

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 THOU HEARST."
LITTLE ROCK, ARKANSAS.

WEDNESDAY, MARCH 20, 1930

No. 12

PUNGENT PARAGRAPHS.

Pentecostal power is not given for mere pleasure, but for profitable service through witnessing for Christ.

If you want a pentecostal experience, you must pray, trust, and be ready to receive the Holy Spirit and move under his influence.

If you are not ready to do the Holy Spirit's bidding, do not mock him by asking for his infilling presence and outflowing power.

Dollars invested in the Christian education of our youth are good seed sown in good ground, and will bring forth an hundredfold in character.

If every Methodist member will pray and then pledge his share, the million dollars which Arkansas Methodism is seeking for investment in Christian education, will be given.

If the 126,000 Methodists in Arkansas should unite in faithful and fervent prayer for the Holy Spirit to give them witnessing power, there would be such a spiritual blessing that it would overflow and all Arkansas would be thrilled and filled with the knowledge of the Lord.

THE NINETEEN-HUNDREDTH ANNIVERSARY OF PENTECOST.

By Bishop H. A. Boaz.

Birthdays are significant events in the life of individuals. Anniversaries are likewise important in the life of institutions. On these days we look back over the past to see what has been accomplished and look forward to see what ought to be done in the future. Birthdays and anniversaries are milestones in the progress of life and should mark the beginning of new and better eras.

The nineteen-hundredth anniversary of Pentecost, occurring during the present year, ought to be made a most important occasion. The coming of Jesus and the founding of the Christian Church in the world was the most significant event in the history of the human race. The teachings of Jesus through the Church have done more to soften and regenerate mankind than all other forces combined. Pentecost marks the beginning of the Christian Church as a distinct organization in Palestine. On this day the Holy Spirit came in power upon the disciples in Jerusalem and Peter so preached the Word that three thousand were converted in a single day. "And they continued daily with one accord in the Temple, and breaking bread from house to house, . . . praising God and having favor with all men. And the Lord added to the Church daily such as should be saved." This marks the beginning of the greatest organization known in human history, the Christian Church.

Surely such an event ought to be celebrated in a suitable way by the entire Christian world. Many Protestant denominations are preparing properly to observe this great anniversary of the founding of the Christian Church. The College of Bishops at their meeting last December appointed three of their number to co-operate with the committee on Evangelism in making plans properly to observe this occasion in our Church.

The Pentecost which we are to celebrate was the beginning of a great revival which lasted indefinitely. It began in Jerusalem and spread over Palestine. The story of a risen Christ set His disciples wild with joy and sent them as evangelists of the good news to various parts of the country. The coming of the Holy Spirit upon them gave them new power and courage to witness to His resurrection and saving grace. They were willing and ready to die, if need be, for His sake. Eagerly and joyously they told the story of His teachings, His death, resurrection and ascension and of His power to save from sin.

In celebrating an anniversary we are supposed to go back to the day we are commemorating and remember and recount the happenings of that

IF YE THEN, PENTECOST, EVIL, KNOW HOW TO GIVE GOOD GRACE UNTO YOUR CHILDREN; HOW MUCH MORE SHALL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THEM THAT ASK HIM?—Luke 11:13.

day. Countless thousands of patriotic orations have been delivered in commemoration of our Declaration of American Independence. Every detail has been dwelt upon with fond recollections. Passionate pleas have been made to emulate the virtues of our forefathers.

In celebrating the nineteen-hundredth anniversary of Pentecost every pulpit in the world should ring out with the glorious triumphs of that great day. Every known detail should be dwelt upon with fond recollections. Especially should we emphasize the coming of the Holy Spirit in power. His coming enabled His disciples so to witness as to win others to their Lord. This is what the Church needs today above everything else. Shall we not seek that power? Let the Church tarry in the place of secret prayer until the power from on high comes. Then we shall see many turned unto the Lord and our hearts will be made glad. The most appropriate way possible to commemorate Pentecost is to have it duplicated in our own lives and in all our congregations.

A QUESTION RAISED.

With considerable glee the "wet" press is calling attention to the statement recently issued by the Metropolitan Life Insurance Company that "the alcoholism death rate among their 19,000,000 policy-holders has increased nearly 600 per cent in the last ten years—double what it was in 1918 and approximately the same as in the years preceding."

In connection with these statistics, it is profitable to consider the following statement in The American Issue:

"We suggest to these policy-holders that in the interest of their own protection it might be well for them to inquire why the Metropolitan Life Insurance Company's experience is so strangely at variance with the experience of the population living within the Death Registration Area of the United States which covers 38 states and the District of Columbia, as shown by statistics compiled by the United States Census Bureau, and which figures must be accepted as being as nearly accurate as those of the Insurance Company. Government statistics show the increase in the alcoholism death rate in the Death Area of the United States, in the last ten years, has been approximately 150 per cent. These figures in both cases are based upon the ten years from 1920 to 1929 inclusive. In other words, the Insurance Company's rate of increase was four times the rate of increase in the United States Death Rate Registration Area. If the Insurance Company's figures mean that the alcoholism death rate at the close of 1929 is double the death rate of 1918, here, too, is seen an increase greater than the increase as shown by the statistics covering the Death Registration Area. In 1918 in this area the rate was 2.7 per 100,000; in 1929 it was 4 per 100,000, an increase of approximately 50 per cent as compared with an increase of 100 per cent reported by the Insurance Company. If the friends of prohibition are disturbed at the 50 per cent increase in deaths from alcoholism for 1929 over 1918, let them remember that 1918 was an abnormal year in which the people were under war-time restrictions. These restrictions seriously affected the output of the breweries. All whiskey distilling had ceased in 1917. A fairer comparison of the pre-prohibition period with 1929 would be 1916, the year before we became involved in the World War. The death rate from alcoholism in 1916 in the Registration Area was

5.8, a figure never reached in any of the ten years of prohibition."

"In the light of these statistics covering the Death Registration Area of the United States it is impertinent to suggest that there must be some other cause than the national dry policy for the Metropolitan's 600 per cent increase in deaths from alcoholism in the ten year period of prohibition?"

We would add that it is probable that this increase may be accounted for by two circumstances: First, that with the intense competition among life insurance companies in recent years, less care has been exercised in issuing policies; and, second, that certain policy-holders, who formerly used the purer liquors, have been in this period using inferior bootleg stuff. If these things are true, it is the fault of the Insurance Company and the policy-holders, and not the fault of prohibition. If policy-holders will obey the law, they will live longer and insurance companies will be more prosperous. The Metropolitan Company should look into the habits of its policy-holders more closely.

CHRISTIAN EDUCATION DAY.

Plans have been made to observe Sunday, April 6, as Christian Education Day in all Methodist churches in Arkansas, because it is to be the public opening of the Galloway-Hendrix-Henderson Million Dollar Campaign. It is expected that at that time special educational sermons and addresses will be preached in all the pulpits of our state.

Bishop Boaz, who has been devoting himself assiduously to cultivation work for two months, says: "In setting aside this day in the interest of Methodist Education in Arkansas we are securing an opportunity to present the vital needs of Galloway and Hendrix-Henderson Colleges to the people to whom the schools actually belong. We are engaged in an extensive program of publicity at the present time. However, this publicity is addressed not particularly to the Methodists of Arkansas, but to the citizens of the state in general. While we are expecting the support of people of other denominations, we must rely upon members of the Methodist Church for the major part of the fund. We are, therefore, planning to familiarize our membership with conditions responsible for this campaign, and stress the importance of its success to Arkansas Methodism. The Million Dollar Campaign is being sponsored by the Governing Board of Thirty to assure the life of Galloway College and to place Hendrix-Henderson in a position to fill the growing demands of its adherents. The organization work which has been going on for the past two months, will be concluded by April 5, and after that time we are going into the actual solicitation. Christian Education Day will mark the formal opening of the campaign, which, we believe, will be concluded in thirty days."

The University of Denver, the great school of the Methodist Church in Colorado, has received a grant from the Carnegie Corporation with which to establish a School of Library Science. It will be in the business section of Denver where it will have the facilities of the city library. This is the first school of its kind in the Rocky Mountain region. Our Methodism should also have one somewhere in the South.

Our Church now carries on missionary work among seven out of the thirty-two Indian tribes in Oklahoma. During the year 1929 work was re-established among the Comanches, which was abandoned several years ago on account of the loss of the Methodist church building. This new beginning among that neglected people has a bright outlook.

METHODIST EVENTS.

N. Ark. W. M. Conf. at Rogers, Apr. 1-4.
 L. R. W. M. Conf. at El Dorado, Apr. 1-5.
 Pine Bluff Dist. Conf. at Good Faith, Apr. 7-8.
 Monticello Dist. Conf. at McGehee, Apr. 21-22.
 Helena Dist. Conf. at Helena, Apr. 22-23.
 Batesville Dist. Conf. at Calico Rock, Apr. 24-25.
 Paragould Dist. Conf. at Corning, Apr. 24-25.
 Jonesboro Dist. Conf. at Manila, Apr. 29.
 Conway Dist. Conf. at Plumerville, Apr. 29-30.
 Little Rock Dist. Conf. at Lonoke, May 1-2.
 General Conference at Dallas, May 7.
 Ft. Smith Dist. Conf., at Greenwood, June 16-17.

PERSONAL AND OTHER ITEMS

A contract has just been awarded for an open-air auditorium on the campus of the University of Arkansas. It will cost \$31,225.

Announcement has been received of the arrival, March 15, of little Anne Carolyn at the parsonage home of Rev. and Mrs. H. K. King, First Church, Jonesboro.

In the announcement last week of the meeting to be held at Blytheville it was stated that Rev. J. F. Glover would lead the singing; but it should have been Rev. J. W. Glover.

While attending the Sunday School Training School last week, Rev. R. H. Cannon called. He is much pleased with his new charge, DeWitt, and hopes to have a very successful year.

Evangelist C. N. Guice writes that he has two weeks open for a meeting April 6-20, and would be pleased to help any pastor who needs him. At present he is in Shubuta, Miss., but after March 23 he will be at Hollandale, Miss.

DePauw University is planning to build a new building to house the departments of Bible, Philosophy, and Religious Education. It is to be known as Gobin Hall in honor of the late Doctor H. A. Gobin who had been president of the university.

Rev. J. B. Stevenson reports a profitable study period and generous offering for the Missionary Special at his church at Atkins where the offering has been doubled in the last three years. No high pressure methods were used, but a splendid free-will offering was the result of the cultivation work. This church is advancing on right lines under the leadership of its faithful pastor.

ARKANSAS METHODIST

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* * * * *
TWO SUBSCRIBERS WENT UP INTO THE OFFICE TO PAY.

* The one was an honorable business man,
 * the other a driver of hard bargains. The one
 * when told the amount necessary in order to
 * pay back dues and put his subscription one
 * year ahead, said that he would gladly pay it
 * and then added, "This is not all I owe."

* Then he explained that in looking over his
 * accounts he found that he had sent his paper
 * to his father, but had failed to pay a three
 * years' subscription. Furthermore, he had
 * found from a survey of his records that he had
 * failed to pay a year's subscription about ten
 * years ago. Then he concluded by saying, "I
 * am going to give you a check for all this."

* And he did.
 * The other subscriber when reminded that
 * he was due two years' subscription curtly re-
 * plied, "I never subscribed; stop my paper."
 * But all the while he had been taking the paper
 * from the postoffice and the law says that is
 * equivalent to a subscription, even if he had
 * not subscribed.—N. C. Christian Advocate.

* * * * *
 In a recent number of the Harrison Daily Times is an address which was delivered by Mr. W. E. Halbrook, teacher of the Men's Class in the Methodist Sunday School, in which he ably answers the arguments which have been made by those who oppose prohibition.

English boys and girls have been taught for centuries the sanctity of law and civil institutions. On the other hand the American has been led, all too frequently, to believe that the essence of Americanism is the right to do just as he pleases.—Judge N. Jensen.

Rev. J. W. Moore of Midland Heights, Fort Smith, sends the following distressing item: "Rev. D. N. Weaver, one of our superannuates, was run over by a car, March 7, and his leg, nose, and three ribs broken. He is in the Sparks Hospital and is improving."

