days gone by." We like to see many of the new customs brought about by new ideas. We are a progressive people. Our progress is brought about by civilization, and civilization in turn being brought about through the Cross of Christ.

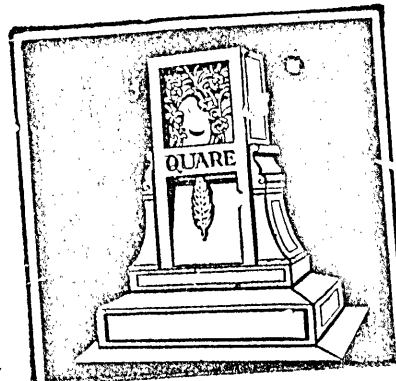
We do not believe we are pessimistic in taking the stand we are now taking, but we do believe in looking for that which is the best and highest in humanity. We address the public in general, but especially do we call attention to the professed Christian people and more especially do we feel we have the right to address the Southern Methodist Church folks. We ask the question, "Where shall I smoke?"

We notice the custom becoming

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very popular and much practiced at many of the public gatherings, such as banquets, socials, and even in our church houses. Cigars or cigarettes are passed, or brought by the individual, immediately after the refreshments or services, and in a

short time the house is filled with second-hand tobacco smoke. Are there any in the company who do not use tobacco? Yes, there are always some who do not. Where are they? They are being stifled, and are

(Continued on page 16.)

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J. M. Sadler, Sec.-Vice-Pres.
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SUNDAY SCHOOL

Lesson for February 23

THE TWELVE SENT FORTH

LESSON TEXT—Matthew 9:35-11:1.
GOLDEN TEXT—The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest that He send forth laborers into His harvest.

PRIMARY TOPIC—Jesus' Helpers at Work.

JUNIOR TOPIC—Jesus' Helpers at Work.

INTERMEDIATE AND SENIOR TOPIC—Helping to Win the World for Christ.

YOUNG PEOPLE AND ADULT TOPIC—Recruiting Christian workers.

I. The Plenteous Harvest (9:35-38).

1. Christ's compassion (v. 36).

As He went on His rounds preaching the gospel of the kingdom, He saw the multitude as sheep having no shepherd.

2. A plenteous harvest and the few laborers (v. 37).

He saw the whole needy world as a ripened field of grain ready to be harvested, with but few who were willing to labor in the harvest field.

3. Pray ye the Lord of the harvest that He will send forth laborers into His harvest (v. 38).

II. The Twelve Sent Forth (ch. 10).

The sending forth of the twelve shows the methods adopted by Jesus Christ in the propagation of the kingdom. It should be clearly borne in mind that this chapter does not outline the policy of the missionary endeavor in this age. In order to show the dispensational aspects of the lesson, the following divisions of the chapter are suggested:

1. Instructions bearing immediately upon the Apostles' work to the death of Christ (vv. 1-15).

In strictness of interpretation these teachings cannot be applied to any later period.

(1) The ministers chosen (vv. 1-4).

These twelve humble men were chosen and commissioned to carry on the work of the propagation of the kingdom.

These twelve stood in a peculiar relation to Israel. (2) The sphere of their mission (vv. 5, 6). They were only to go to Jews. They had no message for Gentiles, or even Samaritans. After Pentecost this sphere was widened (Luke 24:46-49; Acts 1:8). No such restriction obtains with reference to ministers today. The middle wall of partition was broken down by the death of Christ. (3) Their message (v. 7). By "the kingdom of heaven is at hand" is meant the promised kingdom of Israel was at hand; that Jesus Christ, the promised king, was present and ready to set up His kingdom. After the church is translated, the same message will be taken up for a brief time by the believing remnant (See Acts 15:13-18; Rom. 11 and Rev. 7).

(4) The supernatural authentication of their mission (v. 8). They were clothed with power to work miracles. These wonderful works were really done by the twelve. (5) Their maintenance (vv. 9, 10). They were to make no provision for their support, but to depend wholly upon the Lord who sent them. Since they had received the message and power gratuitously, they were to give it out in the same way. (6) Responsibilities of those to whom the message was delivered (vv. 11-15). If the people would not receive them or hear their message, they were to turn from them and pronounce judgment upon them.

2. Instructions concerning testimony from Pentecost onward (vv. 16-23).

After Pentecost, testimony for Christ would be fraught with great danger. Both Jews and Gentiles would assail the messengers with the most bitter persecutions. They were scourged in

the synagogues before heathen magistrates. Instead of bringing peace to the homes, they brought divisions of the fiercest kind among families. In their defense they were to rely upon the Holy Spirit to aid them. These conditions were literally fulfilled in the period from Pentecost to the destruction of Jerusalem. Since the fall of Jerusalem, no one has ever been scourged in a synagogue. Verse 23 seems to carry the work forward to the time of the preaching of the gospel of the kingdom in the tribulation time. The Lord's coming then is so speedy, that their testimony is cut short.

3. The teaching applicable in all ages (vv. 24-42).

The disciple has the position of oneness with the master. He is courageously to declare the whole counsel of God, though most violently opposed. Though the testimony result in the most bitter opposition, the messenger should not be surprised or discouraged, for so completely is the Lord identified with His disciples that He accepts treatment of them as treatment of Himself.