On a recent Sunday night Rev. S. M. Yancey, superintendent of the Western Methodist Assembly, preached at Springdale and presented the Assembly. Although it was not Mt. Sequoyah Day and Springdale was asked for only \$16, the free-will offering was \$25.00.

The total membership of our California Oriental Mission is 660. During the past year 33 adults were baptized, 53 infants, and 156 children. This Mission is operated by the Home Department of the Board of Missions for the purpose of reaching the many Japanese and Korean people in California.

Rev. C. C. Barnhardt, our pastor at Sikeston, Mo., a good town with 6,500 population and a strong Methodist church, writes that there is a fine opening for a good voice teacher there, and suggests that those who are interested write him with references and he will give fuller information.

DePauw University, one of the great institutions of the Methodist Episcopal Church, has just received a gift of \$200,000 from Frank B. Nelson of Indianapolis to endow a chair of Philosophy to be named in honor of his wife. Both Mr. and Mrs. Nelson and their daughter have been students of the university.

Prof. Eugene H. Stevenson, who fills the chair of History in Labanon Valley College, Annville, Pa., has just received from the University of Pa. the degree of Ph. D. He already had the A. B. from Hendrix-Henderson and the M. A. from Oxford University, where he was a Rhodes scholar for three years. He is the son of Rev. J. B. Stevenson, our pastor at Atkins.

Bishop Boaz is a very busy man. For a month he has been speaking and working for the Million-Dollar Educational Campaign in Arkansas. For two weeks he will be in Oklahoma, dedicating a church at Marlow and another at Temple. He speaks to the Methodist Brotherhood at Paris, Texas, and meets the Presiding Elders of West Oklahoma Conference, and then begins preaching in a revival meeting at Holdenville. With only two days at home, he returns to Norman for another revival. Then he attends two board meetings,

and the meeting of the College of Bishops April 25-26. He hopes to attend one or two District Conferences in Arkansas before he goes to General Conference. The Bishop is setting us all a good example.

A beautiful little Book, "Easter Meditations," by Bishop W. A. Candler, has just been sent out by our Publishing House. It contains thoughts concerning the wonderful fact of Christ's resurrection, its inevitability, its indispensability, and all of its effects on Christian experience. It is convincing in argument and fervid in style. It will be found edifying and comforting. Price \$1. Order of Cokesbury Press, Nashville, Tenn.

The great Rock Island System of Railroads in 1910 inaugurated a pension system for its retired employees, and last year paid them more than \$500,000, and in twenty years has paid for this purpose \$3,697,885. During this period nearly 1,600 who had reached the age of seventy years have been retired, some having served 50 years or more. This is fine. The church should do as well for its worn-out preachers who have received far less during their period of active service.

No report has been made of the Little Rock Training School held in this city last week; but it is known that the attendance was large, the work done excellent, and the number of certificates about 500. The editor was able to hear only a few of the addresses; but those heard (by Drs. Kern, Chappell, Shelton, and Smith) were of a high order and very edifying. Rev. Clem Baker, the able Conference superintendent, and his capable assistants deserve great credit for their successful work. These schools have become great events in our church in Arkansas.

Romanists demand tolerance; but what do they say about their church? And what does that mean? Read what Priest Francis R. Kelly recently said in a Roman Catholic Church in Hoboken: "The Catholic Church claims that she is infallible, that the Pope, her head, is Christ's vicar, and in his official capacity, also infallible in matters of faith and morals; the Catholic Church claims that outside of her there is no salvation. The Catholic Church claims that its priests can actually forgive sin and change bread and wine into the body and blood of Jesus Christ. The Catholic Church claims she has absolute control over Christian marriage."

Our subscribers should examine their address labels to see how their accounts stand. If it reads Jan. 29, it means that the subscription expired Jan. 31, 1929. It is not necessary to wait for a statement or for the pastor to solicit the renewal. It never hurts the manager's feelings to receive an unsolicited check from a subscriber. Indeed, the feeling is a very pleasant one, and if the check is for a considerable amount, it sometimes causes excitement in the office. While in business it is customary now-a-days to wait for bills to be presented, it ought not to be necessary in church affairs where the relation is not an ordinary one.

Mrs. Reutz, mother of Rev. George E. Reutz, our pastor at Taylor Ark., died at the family home in Mabelvale, Feb. 16. The other living relatives are, her husband, Fred Reutz, a member of the Mabelvale board of stewards; three daughters, Mrs. Sam Henderson, Misses Christina and Goldie Reutz; two sons, Anderson and Edward. The funeral was conducted at the home in charge of the pastor, Rev. Fred R. Harrison, assisted by Rev. W. C. Watson, under whose ministry Mr. and Mrs. Reutz were converted and joined the Church. Mrs. Reutz was a very active Christian, and quite energetic in the service of her Lord, until invalidism confined her to her bed the past several years.

FAIL NOT.

Our Conferences agreed by unanimous vote to observe April 6 as Mt. Sequoyah Day. That means that each pastor should briefly outline the purpose of the church in establishing and maintaining the Western Methodist Assembly on Mt. Sequoyah, and then give his people an opportunity to make a free-will offering. It has been our experience that when the people understand what a great service the Assembly is rendering and the need of a small amount to supplement the ordinary income, they cheerfully contribute in sums ranging from \$5 to \$150. Remember that the Assembly is asking for no assessment and has no income except the small fees paid and the net profit from

room-rents and cafeteria during the summer season. This is not enough to meet all expenses and upkeep, and the freewill offering is necessary to supplement the ordinary receipts.

Remember that eight years ago the Assembly was started without a dollar and now has assets worth \$200,000, and a nation-wide reputation. It brings to Arkansas thousands of the best people of Missouri, Oklahoma, Texas, and Louisiana, and gives our state much favorable publicity. It is to our interest to make the Assembly abundantly successful. Naturally our Conferences are expected to take the lead in this matter. Consequently we urge all pastors to make note of the date, April 6, and to present the Assembly in a ten-minute talk and give the congregation opportunity to contribute, and then remit the money to Supt. S. M. Yancey, Fayetteville, Ark.

BOOK REVIEWS.

The Highest Office; by Jeff D. Ray; published by Fleming H. Revell Co., New York; price \$2.00.

This is a study of the aims and claims of the Christian ministry, written by one who has had long experience in the pastorate and many years teaching pastoral theology in a famous seminary. Dr. Ray himself holds the highest ideals concerning the sacred office and makes a thorough analysis of the qualifications of those who would undertake the great work of preaching the Gospel. He sets forth his ideals clearly and ably interprets them in such terms that the reader may easily apply them to his own life and experiences. He deals quite helpfully and frankly with the great problem of the Christian minister's relation to the world about him and especially of those committed to his pastoral care.

Luke, the Historian, in the Light of Research; by A. T. Robertson, M.A., D.D., LL.D., Litt.D.; published by Charles Scribner's Sons, New York. price \$2.50.

By the skillful arrangement and presentation of material, Dr. Robertson throws new light on the life and times of the early church. He furnishes much interesting information to ministers and general readers that formerly was available only to the few. He carefully considers all arguments which have been brought against the Gospel according to St. Luke and the Book of Acts and weighs the evidence of the best modern scholarship on the critical questions involved and proves that Luke was a careful historian. His concluding chapter, "A Broad Outlook on Life," gives us a vivid and very human picture of Luke. After reading this illuminating book, we feel an increased admiration for Luke, and a deeper, warmer and more thankful attitude toward Christianity.

The Changing Family; by George Walter Fiske; published by Harper and Brothers, New York; price \$2.25.

This book is most timely. Dr. Fiske makes a masterly effort to offset the new cynicism and the selfishness of extreme individualism by giving us a new idealism strong enough to hold fast the priceless values of the Christian family. He believes that the best insurance against broken homes is family religion; that the acid test of religion is to help folks entangled in the social complications of modern city living to solve the problems of the family. He says that it must be a progressive religion, unafraid of modern science, and a vital religion, knowing its sources and in living touch with the Father—God. He calls vital religion the greatest stabilizer of the family. It is a most stimulating and thought-provoking book.

Prayer; by Charles Edward Locke; published by The Methodist Book Concern, New York; price \$1.00.

Bishop Locke sets forth in this book the elemental reasons for prayer, explains its nature, and its vast importance to the individual interested in soul-development. He says: "Prayer is the greatest motivating force in human life." Each chapter in this manual is introduced by appropriate prayers—most of them by Bishops. The chapter on "Prayer and the Man of Business" is preceded by prayers from several noble and successful laymen. The chapter arrangement is logical and constructive: I. Prayer and Personal God; II. What Is Prayer?; III. People Who Pray; IV. The World Belongs to The People Who Pray; V. Prayer and Personal Debt; VI. Prayer and Thinking; VII. Prayer and Tolerance; VIII. Prayer and The Man of Business; IX. Prayer and Prohibition;

X. Prayer and the Soul; XI. Conclusion. The book is carefully planned and executed. It is both suggestive and inspiring and would be a valuable addition to every church-worker's library.

CIRCULATION CAMPAIGN.

The following lists of subscribers have been sent in by pastors since the last report: West Helena, G. E. Patchell, 7; Carlisle, Neill Hart, 6; First Church, El Dorado, W. C. Watson, on 100 per cent club, 100; Newport, B. C. Few, 1; Prescott, F. G. Roebuck, 1; Pine Bluff Churches, by L. W. Evans, 8; Warren's Chapel, Lorado-Stanford Charge, R. M. Cothorn, 100 per cent, 8; Sulphur Rock-Moorefield, W. E. Benbrook, 32; Lonsdale, J. F. Taylor, 2; McCrory, W. J. Spicer, 2. This is the best report so far this year; but it is just the beginning, as the time has come when most of the pastors are expecting to renew their lists and canvass for new subscribers. Let the good work go on.

SUNDAY AT OAKLAWN AND PULLMAN HEIGHTS.

A previous engagement made it impossible for me to be at the Oaklawn Church opening on Sunday, March 9, but I was able to be there last Sunday at the eleven o'clock hour and to preach to a fair congregation after looking through the Sunday School rooms. On the opening Sunday Presiding Elder Mann had preached to an overflowing house in the morning and Rev. T. D. Spruce, the pastor, had a large congregation at night.

I was amazed when I saw the new building. It is on a high lot and the flight of steps adds dignity, and the Spanish mission style, with stucco finish and an electric cross, suggests a Roman Catholic church. It has a large basement with five rooms, each susceptible of subdivision. The second story has a beautiful little auditorium with arched ceiling and choir alcove, and three small rooms. It is plastered within and the roof is of asbestos. Everything is nicely finished and it is fully furnished even to a small pipe organ which has several combinations. The organ is worth \$3,600 but cost only \$1,800 because it had been slightly used in a picture show. The building is complete in every particular and looks like a \$20,000 church, and yet, including the organ, cost only \$12,500. This marvel was wrought by the consecration, genius, and management of Brother Spruce, who took the little congregation of 125 a little over a year ago, added 32 to the membership and with no guarantees built this wonderful little structure, and transformed the old frame church on the rear of the lots into a fine modern seven-room nicely furnished parsonage, not yet quite finished on the outside. To be sure there is a debt on the church, but it is arranged so that it can be paid in small installments running through several years, and Brother Spruce has hope of paying out sooner than the contract requires.

The pastor's salary has been raised from \$1,000 to \$1,200 and is paid to date and all claims will be paid and everything is expected to be 100 per cent, even to the paper. The members of the church are people of small incomes, but are willing to do their best and to co-operate with their pastor. They are willing workers. This new building comes at the psychological hour, for the location, in the southeastern section of the city, is near the old Oaklawn Park and that neighborhood is improving by leaps and bounds. It is outside the corporate limits, but will doubtless soon be annexed. It is on a principal highway over which the traffic is immense. The new lake that will be created by the Carpenter Dam, the latest Arkansas Power and Light project, will be within five or six blocks. Already the most complete tourist camp, with rooms built of brick and tile, fire-proof and bug-proof, has been constructed within a block of the church, and it is only two blocks to the street-car line. Here is an area almost separated from the rest of the city and having several thousand people and practically no church competition. It is a strategic point.

The Sunday School superintendent is Mr. Joe Warren. Mrs. Rorie, wife of Rev. T. O. Rorie, who lives close by, is president of a spunky W. M. S. Miss Bert Clifton is president of a growing Senior League. Miss Cecil Fritts has charge of a live-wire Epworth Hi with 40 members, and Miss Marie Fritts manages an active Junior Missionary Society.

In addition to his pastorate Brother Spruce is

superintendent of the Goodwill Industries with store and shops at 919 Hobson Ave., about a mile away. He came to Hot Springs to inaugurate this work, and was not appointed pastor of the church until later. This enterprise is under the auspices of our Board of Missions and is intended to give employment to the aged and handicapped and help the needy poor. It solicits clothing, furniture, utensils, in fact almost anything that people care to give away. Then with women who sew for a living and men who need work these things are fumigated, repaired and put on sale at such moderate prices that any one who needs such articles can afford to buy. Eleven automobiles have been received, junked and sold. Rev. J. O. Gold, a member of the Conference, is store manager. A shoemaker and a mechanic are regularly employed. The other labor is occasional, but always a job may be had. It is a marvelous plan for converting almost worthless stuff into worth-while things, and helping the needy without causing them to lose self-respect. It is one of the most interesting activities of our church, and I am expecting later to get Brother Spruce to describe it more fully. He says that a regular junk dealer wanted to go in partnership with him when he found that the stuff cost nothing, but when he learned that the business was not run for profit and that Jesus was the partner, he withdrew his suggestion. Brother Spruce contemplates starting another store in the business section of the city. If any of our readers would like to help and wish to know more, let them write to Rev. T. D. Spruce, pastor of Oaklawn Church, Hot Springs.

After a most appetizing dinner prepared by the mistress of the parsonage, Brother Spruce and I called on Rev. and Mrs. J. R. Dickerson, who are occupying their beautiful superannuate home at 210 Alcorn Street, a place lovely both within and without. They are cheerful and happy, although Brother Dickerson is far from well and must be careful not to over-exert. It was a blessing to be with these consecrated people.

I was delivered at the Pullman Heights parsonage and had an appetizing supper with Rev. and Mrs. S. K. Burnett, who are comfortably settled in their new home, and are well started on a happy and successful year, where they served two years in 1911-12. Brother Burnett, who for the last five years has made a brave fight for health, is now feeling and looking better than for many years. Conditions in Hot Springs are favorable for his continued improvement.

He has 200 members and has already added seven, and as his section of the city is improving rapidly, there is ground for hope for continued growth of this church located in the north end of the city with little denominational competition. The greatest handicap is the church debt of \$9,500, which is heavy for a people of very moderate means. However, Brother Burnett believes that he can raise \$1,000 this year, and make everything 100 per cent, including the paper. The substantial brick building affords ample room for all activities. The chairman of the faithful official board is Mr. W. T. Baker. Supt. Dewell Jackson presides over a well organized Sunday School. Mrs. Jas. Phillips is president of an active W. M. S., and Mrs. Loyd Rhiddlehoover is president of a large and efficient Senior League.

We attended the League rehearsal for the anniversary pageant, and then I preached to a fair congregation. As I had not expected to preach at Pullman Heights and had no opportunity to look at my records, in order to avoid the risk of repeating, I preached them a sermon that was practically new both in substance and form, and found that it took.

After a good night's rest and early breakfast and delightful fellowship, Brother Burnett rushed me to the station for a 6:30 a. m. train, which I discovered had been changed the day before to 7:20, and I was glad that it had not been changed the other way. I had had a short telephone talk with Dr. Hammons, and returned feeling that Methodism in Hot Springs was in safe hands and flourishing.—A. C. M.

Hardships in business usually fit one for higher positions. Loyalty to employers and honesty in dealing with all people are essential to true success. The welfare of associates and subordinates should never be lost sight of.—W. F. Turner, Railroad President.

Try to turn every disaster into an opportunity.—John D. Rockefeller.

A THOUGHT FOR THE DAY

By Amos R. Wells

Prescription for a Happy Life

Hannah More's writings have become old-fashioned, but she was a wise woman, and we can not afford to neglect some things that she wrote. For instance, these lines fit into every life:

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please—
Oh! let the ungentle learn from hence
A small unkindness is a great offence.
Large bounties to restore we wish in vain,
But all may shun the guilt of giving pain."

No better prescription for a happy life can be given than this simple rule: Be kind! And no better rule for kindness can be given than the Golden Rule. Get into the habit of putting yourself in the place of all with whom you have to do. Before you speak to them, think what you would think of your contemplated words if they were addressed to yourself. Nothing is finer than the exercise of the art of a Christian imagination.

"Be ye all . . . compassionate, loving as brethren, tenderhearted, humbleminded."—Read I Peter 3:1-9.

THE ROMANCE OF METHODISM

By Paul Neff Garber

The Kind Bishop

Bishop Francis Asbury's dynamic personality, restless energy, unparalleled administrative ability and crusading religious zeal, being of a more spectacular nature, have overshadowed his quality of tenderness, another great characteristic of his life. The average person thinks of Asbury as austere, but behind his solemn face was a spirit of love and affection. He was pre-eminently a kind man.

Throughout his life Asbury retained a childlike love for his parents,

Joseph and Elizabeth Asbury. He was their only living child. His farewell to them, when at the age of twenty-six, he sailed for America, proved to be their last meeting together on earth. Asbury never returned to England. Nevertheless as he toiled in the American wilderness he never forgot his parents. The remembrance of their goodness inspired him. "As my father and mother," wrote Asbury, "never disgraced me with an act of dishonesty, I hope to echo back the same sound of an honest, upright man." Since his parents were very poor Asbury divided his meager income with them. Once when sending his mother and father a small remittance he told them: "I have sold my watch and library and would sell my shirt before you should want." Asbury's contemporaries have related how when others spoke of their mothers the bishop would weep, for it brought to him afresh the remembrance of his own mother living in solitude thousands of miles away.

Although, as the presiding officer of the Annual Conference, Asbury at times seemed to be autocratic, he had in reality a father's love for all of his preachers. No one understood better than did Asbury the sufferings and hardships which the circuit riders had to face. To help his "poor boys" as he called them, Asbury annually started mite subscriptions for them. Upon his episcopal tours he collected funds, gratefully accepting even pennies for the assistance of the needy preachers. He divided his own money with the itinerants. After the Western Conference of 1806 Asbury noted in his journal: "The brethren were in want and could not suit themselves. So I parted with my watch and my coat and my shirt."

It was Asbury's regard for the physical welfare of his preachers that decided him to have his first portrait made. During the first twenty-three years in America he had continually refused the demands of friends for his likeness. It happened, however, that at the Baltimore Conference of 1794 the bishop found many of the ministers in dire need of clothing. This worried him. Asbury was being entertained during that conference at the home of James McCannon, a tailor by trade. Once, while the bishop was in McCannon's tailor shop, McCannon said to him, "Brother Asbury, here is a piece of black velvet which I was thinking I would make up for the preachers, for some of them seem to be in great need."

The bishop overjoyed, replied, "Ah, James, that would be doing a good thing if you can afford it."

"O yes, I can afford it; but I expect to be paid a good price for it," responded McCannon.

"Price," exclaimed the bishop, "if it is price you are after, it is not worth while to talk any more about it."

"Come, come, Brother Asbury," rejoined McCannon, "you can pay my price, and be none the poorer for it."

"Why, how is that?" asked Asbury.

"Just this," answered McCannon, "if you will sit to a painter for your portrait, I will give the piece of velvet to the preachers and have it made up for them besides."

"Ah, James," said Asbury, "I believe you've got me now!"

Therefore because of the bishop's interest in his needy preachers the first of the very few portraits of Bishop Asbury was secured.

The tender spirit of Asbury is again shown by his sadness over departed friends. He never forgot the men and women who had befriended him in the early days of his pioneer ministry. Their deaths brought to him sorrow which he could not conceal. In 1815 while visiting the home of Governor Van Cortlandt, Asbury found the house lonely because his former host, "the dear, aged man had gone to his rest." Asbury often turned aside from his episcopal duties to go to the graves of his old friends. After he had visited the grave of Mary Tiffin, wife of Governor Tiffin of Ohio, Asbury wrote, "Within sight of this beautiful mansion lies the precious dust of Mary Tiffin. It was as much as I could do to forbear weeping when I mused over her speaking grave. How mutely eloquent! Ah, the world knows little of my sorrows; little knows how dear to me are my friends and how deeply I feel their loss; but they all die in the Lord, and this shall comfort me."

Asbury was always happy to meet the descendants of his early companions. They brought to his mind the memories of acquaintances of days past. "I have a powerful feeling of sympathy," wrote Asbury, "for the children and grandchildren of that holy man in life and death, Philip Barratt." He found that the children of his old friends wanted to take the place of their dead parents in entertaining him. On one occasion Asbury met the daughter of an old friend who wept at the sight of him because she remembered her departed father's love for the bishop. Many evenings were made sacred in a lonely cabin on the frontier while Bishop Asbury related to the family the goodness of a sainted father or mother.

The gentleness of Asbury extended to the children. He loved them and won their confidence. That busy man found time to talk and play with the little ones. Many children so loved the bishop that they would run to meet him. One little boy upon seeing Bishop Asbury approaching rushed to his mother, crying, "Mother, I want my face washed and a clean apron on, for Bishop Asbury is coming, and I am sure he will hug me up." When Asbury visited the family of his deceased itinerant, Henry Willis, he took the orphan children in his arms, kissed them and gave them his blessing. In his will Asbury instructed his executors to present a Bible to every child named after him up to his death. Under this provision Henry Boehm supplied over four hundred children with Bibles and in addition he estimated that there must have been six hundred more namesakes who never learned of the contents of Asbury's will.

The great sympathy of Bishop Asbury extended "unto the least of these." He did not overlook the Indians and the slaves. As early as 1789 he made the following entry in his journal, "I wrote a letter to Cornplanter, chief of the Seneca nation of Indians. I hope God will shortly visit these outcasts of men and send messengers to publish the glad tidings of salvation among them." Asbury visited the slaves, preached to them and held their class meetings. He begged the planters to be kind to their slaves. Once he wrote, "I was happy last evening with the poor slaves in Brother Well's kitchen, while our white brother held a sacramental love feast in the front parlor upstairs."

His horses also were the recipients

of the bishop's affection. He was kind to those animals that bore him through the forests and swamps of early America. Whenever Asbury mentioned in his journal about his own weariness he usually told also of the hard labors of his horse. He parted with his worn-out horses with a sigh. Often tears came to his eyes as he remembered the services of "Spark," "Jane" and "Fox." In 1811 when the bishop sold Spark, he wrote in his journal, "When about to start he whickered after me; it went to my heart—poor slave; how much toil has he patiently endured for me!"

Asbury all through his life fought courageously for the principles which he believed to be true, yet he did not hold enmity against those who disagreed with him or even against those who would have harmed him. He tried to be a true follower of the Prince of Peace. On April 10, 1775, he prayed: "Ah, Lord, help me to go through good and evil report; prosperity and adversity; storms and calms; kindness and unkindness; friends and enemies; life and death, in the spirit and practice of the Gospel of Jesus Christ." He showed that spirit of magnanimity toward his enemies. In April, 1790, while Asbury was in the Holston country, he found that some lies had been told about him but "feeling myself innocent," he declared, "I was not moved." In 1792 an abusive anonymous letter came to him but he said, "I came from my knees to receive the letter, and having received it, I returned whence I came."

It is not surprising that Bishop Asbury had many friends. Towards the end of his life he found people everywhere trying to shower courtesies upon him. Such affection at times became too much for Asbury. Once he wrote, "I would not be loved to death and so came from my sickroom and took to the road, weak enough. Attentions constant, and kindness increasing have pursued me to this place, and my strength increases daily."

Asbury's circle of friends included all classes of society. The poor frontiersmen looked upon him as their true friend; as a man who willingly accepted their crude hospitality. Men of wealth, position, and learning proudly claimed Asbury as their friend. Asbury often spent one night in a log cabin, the next night in a mansion. The home of Governor Edward Tiffin of Ohio was always open for the bishop as also were the homes of Judge Livingston and Governor Van Cortlandt of New York. In Maryland "Perry Hall," the beautiful country seat of Harry Gough, was Asbury's regular stopping place. Governor Richard Bassett of Delaware held Asbury in such high esteem that he often traveled many miles to see him.