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NASHVILLE TENNESSEE

PROTECTION Against Old Age

(Continued from page 15)
struggling for a little fresh air. The person who is a habitual smoker does not realize his imposition on his fellow man, and especially is he an imposition on the women. I know that you may call attention to those of the supposed fairer sex who are cigarette "suckers."

It is bad enough when man enslaves himself to the use of tobacco, but when I have to admit that some few of the fair sex are using it I hang my head in shame, and I haven't much respect for that class.

I repeat my subject again, "Where Shall I Smoke?" My church says that I as a preacher, have no right to smoke any where, and I say amen to that. I confess here, with regret, that some of my brother preachers smoke, but they have said (at least most of them) that they would not use tobacco. I do not know how they are to dispose of this disobedience to their Church. Why does our Church ask her ministers not to use tobacco? It is a useless habit. Then, too, it is not counted a good example for a minister to be setting before his people. I have never talked with that person who used tobacco that tried in the least to justify its use. There may be exceptions to this statement, but very few. In almost every case the user admits it a useless habit which has got a grip on him.

What then? Shall we smoke, because we are not under the law, but under grace? God forbid.

I do not believe ministers have a right to smoke (or chew), because it is a bad example. No man is at his best in his influence as a Christian when he is captive to any useless habit.

If a minister then has no right to smoke anywhere, ought not the public, especially the laity of our church to be careful where they smoke. Especially do we emphasize the use of cigarettes as being detrimental to the body, injuring the lung tissues, filling the blood with poison, thereby effecting the whole body.

Young men, please take warning. There are good men who use tobacco. We have many good friends who use it, but I have never seen where the use of tobacco helped them to be any better. Some one will raise the question here, "Is it a sin to use tobacco?" It would be for me. You will have to answer for yourself. David cried unto God, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." Psa. 51:7.

Brethren, we all have faults and shortcomings, but those that are outstanding, let us avoid. If there is anything clean about tobacco, it must be the ashes. I have never examined them. I do not feel that I would be welcome to sit at my friend's dining table, to say nothing of my mother's, or other relatives' table after a meal, and there fill the room with second-hand tobacco smoke, brushing the ashes in my plate, and lastly, leaving the "butt" for them to clear away.

Mr. Smoker, you have no idea of the foul scent both of your clothing and your breath. It is unnoticeable to you, but never the less it is a fact. To many it is offensive. I have not written this for fame, neither have I intended it as destructive criticism, but, brethren, I think it is time for some one to speak his honest convictions along this line.

—J. E. Peters, Dimmitt, Tex.

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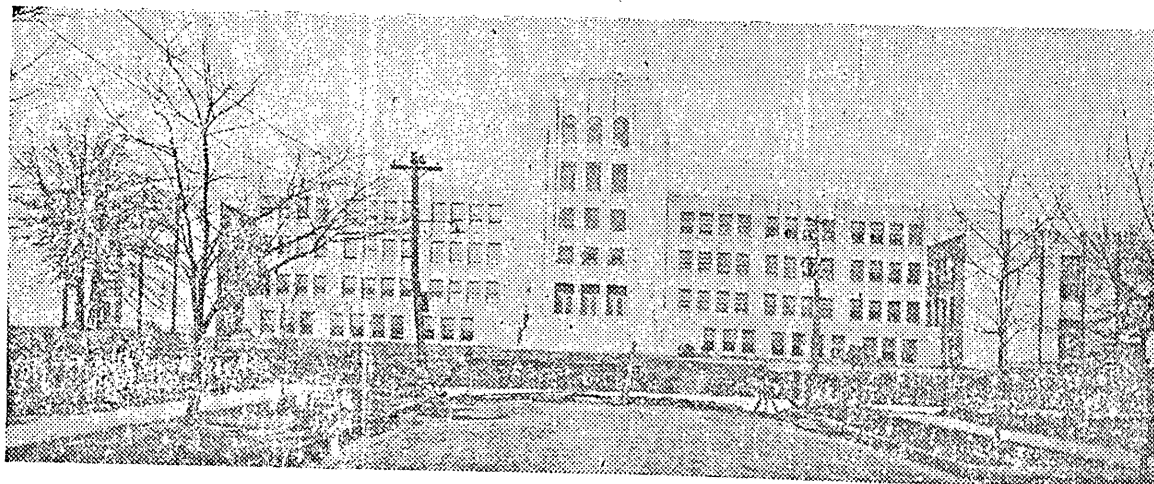
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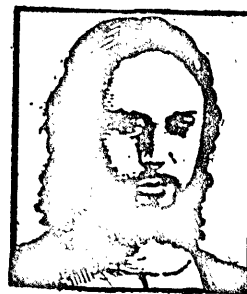
3 DAY ENGAGEMENT

MARCH 3-4-5

NORTH LITTLE ROCK HIGH SCHOOL



Elsa Fassnacht as
Mary the Mother



Adolph Fassnacht
as the "Christus."

They play at El Dorado March 6, 7 and 8, High School auditorium (El Dorado Bureau Charities). Prices \$1.00 and \$2.00. Matinee Saturday. Special children's matinee Friday, March 7, ages up to 15 years, Fifty Cents (50c). Passion Play Office, City Hall, El Dorado.

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North Little Rock, Wednesday, Matinee. Children in the Balcony at Fifty Cents (50c), ages up to 15. Passion Play Office, Y. M. C. A.,