History has furnished very few great men of Asbury's type; men who combined in their lives both a crusading zeal and a tender spirit. Bishop Asbury traveled on horseback a distance of more than ten times around the globe. He preached on an average of one sermon a day during his long ministry. He suffered hardships, was constantly ill and was severely denounced by his enemies. Still he never lost his quality of kindness. Asbury's love for his parents, his sadness at the graves of departed friends, his solicitude for the poor preachers, his sympathy for slaves and Indians, and his kindness to children, enemies and

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dumb animals, mark him a man of deep emotion and affection.

FOLSOM TRAINING SCHOOL AND ITS VARIED ACTIVITIES

By W. B. Hubbell, President

(Folsom Training School at Smithville, Okla., was established by the Southern Methodist Church for the purpose of aiding the underprivileged young people, both whites and Indians, in Southeastern Oklahoma and the neighboring sections of Arkansas, to obtain an education. Folsom is the only high school in a wide section of territory. About 85 per cent of the students at Folsom work their way through school.—Bd. of Miss.)

Folsom Training School has rounded out the first half of its ninth school year. Reports show a most satisfactory record. New courses have been begun and a number of new students have entered. The ninth year of the school promises to equal if not surpass all previous records.

But the class room work with its accompanying activities is but one of the phases of the Folsom student life. Faculty and students work together to create a healthy, normal Christian atmosphere for everyday living. Education in an atmosphere which is permeated with sympathy, brotherly feeling, and an eagerness to be of help in a proper setting for the development of character, and we find an increasing number who are seeking such advantages for their children. We feel that it is one of the opportunities of the Church to provide and maintain schools with such environment as a reality and not just a theory.

The Industrial Program at Folsom

At Folsom we are expanding the industrial program as rapidly as we can. There are two reasons for this. One is that we believe that every individual should know how to work with his hands for such knowledge is of itself educational. The second reason is that more than 85 per cent of our students have no money and must work their way through school or do without an education. This necessity for working gives them skill, which makes it possible for them to find ready and profitable employment when they leave school. We are trying to make this phase of the work as practical as possible by having as varied employment as our means will allow.

The greatest help has been having enough farm land. This gives practical application for the theory of farming and through the crops raised helps to keep the expense of the school low. The chair factory has also proved practical. We have made numerous supplies, have replaced about 150 arm-chairs for the class rooms, and have made many cottage chairs. The laundry, the broom factory, the canning factory, the print shop, and the sewing room all add their share of help. One of our greatest needs just now is an ice factory. We believe that it will not only pay its way but will prove a great saving.

Another Phase of Folsom's Work

Another phase of Folsom's work which is often overlooked is the service the school is rendering in training young men for the ministry of our Church. At the present time there are 13 young preachers at Folsom. Each one of them is working his way through the school. Two of them are men with families who have been serving in the Conference. They realized their need for an education, and Folsom open-

ed the way to them. With this side of the work properly developed, Folsom could more fully meet the need for better educational training on the part of many of our preachers.

The progress Folsom has made has been and still is through a struggle. But she has brought to light the need for just such a school, and with the needs before our people we go forward in faith, planning for greater service.

ANOTHER RECORD FOR THE QUADRENNIUM

In the Arkansas Methodist for January 30 is an article by Bishop Boaz under the caption, "Our Record for the Quadrennium," which is thought-provoking and timely. Some things in that article are encouraging, while some other things it discloses are depressing. The one specially encouraging fact is the gain in amount and percentage collected on benevolences; the depressing and distressing fact brought out by the Bishop is the small number of additions on profession of faith and the decline in membership total. This ought to cause us distress and smiting of conscience, for surely the cause is to be found lodged somewhere in the ministry. I do not undertake further to locate that cause here, nor is it my purpose to criticize Bishop Boaz's article. On the other hand, I take much of his exhortation to myself and thank him for it. The comparative barrenness of my ministry at the point of being able to report additions on profession of faith is a source of constant humiliation and shame to me. I may be pardoned, however, if I call attention to this fact, the importance of which I am sure Bishop Boaz is even more appreciative than I am, that it is as important to cultivate and to seek to improve the quality of vast numbers of people already in the Church as it is to win outsiders to membership. And this is evangelism of the highest and most vital sort, and by just so much, it is often more difficult by far than to win new converts to accept membership in the Church. Nor can it be proved that it is always the men who reports the largest number of additions on profession of faith who has also led his people furthest along the lines of higher spiritual growth and development. I call attention to this, not, as I stated above, to criticize the Bishop's article, but simply to say after all there may be something to be said for the man who has not reported even one addition on profession of faith. His ministry is not necessarily proved thereby to be utterly fruitless of evangelistic results.

But it is another phase of our quadrennial record that I am thinking of in the above caption, and one which the Bishop does not touch in his article. It is Little Rock Conference's record with reference to the underpaid pastor in our midst. What follows applies to those charges and pastors only that paid less than \$1,000 each year for the past four years.

For 1926 the record is as follows: Number of charges, 38; number short on salary, 27; average shortage for these 27 charges, \$96.41; average assessment for the whole group, \$628.60; average paid to the whole group, \$526.92; total shortage on salary, \$2,606.

For 1927: Number of charges, 37; short on salary, 27; total shortage, \$4,415.00; average shortage for 27 charges, \$163.51; average assessed for whole group, \$747.51; average

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For 1928: Number of charges, 44; number short on salary, 33; total shortage, \$5,002.00; average shortage on 33 charges, \$151.00; average assessment for the whole group, \$761.00; average paid, \$648.00.

For 1929: Number of charges, 39; number short on salary, 24; total shortage, \$3,786.00; average shortage for 24 charges, \$157.83; average assessment for whole group, \$727.00; average paid, \$632.00.

It will be seen from the above that with respect to the number of charges paying less than \$1,000, the quadrennium winds up with one more than its first year. The average number of charges short on salary for the quadrennium is a fraction more than in 1926. No improvement here. The total number of charges in this group was one greater in 1929 than it was in 1926, and the average for the quadrennium was 39 1-2 as compared with 38 in 1926. No improvement here. The number of charges short on salary, however, was three less in 1929 than it was in 1926. Here at last is real improvement. Not only so, but when we compare the average amounts paid in the whole group in 1929 with the average paid in 1926, there is seen to be a distinct gain amounting to \$70.08. This indeed ought to make the heart of the whole Conference rejoice. But, comparing the total and the average shortage for the first and last years of the quadrennium, the total last year exceeded that in 1926 by \$1,180, and the average in 1929 was \$61.42 more than the average for 1926.

The pastors in this group have suffered a loss in unpaid salary the past four years amounting to \$15,809.00. This is a considerable sum for this group of men, whose highest average assessment in any one year of the quadrennium was only \$761, to have to lose. Economically the result is the same as if they had received their full assessment and then had been compelled to put the above amount in a rat hole. And yet the Conference set flat down on the only open and above-board proposal that has come before it in ten years to take any step that really looked to a beginning toward relieving this most un-Christian state of affairs. If that group of pastors whose salaries would have been affected by the proposal that was made should be told in such way as to make them believe it that during the next four years they would be compelled to give up, lose, or in any other manner part unwillingly with \$15,809.00, I think we should have to pass the hat immediately to keep some of them from fainting.

But the story is not all told yet. Out of the 39 charges paying less than a thousand dollars last year on salary, 23 of them paid 100 per cent on benevolences. In this same group of charges in 1926 only 2 paid 100 per cent on benevolences. One is tempted to comment on the significance of this.

If the conditions that exist in the Little Rock Conference should be found to exist in our mission fields, our general secretaries, bishops, presiding elders, and some high-salaried pastors in our own Conference would be turning high heaven, almost, in the outcry they would raise over the shame of it all. And rightly so. The appropriations for the salaries of missionaries for 1930 as shown on page 111 of the 1929 Missionary Yearbook are pitifully small when all things are considered.

And yet the salary of married missionaries, when increases for years of service and child-allowance are taken into account, and taking the average for all fields, is three times the salary that almost one-third of Little Rock Conference pastors receive, while the same average for unmarried missionaries, who of course have no child-allowance to consider, is approximately double the average which 39 of our preachers received last year. But forty-five pastors and seven presiding elders in the Little Rock Conference last year received an average salary six times as great as the salary the same thirty-nine of their brethren above referred to received. I say such a situation is not Christian nor brotherly as long as no active measures are being taken to relieve it.—R. H. Cannon.

DR. PINSON'S NEW BOOK: "CHINA IN ACTION"

By Fennell P. Turner,
Secretary for Missionary Education,
General Sunday School Board

These are anxious days in China—civil war, banditry, famine, the disturbed conditions in trade and commerce, and uncertainty in the affairs of government both internal and foreign! In China today we see an ancient people in the throes of the birth of a new nation. Not even the wisest students of Chinese affairs can predict when these processes will come to an end. It may help us to understand something of what is going on in China if we will refresh our knowledge of that painful period in the history of the United States about which John Fiske has written in that most interesting volume, entitled "The Critical Period of American History."

All Southern Methodists have an especial interest in, and responsibility for, the struggle which is going on in China during these momentous days. We have been sending missionaries to China since 1848. The work they have been doing during the years which have passed since then have helped to bring about the conditions we find in China today. It is well within the truth to say that, taking into consideration the small force of missionaries our Southern Methodist Church has maintained in China during that period, we have exerted an influence far out of proportion to the number of our missionaries. Notable contributions to the regeneration of China have been made by some of them—for example, Young J. Allen, J. W. and W. R. Lambuth, Laura Haygood, D. L. Anderson, and many others. Similar contributions have been made by representatives of other denominations. Upon the members of these denominations at this time rest very heavy responsibilities which we cannot evade—even if we were disposed to do so—and be true to the obligations we have created.

When China was selected as the Missionary Special of our Sunday Schools, Dr. Chappell, our Sunday School editor, asked Dr. W. W. Pinson to write a book on China. The title of the book is "China in Action." Dr. Pinson is pre-eminently qualified to render this service. In addition to the studies he has made of China, he has made four visits to that country which gave him the opportunity to study China and her people at first hand. Those who have read books by Dr. Pinson already published and have followed his writings in our Sunday School literature know what to expect from him as a writer. In this volume we

have a most illuminating study of the present situation in China, the causes leading up to the present day conditions, and the author's views as to what will be the outcome.

We commend to our pastors and to the leaders of Missionary Societies and committee a thorough study of Dr. Pinson's volume. Especially, do we urge all the teachers in our Sunday Schools to make a careful study of what Dr. Pinson has to say in "China in Action." Since China is the Missionary Special of our Sunday Schools, our teachers should be more than casually informed regarding the country. I vividly recall a conversation with the late President Ernest D. Burton in which he expressed his conviction that the best preparation a teacher can make for his work as a teacher is to know the subject he is trying to teach. This is pre-eminently true. If our Sunday School teachers are to do their duty by their pupils in leading them into an understanding of China, they must endeavor to know China. A study of Dr. Pinson's book will be a great help to this end.

In order to put the book within the reach of every teacher the publishers have arranged to issue an inexpensive edition for our Sunday School teachers. This edition will be bound in paper and will be known as the "Sunday School Edition." The price will be 50 cents per copy.

"MONOTONOUS GOODNESS"

Recently there appeared an editorial in one of the leading religious newspapers on the above subject. The author of the article gave an illustration of the unhappy effect of dull uniformity in religious services. The case in point is in substance as follows: A minister was trying to find out why one of his members did not any longer attend the church services. The member gave him frankly his reasons, after declaring his personal regards for his pastor. He replied to the question as follows: "On Sunday morning you do the same thing, in the same way, without variety or change. This gets on my nerves, I can't stand it."

It may be thought that the member did not give a sufficient reason for staying away from church; in fact there may be deeper reasons which were not expressed, but I am in sympathy with the objector.

The continual repetition of the same religious phrases and the same stated forms have a tendency to dead formalism and a corresponding loss of the power of godliness. Even the hymns sung at church should not be the same every Sunday. An opening hymn, though altogether appropriate, loses its interest if sung fifty-two times a year for fifty-two years. The psalmist calls upon the people to sing a new song unto the Lord. The church of today demands that the pastor shall preach a new sermon each Sunday (mine does).

Freshness and variety are nowhere more important than in religion. A set form is liable to become meaningless. Jesus said it is possible to say, "Lord, Lord," and then not do the things commanded. We almost automatically say, "I believe in God the Father Almighty," and frequently have very little thought of God. To omit the Creed occasionally, would not, as I see it, destroy the spirit of worship. The Lord's prayer, for instance, was not intended to be used on all occasions. We hear much of reality in religion. Pious phrases and forms are not contributing factors to such an attainment. I am not

condemning forms of worship, for some form we must have, but to be enslaved to it is to lose the heart of religion. I am for the man who is not bound by forms, who can do something different. Monotony, even in the sanctuary, I am persuaded, does really keep some people at home on the Lord's day.

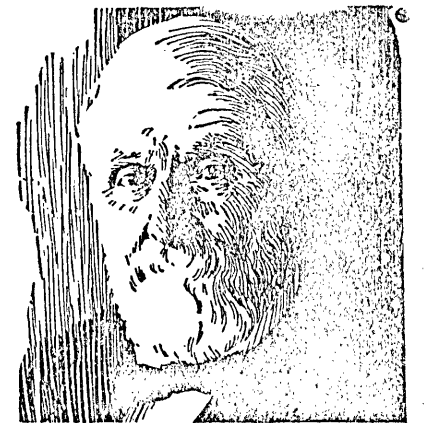
Can we imagine the Lord Jesus doing the same thing in the same way when in mortal flesh? Should not his servants tread the same path the Saviour trod?—J. M. Williams, Morrilton, Ark.

WHAT ARE WE GOING TO DO ABOUT IT?

Mark Twain once said in reference to the weather: "Everybody's talking about it, but nobody's doing anything about it," and so it is with the industrial development to a certain extent in Arkansas. Certain conditions exist which can only be relieved by enactment of state laws which are equitable and fair and inviting to industry. These laws will not be enacted until such time as the people demand of their legislative representatives that corporations be given the same fair treatment that is accorded a native born citizen of the state of Arkansas; and in turn the corporation must, and will, return two-fold a square deal for every one received.

Thus—and thus only—will Arkansas develop industrially. Payrolls mean more than taxes. Payrolls will then be brought about in Arkansas, with Arkansas capital and Arkansas brains, and this being done, outside capital will have all the more pleasing incentive to invest and assist in building Industrial Arkansas.

Wishing and inviting outside capital, will mean nothing until Arkansas' doorstep is clean, and she alone must be the cleanser.—South Arkansas Magazine.



OLD FOLKS SAY DR. CALDWELL WAS RIGHT

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.

FOR YOUTH

THE CADETS' PRAYER

(The following prayer, composed by Lt. Col. C. E. Wheat, is recited by the members of the Cadet Corps, at the Sunday morning service in the chapel of the United States Military Academy, at West Point, New York.)

O God, our Father, thou Searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural.

"Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense ever to diminish. Encourage us in our endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. May we find genuine pleasure in clean and wholesome mirth and feel inherent disgust for all coarse-minded humor. Help us, in our work and in our play, to keep ourselves physically strong, mentally awake, and morally straight, that we may the better maintain the honor of the Corps untarnished and unsullied, and acquit ourselves like men in our efforts to realize the ideals of West Point in doing our duty to Thee and to our country.

INDIGESTION SPELLS

Man Says He Took Black-Draught After Each Meal and Soon Got Relief.

North Charlotte, N. C.—In telling how he was benefited by Theodor's Black-Draught, Mr. John M. Creps, of 902 Charles Avenue, this city, writes:

"I had three spells of indigestion, one after another. I suffered a lot of pain. My back ached and I had pains in my stomach frequently. It felt like my breath was cut off in my chest.

"I was bothered this way for about a year. A friend whom I told about my condition asked me to try Black-Draught.

"I began by taking a pinch of Black-Draught after each meal and found that I soon got relief.

"I have been taking Black-Draught for fourteen years, and I find that it prevents headache and constipation. We keep it in the house all the time. I have told a lot of people about it, and gladly recommend it to others."

Many people have written that they found relief from pains after eating by taking Black-Draught in the manner described above.

Composed of selected medicinal herbs and roots, finely powdered, accurately combined and packaged in a thoroughly modern, scientific way. Price 25¢. NC-221



FOR CHILDREN

FUN FOR ONE.

By Edith Mitchell.

We never see the animals,
Or ride now in the swing.
When we go walking in the park
We don't see anything.
Since baby had a drink one day
Out of a fountain there,
He cries to have one all the time;
We can't get anywhere.
So one of us must hold him up;
He's dreadful heavy, too.
The other one can only wait;
That's all there is to do.
And I don't b'lieve he's thirsty,
Or really takes a drink—
He only likes to feel the drops
Splash on his tongue, I think.
—Exchange.

A SCRIPTURE CAKE.

4 cupfuls, I Kings 4:22.
1 cupful, Judges 5:25.
2 cupfuls, Jeremiah 6:20.
2 cupfuls, I Samuel 30:12.
2 cupfuls, Nahum 3:12.
2 cupfuls, Numbers 17:8.
½ cupful Judges 4:19.
2 tablespoons, I Samuel 14:25.
1 pinch, Leviticus 2:13.
6 items Jeremiah 17:11.
Add to taste, 2 Chronicles 9:9.
2 tablespoons, Matthew 13:33.
—The Pathfinder.

LITTLE SHADI'S PRAYER

I want to tell you a story about a little boy's prayer. His name was Shadi. He lived far away in India. He was a little orphan boy, and when he was just six years old he went to live with a missionary lady, who was very kind to him and taught him to love Jesus, and gave him a little prayer for his own. One night when he was going to bed, his missionary mother said to him, "Now, Shadi, I want you to pray a little prayer of your own." What do you think this little boy's prayer was? It was very short, for you know he was only six years old and it is only old people who make very long prayers.

This was what he said: "Dear Jesus, make me like what you were when you were six years old." Don't you think that was a good prayer for a little six-year-old boy? To be like Jesus was when He was only six years old would be the very best thing in all the world for a little boy who was just six years old himself.
—H. T. Kerr in Ex.

All of which we ask in the name of the Great Friend and Master of men. Amen."

EDUCATION PAYS

Dr. Glenn Frank, president of the University of Wisconsin, says:

"Out of each 1,000,000 without schooling, only six attain distinction. Out of each 1,000,000 with elementary schooling, 24 attain distinction. Out of each 1,000,000 with high school education, 622 attain distinction. Out of each 1,000,000 with college education, 5,768 attain distinction. So it seems that for all their faults, and their faults are many, the schools are a good investment."

It may be added that, if the education is genuinely Christian, it means not merely distinction, but ability and readiness to use the increased power for the glory of God and the good of humanity. Witness the multitude of graduates of Christian colleges who are ministers and missionaries and teachers rendering sacrificial service.

Woman's Missionary Department

LET US RALLY TO OUR PAPER.

Dear Friends: We are grateful to Mrs. A. C. Millar who has kept up our Department during the months when I have been unable even to try to do any work.

As a "shut-in" I am having new and strange experiences, but God is good and merciful and I am blessed in many ways. In my comfortable room I could hardly believe the reports of zero mornings even though for one day the crepe myrtle near my window was the most wonderful crystal tree I ever imagined on earth. It seemed to be hung with rubies, diamonds, and topazes as the sun shone through the icicles. I asked my nurse if she saw all these rich yellow and green icy jewels, and she said that she did. So I did not just imagine this marvelous sight, which I wish everybody could have seen.

Let us rally to Mrs. Millar and not only to the Department, but to our Conference Organ. We have one of the best editors in all Methodism, and should do more to show our appreciation of Dr. A. C. Millar. When the women of our Church were working for "laity rights," some of our editors opposed us, but Dr. Millar, always progressive, encouraged us and co-operated with me in using our Department in advocacy of the movement, and we helped to win the cause. Dr. Millar is our friend and brother, and we should show our appreciation of his labors for every good and righteous cause.

The interesting and clever playlet, by Mrs. Millar, entitled, "Handicapped, or Sally Saves the Day," in the January 30 number, was written for Epworth Leaguers, but it might be used with fine effect in our Missionary Societies, and I hope that many will use it, both in the Adult and the Y. P. Auxiliaries. Look it up, use it, and be benefited.

My note has grown into a letter, and I must stop and rest. My daily routine consists largely of resting, although occasionally I am allowed to see a visitor. Among these ministers of grace during the past month were our beloved Mrs. Horace Jewell and Mrs. E. R. Steel. What a blessing to have been permitted to work with these saints!

With much love,

Virginia C. Pemberton.

COUNCIL MEETING AMARILLO, TEXAS

The weather is idea for the meeting. The city is prepared to do the honor to the large delegation present. We are met with courtesy on every hand.

The council represents more than 300,000 women scattered over the entire world. Mrs. F. F. Stephens of Columbia, Mo., is president, and will preside over all meetings of this convention.

For two days the executive committee of the council has been meeting in secret session, preparing recommendations which will be presented at the general assembly of the church later in the year. Yesterday morning they went on record as opposing any modification of the Eighteenth Amendment and dispatched a telegram to Mrs. Henry Peabody, who led the discussion in the prohibition hearing before the House Judiciary committee in Washington, D. C.

Every thing points to a profitable and spiritual meeting. Dr. Sidney

L. Gulick of New York City, prominent world peace advocate, will speak at the opening session tonight (Thursday). Delegates and visitors are arriving on every train.—Mrs. Henry Hanesworth.

COTTON PLANT AUXILIARY

The first quarter of the year has been one of steady growth and achievement for the Cotton Plant Auxiliary. Under the leadership of Mrs. F. B. Schoepoester, three new members have been secured, making a total of 48 members, with several other prospects. Our motto is, "Every Methodist Woman a Missionary Woman."

The Voice campaign, directed by Mrs. N. N. Cain, our efficient Voice agent, was a great success, with 32 subscribers.

We studied "The World Parish" in cooperation with the entire church. This study was a real delight to all who attended. We had about 40 Missionary Society women who attended all six sessions. Many others, including a number from other churches enjoyed the course taught by Bro. Weaver. We began the study of the Bible course, "The Way of Jesus," the first of the year. We have a class in Bible study of 18 to 20.

The Social Service meeting last week was led by Mrs. Lula Hill, superintendent of Social Service. A splendid program on "The Sanctity of the Home" was given. Mrs. Joe McGregor was hostess, assisted by Mrs. Roger Wilkinson. Plans were made for several social service projects for small churches and for co-operation with the W. C. T. U. and the P. T. A.

The local work directed by twelve leaders, one for each month has been a decided success. Mrs. H. C. Argo had as her project for February a series of benefit Vanishing Parties, which secured the interest and cooperation of many women not active in the society.—Mrs. H. C. Argo, Supt. Pub.

LITTLE ROCK CONFERENCE ANNUAL MEETING

Dear Friends:—By this time I trust that each auxiliary has elected its delegate to the annual meeting which convenes in El Dorado, April 1 to 4.

The banquet will be at six o'clock on Tuesday, April 1. Send your reservation accompanied by a check for one dollar to Mrs. J. L. McWilliams, 900 Goodwin St., El Dorado, at once.

Mrs. J. W. Downs will be our Council Speaker and will bring to us some inspirational messages.

Mrs. Eda Cade Gieck will also be a guest and will tell us some interesting things about China and the great need there.

News from our own girls, Lucy Wade and Hortense Murray will be an interesting part of the program.

The theme of the Conference will be "Pentecost," and Mrs. J. M. Workman will have charge of the worship service.

Let us pray daily for a great spiritual blessing at this Conference.—Mrs. W. P. McDermott, Cro. Sec.

LETTER FROM BRAZIL

Collegio Isabella Hendrix,
Bello Horizonte,

Est. de Minas, Brazil.

Jan. 9, 1930.

Dear Friends.—My letter just before Christmas told you that I was leaving Nichteroy for Bello Horizonte, where I am to teach in Collegio Isabella Hendrix.

After a fourteen hour trip on the

train from Rio passing through a beautiful hilly and mountainous country, we reached Bello Horizonte at 9:30 p. m. The next three days were full ones, for it was our annual meeting. Twenty-two of the twenty-six missionaries under the W. M. Council attended the meeting. I was so glad to know all of them and to hear the reports of our six schools, the work of the W. M. S., which Miss Epps is doing, and that of the Bem-Ti-Vi, our children's magazine. The reports showed quite a progress in our work at the various places.

Fourteen of those attending the meeting remained for Christmas. We had our Christmas program before breakfast and our tree afterwards. There were twenty-eight Americans here for Christmas dinner. It was a happy occasion, but it didn't seem much like Christmas to me for it was warm and there were no children here.

The day following Christmas several of us went to Morro Vilho, an hour's drive from here, and visited the surface works of the gold mine.

Bello Horizonte is the capital of Minas, about 450 miles north of Rio and has a population of about 100,000, though it seems more like a city of 25,000. The plan of the city is the same as that of Washington, D. C. I like the wide streets, which have from two to four rows of trees. The mountains in the distance are beautiful, the city truly is well named for everywhere one looks the horizon is beautiful. There are many flowers in the gardens and parks, especially roses.

Our school is right in the heart of the city, but in a few years we hope to be located seven blocks from here near the palace on our new property. This year we will use one of the houses there as a dormitory for a part of the teachers and girls. That's to be my home. There are three missionaries here—the other 18 teachers are Brazilians. School commences March 6.

Our Methodist Church here has a membership of about 375. The pastor, Sr. Guerra, is a graduate of Granberry, our Seminary in Juiz de Fora. The average attendance at Sunday School is about 125. I am attending a class of young women. We have had a three weeks' Daily Vacation Bible School since Christmas, the first in this church, with an average attendance of twenty-five. The closing program showed that a splendid piece of work had been done and the exhibit was quite good.

I'm still studying away every day on Portuguese. My teacher is Dona Ignacia Guimaraes who has spent more than four years in the states, studying at Peabody College and Columbia University. She teaches in Isabella Hendrix.

Last week I had a four day's vacation in Ouro Preto, one of the oldest cities in Brazil and at one time the capital of this state. There was also a very rich gold mine there years ago, but now there are only about 6,000 people. The city is almost the same as it was years ago. The streets are narrow and crooked and the houses built close together for protection.

I had a wonderful mountain climb, visited the soldiers barracks, the school of Minas, which has the best collection of precious stones in Brazil, and the school of Pharmacy, but what interested me most was the old churches. I visited only six of the fourteen. They are elaborately decorated with wood and stone

carving, oil paintings, and much of the wood work is painted in gold. The altars are decorated with images of saints, artificial flowers and vases. In some of the churches there were as many as two dozen solid silver candle sticks. Today people worship in the churches, but they cannot be well kept because of the decrease in the city's population. Besides being such an interesting city of historical importance Ouro Preto is just the place for a vacation, high in the mountains, cool and with almost ice cold water from the mountain springs.

I'm thinking of you often and praying God's richest blessings upon the work of the W. M. S. and of the church as a whole. I wish I could write to each group, but lack of time prevents it.

I want to thank the person or group who sent me the Christmas present by inter-national money order. Since it was sent to Rio and I am in Bello Horizonte some one there had to cash it for me. She forgot to notice who sent it so now I have no way of knowing.—Lucy Wade.

ZONE MEETING AT POTTSVILLE.

The Missionary Society, aided by other ladies and girls of the Church, entertained the other societies of this division with an all-day meeting at their church February 19. The five pastors of this Zone and the presiding elder were all present. About one hundred persons enjoyed the inspiring services which lasted from eleven until 3:00 with a thirty-minute intermission at noon. All were served a plate luncheon in the church auditorium.

The following program was rendered, with Mrs. Guy Cazort of Lamar the efficient chairman, presiding:

Hymn, by audience.
Prayer—Rev. J. W. Crichlow.
Introduction of the pastors and their wives.

Minutes of last meeting read and approved.

Reports of work done by each Auxiliary.

Paper on "Our Responsibilities to the Young Folks," by Mrs. Bost of Clarksville.

Solo, "Living for Jesus"—Mrs. Clark Reasoner of Russellville.

Noon intermission.

Hymn.

Prayer—Rev. R. C. Morehead of Russellville.

Scripture Lesson, II John—Rev. T. C. Chambliss of Pottsville.

Talk—Rev. W. M. Adcock, Dover.

Play, "Missionary Voice"—Three women of Atkins Auxiliary.

Paper, "Christian Stewardship"—Mrs. Harris, wife of pastor at Lamar.

Solo, "My Task"—Mrs. Clark Reasoner, Russellville.

Presentation of Basket to President of Atkins Auxiliary by president of Lamar Auxiliary.

Fifteen Minutes' School for Officers of Missionary Societies taught by five women selected by chairman, each teacher instructing a group how to perform the duties of their special office.

Address by Rev. J. W. Crichlow.

Talk on Tithing—Rev. J. B. Stevenson.

Report from Hospitality Committee.

Next Zone meeting to be in June, place of meeting to be announced later.

The new officers for the Zone for another year as follows:

Chairman—Mrs. Guy Cazort, La-

mar.

Vice Chairman—Mrs. L. Adams, Pottsville.

Secretary-Treasurer—Mrs. McCullum, Atkins.

Supt. Social Service—Mrs. Fryer, Atkins.

Supt. Study—Mrs. B. L. Harris, Lamar.

Supt. Young People—Mrs. Coolidge, Russellville.

Supt. Publicity—Mrs. Tom Hillis, Atkins.

Supt. Children—Mrs. W. M. Adcock, Dover.

Voice Agent—Mrs. Charles Martin, Pottsville.—Reporter.

A LETTER FROM KOREA

Holston Institute,

Songdo, Korea,

April 27, 1929.

Dear Friends: Recently I have had a list of the names of those to whom I should write pinned by my desk. The length of the list has been weighing heavily on my mind, so I've decided to write about some of the things all of you might be interested in and send copies of the same letter to all of you. I hope you will each feel that this is a personal letter for I'm thinking of you as individuals while I write.

I can soon say that I have been in Korea two years and my experiences in these years have been varied and interesting. The customs and life of the people seem different and strange to those of us from the West. Korean streets are especially interesting to me. Most of the stores are small and open to the street during the day even in the coldest weather. At night wooden shutters are put up. When the men in the stores are not busy they usually sit cross-legged on the floor and when it is cold they warm themselves over a brazier. There are all kinds of goods displayed—great piles of dried fish, onions, potatoes, fruits, grains, etc. The dry goods stores are interesting, too, with the rolls of beautiful cloth. Of course, there are many other kinds of shops such as those that sell books and stationery, furniture, brass and beautiful chests.

There are few sidewalks anywhere in Korea and most of the streets are narrow. So there is quite a congestion of people, bicycles, oxcarts, hand-drawn carts, jinrikishas, men carrying great loads on "jiggys" and now and then an automobile making its way through the crowd. A "jiggy" is a light frame made of wood and rope. The man puts his arms through the ropes and the frame work fits on his back. Men who are used to them can carry great loads on these "jiggys." Often as one goes along the street one sees at the same time Japanese, Chinese, Koreans, and Americans, each in his own national costume. As a foreigner (that is a Westerner) goes along a street he is of as much interest to the Koreans as they are to him. Sometimes crowds of Korean children follow us as we go along enjoying the sight of us, for we look so strange and queer to them.

Korea is certainly a beautiful country. There is no place in Korea where mountains cannot be seen. Many of them are bare, but the Japanese are putting great stress now on reforestation. I spent a week in Diamond Mountains last summer. I can't describe the beauty of the mountains, the water-falls, and the mountain streams, but the memory of the loveliness of it all stays with me. At some seasons of the year the rice fields are beautiful.

The climate is really wonderful. Korea is such a beautiful land. I'm so glad it has such a poetic name, "The Land of the Morning Calm."

The population of Korea is about twenty-millions. The church members number less than three-hundred thousand. But among that comparatively small number there are many wonderful Christians—devoted, loyal and consecrated. The task of winning Korea for Christ is still a big one. There is much non-Christian worship. There are Confucian temples and a great many Buddhist temples. Then there is devil worship and worship of the spirits.

Songdo is an interesting old city. It was once the capital of Korea, but about five-hundred years ago the capital was moved to Seoul. The ruins of the old royal palace, the old city gates, sections of the old wall, a famous old bridge, and a war temple are among the places of interest. The schools, churches, and other institutions have been established during the past thirty years. Our church has a large boys' school, Mary Helm School, which is a small school for married girls, Holston High School, Holston Primary School, and four kindergartens. I teach in Holston High School. We have 327 girls enrolled and that means it has high scholastic standards. The girls play basket ball, tennis and other games. Chapel is held five days in the week and every girl is taught Bible five times a week. Many of the girls are from non-Christian homes and there is a great opportunity to reach the homes through them. A great many of them become Christians while they are here. Practically all of them are Christians by the time they graduate.

My work is the teaching of English. It is very interesting and the girls are lovable and responsive. I do not have full time work yet, because I have to study the Korean language. I study with my Korean teacher part of six days in the week. It requires patience and much time and labor to get the language, as every one who has studied will testify. I live in the dormitory with three other missionaries.

Between the first of October and the first of April I spent fifty-two days living in Korean towns where no other foreigner lived. I spent my time studying, visiting in the homes and receiving calls from the Koreans. I spoke in the Churches a few times. I am very glad I had the opportunity to live in Korean houses and in such close and constant contact with the Koreans during those days.

There is a great field for service in this land, and although I feel very inadequate and at times long for America and the ones I love there, I am very happy to be here and to have a part in the work of God's Kingdom in Korea.—Nellie Dyer.

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.)

Epworth League Department

ANNIVERSARY DAY

March 23 is Anniversary Day for the Epworth League. Let all chapter officers of the North Arkansas Conference see their pastors at once and arrange for the evening service on that day. Send to Lamar and Whitmore, 810 Broadway, Nashville, Tenn., or 1308 Commerce St., Dallas, Texas, for sufficient copies of the pageant, "Children of Light," and give the pageant at the appointed time. The pageant costs 75c for six.

Take an offering and send it to Grace Hardy, Conf. treasurer at, Jonesboro and thus you will join in the effort of Leaguers of Southern Methodism in carrying on the great work of expansion.—H. M. Lewis, Conf. Pres.

ANNIVERSARY DAY PROGRAMS Little Rock Conference

Many pastors have already ordered Epworth League Anniversary Day programs. Orders are coming in every mail. If you have not ordered programs, please do so, and let's observe this Young People's Day at the appointed time, March 23. If you can't get to it then, hold the service just as soon as you can. Six copies of the program are free for any church in this Conference.—S. T. Baugh.

REPORT OF EPWORTH LEAGUE PLEDGE PAYMENTS Little Rock Conference For February

The following Chapters, listed under Districts named, have sent in the following amounts to the Conference treasurer during February:

Arkadelphia District	
Pullman Heights	\$15.00
Manchester	1.00
Total	\$16.00
Camden District	
Parker's Chapel	\$12.50
Smackover	5.00
Vantrease Mem.	6.00
Fordyce	5.00
El Dorado, First Ch.	20.00
Total	\$48.50
Little Rock District	
First Church, L. R.	\$20.00
Des Arc	10.00
Asbury	6.50
Geyer Springs	1.90
Lonoke	5.00
Total	\$43.40
Monticello District	
Wilmot	\$ 9.00
Hermitage	4.00
Total	\$13.00
Pine Bluff District	
Hawley Memorial	\$12.50
Rison	4.00
First Ch., P. B.	25.00
Lakeside Hi	5.25
Alzheimer	10.00
Humphrey Hi	10.00
Roe	15.00
Total	\$81.75
Prescott District	
Nashville	\$ 5.00
Friendship	3.75
Gurdon	10.00
Total	\$18.75
Texarkana District	
First Church	\$ 5.00
DeQueen	6.00
Fairview	10.00

News of the Churches

TO ALL INTERESTED IN THE GENERAL CONFERENCE

The twenty-first session of the General Conference of the Methodist Episcopal Church, South, will meet in Dallas, Tex., commencing on Wednesday, May 7. It will be the largest in membership of any of the General Conferences, composed not only of clerical but lay members, many of whom are women. Matters of great importance will be brought before the Conference, such as the election, if any, of new bishops, time limit of the Episcopacy, consolidation of Church Boards, a new Constitution for the Church, election of Connectional Officers, and many other matters of interest.

That the reading public may keep up with what will take place in the General Conference, a "Daily Advocate" will be published, edited by Rev. Charles D. Bulla, which will contain stenographic reports of the proceedings and full reports of all matters brought before the General Conference.

Subscription books are now open, and it will be well to send your order at once. The price will be \$1.25 for the entire session. As the "Daily Advocate" is the property of the General Conference and not of the Publishing House, cash must accompany all subscriptions. Address all orders to the Publishing Agents, Lamar & Whitmore, Nashville, Tenn.

UNIQUE PLANS FOR RAISING QUOTAS.

While looking over the records of his church a pastor discovered that eight of the preachers who had served that congregation had passed to their heavenly rewards. It was just before Easter. Like a flash came the thought! "I will ask the congregation to make an offering of fifty dollars on Easter Sunday in the name of each of these much-loved former pastors, or a total of \$400, to be a memorial contribution of said church to Superannuate Endowment." He announced his purpose to the congregation three Sundays before Easter. At the close of the service, there were hearty commendations.

He made further announcements on Wednesday evening and on the following Sundays. When Easter came, a beautiful and holy reverence fell upon the congregation as they made their offerings and tenderly dedicated them to the memory of their former pastors.

The pastor put into the collection plates on that day was \$683, which was \$283 more than the quota for the year.—J. C. Glenn, Conference Director.

Mena	2.00
Total	\$23.00

Standing By Districts

Arkadelphia, 2 ch. pd.	\$16.00
Camden, 5 ch. pd.	48.50
Little Rock, 5 ch. pd.	43.50
Monticello, 2 ch. pd.	13.00
Pine Bluff, 7 ch. pd.	81.75
Prescott, 3 ch. pd.	18.75
Texarkana, 4 ch. pd.	23.00

Totals, 28 ch. pd. \$244.40
Remember that the General E. L. Board closes their books on April 30. Unless our pledges are paid by then we will not receive credit on this year's report, or on this Quadrennium's report. Your efforts will be greatly appreciated.—S. T. Baugh, Sec.

BAROMETER SUPERANNUATE ENDOWMENT CAMPAIGN FOR 1930.

Last week we published our Grand Honor Roll. This included the names of all the charges that have paid their five-year quotas on Superannuate Endowment in full. We also published the names of the charges in the Arkadelphia and Camden Districts that made a cash payment in 1929. We also gave the amount of the remittance in every instance.

Below we give the charges in the Little Rock and Monticello Districts and the amount that each paid.

Little Rock District.

Charge.	Amt. Paid.
Bauxite	\$ 30.00
Bryant	33.00
Carlisle	70.00
Des Arc	14.50
England	250.00
Capitol View	100.00
Henderson	22.57
Hunter Memorial	12.50
28th Street	68.00
Winfield	1000.00
Lonoke	169.50
Mabelvale	145.85

Monticello District.

Ark. City-Watson	\$ 5.00
Crossett	300.00
Dermott	56.36
Dumas	93.65
Eudora	10.43
Fountain Hill	3.30
Hermitage	70.00
Lake Village	5.00
McGehee	74.17
Monticello	411.70
Montrose-Snyder	131.50
New Edinburg	47.14
Portland-Parkdale	115.50
Tillar	56.84
Wilmar	171.50
Wilmot	16.49

We are now in the midst of our Superannuate Endowment rallies throughout the Little Rock Conference. With such brief time in which to complete our last year of the quadrennium on this sacred movement, it behooves each director to organize his pastors immediately and make preparations for a vigorous campaign.

Please remember that we are asking you to do your dead level best during March and April. We must close our movement on or before May 1, in order that our reports may reach the General Board of Finance before the opening of our General Conference in Dallas.

Watch the report next week. We will give the Pine Bluff, Prescott, and Texarkana Districts, and the number of charges that made cash remittances last year.—J. C. Glenn, Conference Director.

SUPERANNUATE HOMES IN LITTLE ROCK CONFERENCE

In last week's issue of the Arkansas Methodist we showed pictures of four superannuate homes owned by the Little Rock Conference. We own four other homes, making a total of eight owned by the Conference. You will note that none of these homes are pretentious, while one or two are humble cottages. But they each provide a shelter for an old preacher and his wife, where they have a home and are happy and rest in some degree of comfort.

We need yet more homes. There are thirty-nine superannuates of the Little Rock Conference. Twenty-two of these own their homes, or have a place to live, while seventeen do not own homes. Eight of the seventeen occupy homes owned by the Conference, leaving nine old preachers who have no abiding place, but who must rent or board. We are largely dependent on towns

where these homes are located and the friends of these old preachers to secure the homes. The Board of Finance has no money for this purpose except as it is given by those interested.

It has been suggested that the Conference should not provide homes for superannuates, that the old preacher should own his home and live where he pleases, and that he should bear the expense of taxes, insurance and upkeep of such a home. There is no objection to this where it is possible for the old preacher to pay for his home, or his friends to pay for him. But in most cases this is not possible. During the last five years six old preachers have lost their little savings trying to pay for a home. If the Conference had owned the home the old preacher could have used the little money he had saved to supplement his living, and he would have been free from the worry of debt in trying to pay for a home.

Many other Conference have adopted the policy of providing homes for their superannuates. The North Alabama Conference owns fifty-two homes, and others own fifteen to twenty-five. We believe that when this need is called to the attention of the good people of the Little Rock Conference, they will also respond and help us pay out the homes we already have, and then secure others. We might organize a Superannuate Home Building Association of the Little Rock Conference. To this you can make your gifts, and under certain conditions you may receive an income on your investment during your life.

Write to me and I will be glad to give information concerning this great work.—John H. Glass, Commissioner for Superannuates, 639 Donaghey Building, Little Rock, Ark.

MT. SEQUOYAH DAY.

On page 86 of the 1929 Journal of Little Rock Conference will be found the report of the Committee on Western Methodist Assembly. A part of this report is as follows:

"We heartily recommend the observance of a Mt. Sequoyah Day in our Conference. We recommend that this day be observed on the first



Is Your Rest Disturbed?

Deal Promptly with Kidney
Irregularities.

IF bothered with bladder irritations, getting up at night and constant backache, don't take chances. Help your kidneys with Doan's Pills. Used for more than 40 years. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

John Greener, 29 N. Sheridan Ave., Indianapolis, Ind., says: "I was troubled with headaches. The kidney secretions burned and contained sediment. I felt tired out and had no energy. Doan's Pills put me in good shape and I have used them several times with good results."

DOAN'S PILLS
For Stomach, Liver, and Kidney

Sunday in April. In keeping with what the other patronizing Conferences are doing, we urge that each pastor takes a free-will offering for this worthy cause, the money to be forwarded to Rev. S. M. Yancey, Superintendent, Fayetteville, Arkansas."

It is not expected that any pastor make this a burden to him or his congregation. It will be unless he is in sympathy with the good work being done by Brother Yancey in our Assembly. A good, hearty, vigorous and sympathetic statement made by the pastor at the close of his service followed by a free-will offering will meet the report of this committee and the vote of our Conference. This co-operation should be a real joy to our pastors and people.—J. F. Simons.

GALLOWAY COLLEGE NEWS.

Much enthusiasm among the students and faculty greeted the first copies of "A New Era Dawns," the splendid publicity brochure issued jointly by Galloway Woman's College and Hendrix-Henderson in their development campaign. The brochure gives an excellent pen picture of the two institutions and the section devoted to Galloway is considered admirable. Continued success in the effort has proved encouraging to all who are interested in the movement, and it is believed that the next few months will prove the most important in the history of Arkansas Methodism because of the strengthening of these institutions.

Reports reaching the campus indicate that the Federated Galloway Clubs are active as never before, although the group made a great record in the campaign for Science Hall. The realization is general in Arkansas that the present opportunity now offered Galloway is too challenging not to be accepted, and friends of the institution are preparing to do both the general and the wise thing.

On April 2 the college parlors will be the scene of the wedding of Miss Horton Williams, daughter of Dr. and Mrs. J. M. Williams, to Dr. Howard B. Barker of Pontiac, Mich. The ceremony will be performed by Dean Harry King. The bride's attendants will include Miss Miriam Herstein of Memphis, maid of honor; Mrs. W. E. Ward Jr., of Nashville, matron of honor; Misses Mary Lillian Merrifield and Margaret Pope, bridesmaids, and little Miss Patricia Ann Wells, flower girl. The bride-elect is a Galloway graduate and also attended Vanderbilt. She studied music in New York City and completed her studies with a summer in Europe. Dr. Barker is a graduate of the Universities of Michigan and Missouri, and his graduate work in medicine was done at the University of Edinburgh and in Vienna. He is a fellow of the American College of Surgeons.

The graduate list for the Galloway Conservatory also includes the name of Miss Ethel McGraw of El Dorado, a senior in voice.—Reporter.

HENDRIX-HENDERSON NEWS.

With a cast of nine players, the dramatic club of Hendrix-Henderson College will present "Tweedles," a four-act comedy by Booth Tarkington, as its annual offering. The presentation will be in the Central College auditorium. Miss Workman is president of the dramatic club and its sponsor is Miss Vivian Hill, associate professor of English.

Coach Grove and his Warrior track and field candidates are preparing for a big season, which will be opened April 11 with an invasion of the College of the Ozarks. The schedule also includes a dual meet April

18 with Ouachita and April 23, with State Teachers College, both events in the Young Memorial stadium. The Warriors will close the series by entering the state college meet April 28 and 29 at Clarksville. While the track and field men are warming up, Coach Renfro is working with the first baseball team to enter an inter-collegiate season under the standard of the Warriors.

The 1930 football schedule for the Warriors should be of particular interest to prospective Freshmen. In the regular run of schedule making, the Warriors spend the greater part of every other season on the road, and 1930 will be a travel year for Grove and his men. One trip will take the squad to Tulsa, Okla., and another will take the Warriors to Shreveport, La. Some shorter trips are on the card, and four games in the Young Memorial stadium. At Hendrix-Henderson, Freshmen have an opportunity to compete for the Varsity and the great 1929 team had several first year men among its best players.

The Student Publications Board at Hendrix-Henderson is developing a plan whereby a prize will be offered for the best feature news story contributed during the year. The suggestion came from an alumnus, who offered to contribute the prize. Resident members of the group are Edwin Bird, James Montgomery, Milton Boone, David Steele, Thomas Sparks, and Bruce Crowe, representing the Profile and Troubadour; Dr. R. L. Campbell, representing the faculty, and the alumni member is J. J. Harrison of Little Rock.

Guy Jones of Conway is the new president of the Hendrix-Henderson Booster Club. Miss Mary Jane Smith of Cabot is vice president, and Paul Acuman of Texarkana is secretary-treasurer. Arrangements for the annual dinner are in charge of a committee.

New interest is being taken in the

Girls' Glee Club, which is being trained by Mrs. Effie Cline Fones for several appearances during the spring. The chorus was organized at the beginning of the second semester.

The Life Service Band was entertained the evening of March 10 by Mrs. C. J. Greene, and the discussion at the social hour ranged from religious ideas in general to modern day revivals. Mrs. Andrew, a sister of Mrs. Greene, talked interestingly of her stay in China as a missionary and gave the students a word picture of that slumbering country.

With the Franklin banquet now among the memories of the throng which attended, the Harlan banquet is scheduled for the evening of March at the Bachelor Hotel, and its committee has promised an affair of unusual brilliance. Between times, the Warrior basket ball squad was entertained by Coach and Mrs. Ivan Grove, and later the Booster Club and Profile staff will gather around their banquet tables.—Reporter.

MISSIONARY OFFERING FROM MARCH 8 TO MARCH 15, 1930

North Arkansas Conference

Desha Ct., Hoy M. Lewis	\$ 10.00
Marked Tree, Guy Murphy	84.50
Augusta, F. A. Lark	36.50
Imboden, S. B. Wilford	30.00
Knobel, B. E. Robertson	8.00
Swifton-Alicia, P. V. Galloway	37.00
McCrary Sta., W. J. Spicer	85.00
Black Rock, V. B. Utley	32.75
Bentonville, by P. W. Furry	100.00
Clarendon, S. G. Watson	95.00
Atkins, J. B. Stevenson	125.00
McCrary Ct., A. McKelvey	3.60
Cedar Grove- Pleasant Plains	
W. T. Griffith	6.57
Hardy-Williford, L. F.	
Lafevers	4.00
Bethesda, Marvin Reaves	4.55
Fayetteville Central,	
Wm. Sherman	300.00
Melbourne, W. W. Peterson	8.00
Central Ave., by	
Cledice T. Jones	40.00

Lorado-Stanford, P. W. Emrah	19.50
First Church, Blytheville,	
P. Q. Rorie	76.00
Elmo-Oil Trough, G. N. Villines	1.00
Smithville, A. W. Harris	28.16
Marianna, J. M. Hughey	300.00
East Side, Paragould,	
M. N. Johnston	12.50
Biggers-Success,	
E. H. Hall	16.25

Little Rock Conference

Arkansas City-Watson,	
W. C. Lewis	\$ 76.00
Tillar, J. L. Leonard	12.25
Pine Bluff Ct., L. T. Rogers	50.00
Lockesburg, J. A. Parker	10.00
Ashdown Ct., M. T. Rose	2.30
Waldo, F. P. Doak	85.25
Nashville, R. E. Fawcett	216.00
Prescott, B. F. Roebuck	16.25
Washington-Ozan,	
H. H. McGuyre	25.00
Wilmar Ct., M. K. Rogers	126.00
28th St., E. T. Miller	1.25
Thornton, L. E. Wilson	20.00
Grady-Gould, B. F. Fitzhugh	101.00
Texarkana, R. E. Martin	800.00
Smackover, J. W. Thomas	150.00
Traskwood Ct., F. L. Arnold	6.01
Kingsland Ct., B. F. Scott	34.25
College Hill, F. N. Brewer	5.00
Richmond Ct., by	
Mrs. J. G. Smith	13.50
Buckner Ct., L. R. Sparks	26.00
Stuttgart, L. E. N. Hundley	95.50
Holly Springs Ct.,	
E. L. McKay	7.54
Warren, A. W. Waddill	100.00
Fairview, Claude R. Roy	45.00
First Ch., by W. N. Jones	1,500.00
Austin Ct., J. G. Gieck	40.00
Sherrill-Tucker, F. F. Harrell	40.00
Stamps, by C. L. Cabe	300.00
Bryant Ct., J. E. Waddell	25.00
Bingen Ct., R. C. Walsh	29.00

Standing By Districts

North Arkansas Conference

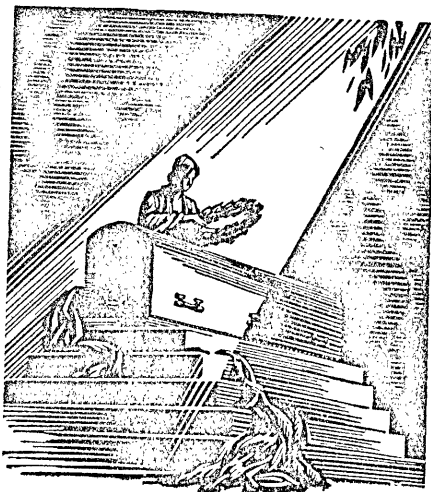
Batesville, Jefferson	
Sherman	\$220.74
Booneville, F. E. Dodson	249.50
Conway, J. W. Crichtlow	166.66
Fayetteville, F. M. Tolleson	580.55
Ft. Smith, H. Lynn Wade	24.23

Helena, F. R. Hamilton	507.85
Jonesboro, J. A. Anderson	160.50
Paragould, E. T. Wayland	229.16
Searcy, W. C. House	312.35

Total received from North
Ark. Conf. \$2,451.54

Little Rock Conference

Arkadelphia, J. W. Mann	\$ 229.75
Camden, J. J. Stowe	515.25
Little Rock, James Thomas	5,143.30
Monticello, J. C. Glenn	1,992.50
Pine Bluff, J. M. Workman	797.50



*"It consecrates
the grave within its walls"*

THE very idea of consecration implies unsullied purity, freedom from all uncleanness and defilement. And because the elements of corruption are always present in the earth and the waters beneath the surface of the earth, ordinary methods of interment do violence to the human heart. Hence, the ever-increasing appreciation and wide-spread preference for the

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

The Cryptorium literally consecrates the grave within its massive walls of time-defying Armco Ingot Iron or imperishable unchanging bronze. It is impervious alike to moisture and to the chemical elements within the earth. Living organisms cannot enter its inner sanctuary. That which is entrusted to the keeping of the Cryptorium remains inviolate. Cryptorium protection survives the generations to which its contents are hallowed memory.

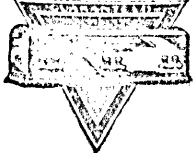
The same loving foresight that makes provision for the material comfort of those who survive is more and more coming to replace the painful associations of the "final scene" with the enduring beauty of Cryptorium emplacement.

Consult your local funeral director or write for leaflet A.

THE GALION METALLIC VAULT CO.
Department J-2 Galion, Ohio

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM



Prescott, J. A. Henderson	1,540.95
Texarkana, John L. Hoover	1,627.30

Total received from Little
Rock Conf. \$11,846.55
Total received from both
Conferences \$14,298.09
Hope \$1,000.00

In the report of the amount received from the church at Hope a payment of \$50.00 was not given. This payment is in the form of a post dated check and when the time comes to cash this check the offering from the Hope church will be \$1,000. Brother Buddin, the popular and effective pastor, always gives himself freely to the cause of missions.

A Comparative Statement

A comparative statement of the amount received in both of the Conferences to March 15, during the past four years on the missionary offering is as follows:

1927	\$15,703.96
1928	8,557.65
1929	10,955.87
1930	14,298.09

The amount for 1930 does not include \$345.50 of post-dated checks. The returns are very gratifying when you consider the financial conditions of today.

Another list of Progressive Charges will be published next week. Space does not permit publishing many interesting detail reports, which I have from the pastors. The amount received by District as published above furnishes an interesting study.—J. F. Simmons, Sec.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Tuckerman, Batesville District, in 1929, made the best record in its history, paying in full its largest-ever quota. This year it is beginning early for another 100 per cent report. Church treasurer, D. R. Parrott, writes of their new pastor: "The Church here is well pleased with Brother Albright. We have a new church program on and I think it will go over." Of course it will!

Siloam Springs, W. A. Lindsey, pastor, Paul Martin, treasurer, evidently expects to be a "Hundred Per Cent" church this year. It is far ahead of any former middle of March, and it holds second place in the Fayetteville District in both amount and per cent. Mighty fine work!

Here is a live little church for you. It is Cato of the Conway District. It has no pastor, but it has a splendid layman, Fulton Farris, who is both church treasurer and Sunday School superintendent. It lacks only fifty cents of having paid one-half its year's quota, and has more than enough pledged to pay in full. Brother Farris writes: "We have no pastor, but we do have a presiding elder. He was with us yesterday, hence this report."

Bald Knob, Searcy District, Cecil R. Culver, pastor, Willie Richards, treasurer, is "keeping overlastingly at it," having sent in three remittances. That way lies victory.

If any pastor of the North Arkansas Conference has done better work on the "Claims" the last two years than Brother S. O. Patty I do not know who he is. He was appointed last fall to Hartford, Booneville District, and has made the earliest yet start in paying. In 1929 Hartford was the first charge of its District to pay in full, winning this high honor.

The old proverb says, "Well begun is half done." This applies to the making of hundred-per-cent records on the "Benevolences." Rev.

Bates Sturdy, pastor of Gravelly-Bluffton, Booneville District, is a good illustration. He writes: "I am sending you the first payment (I never received so early a remittance from this charge). We are aiming for a 100 per cent outcome this year. By the grace and help of the dear Lord will pull over, I think." Brother Sturdy made a great record last year at Rover, paying in full in October.—George McGlumphy, Treas.

WELDON, TUPELO AND AUVERGNE

Three months have passed since I was sent to this charge. We have been graciously received. Receptions, poundings and all the usual kindness have attended our way.

The pastor conducted a mission-study class with good results, and preached six days in a revival at Weldon preceding the arrival of Evangelist A. H. Dulaney. He arrived in good form and remained two weeks. The meeting was all that we could hope for. There were between fifty and sixty professions, and thirty-five added to the church membership. The church was also made hopeful for a good year.

This pastor believes in DuLaney. He has had him three times and would not hesitate to bring him again having no fear of anyone objecting to his return. He is both preacher and singer. He has a Christian experience. He is fine with children, and equally interesting to young people and to men and women. Nothing but good will remain in his field of action. The North Arkansas Conference would do well to send him forth with financial backing sufficient to keep him busy during the year.—B. A. McKnight, P. C.

MISSION STUDY AT LEXA

On March 5 we had our Missionary Study at Lexa, giving six hours of the day to the discussion on "The Church and the World Parish." The discussion was interesting throughout the six hours, because all took part. We spent three hours in the morning and three in the afternoon being entertained at the noon hour with a splendid lunch at the home of Mrs. Keith.

The Woman's Missionary Society made it possible for this study and six members of the society secured credit.—C. H. Harvison, P. C.

METHODIST BENEVOLENT ASSOCIATION.

Dr. Fitzgerald S. Parker, general secretary of the Epworth League Board, was chosen president of the Methodist Benevolent Association at a meeting of the Board of Directors.

Other officers, all of whom are elected for two-year terms, are as follows: Vice-presidents, Dr. A. J. Lamar, Methodist Publishing House, and Dr. G. B. Winton, Vanderbilt University; general secretary, Rev. J. H. Shumaker; field secretary, Rev. M. P. Woods; treasurer, Curtis B. Haley, assistant book editor; general counsel, Noah W. Cooper; medical director, Dr. Hazle Padgett; auditors, B. A. Whitmore, Publishing House, and W. E. Hogan; actuary, Clarence L. Alford.

The general secretary reported total assets of about \$250,000, and the total amount of insurance in force at nearly \$2,000,000.

To present a memorial to the General Conference, meeting in Dallas, a committee was appointed composed of Bishop H. M. DuBose, Rev. W. H. Shumaker, Dr. Parker, Rev. John Durrett, Dr. Paul Kern, Dr. Ivan Lee

Holt, Mr. Haley and Mr. Cooper. The purpose of this memorial is to establish a more intimate association with the General Conference.

IN HONOR OF REV. SIDNEY S. KEY

(On the occasion of his eighty-ninth birthday, January 15, 1930.)

A man who has labored in the vineyard of the Lord for half a hundred years and whose consecrated services as a Methodist minister began in the stormy days and turbulent time of terror and political strife and violence that distracted the stricken South at the close of the Civil War, and lasted as long as his strength endured whereby he earned the reverence and respect of the many multitudes to whom he had thus ministered during the period of his well rounded career.

We, his fellow members of the Men's Bible Class of the Methodist Church Sunday School of Dardanelle, desire to present this chair, a mute token expressing our deep respect and appreciation, trusting that its easy comfort may sweeten the memories of the past, brighten the reveries upon the future, and sooth to sleep the restless aching of the

P. P. P.

Preventive Prescription Preparation of the Gullidge Doctors since the early eighties.

For stomach, bowels and nerves. Take two tablespoonfuls at a dose, if it does not relieve acute indigestion and alcoholic sickness in a few minutes give money back without a word. One dollar per bottle sent postpaid.

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666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid.

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.

YOU SHOULD KNOW THIS ABOUT OIL, SAYS MECHANIC

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should clean and protect as well as lubricate.

3-in-One Oil will do these three things. For, unlike, ordinary oil, it is really three high quality oils in one—animal, mineral and vegetable. It penetrates quickly, cleans the metal surfaces, "stays put," reduces wear and saves repairs. It also prevents rust and tarnish.

Don't make the mistake of thinking "any kind of oil will do." Play safe; insist on 3-in-One Oil. Sold everywhere, by good grocery, hardware, drug and general stores, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

worn and tired body, and we assure him that long after he shall have faded into that eternal twilight that shrouds the portals of his heavenly home his memory and his name shall be cherished with reverence and respect by such of us as may survive him.

THIS PAMPHLET REALLY PRODUCES TITHERS

A new, friendly, lively-worded tithing talk: "The Tithe Was Made for Man," presenting the tithe idea so winsomely that the reader actually wants to accept it.

No "legalism." No straining of proof texts. No unequal burden. No complicated theological argument. Just plain good sense.

The price is 75 cents per 100. Copy free on request, to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any church or other Christian group.

This is part of the non-profit, interdenominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush Street, Chicago, Ill. Send requests to this address.

Please give your denomination, also mention the **Arkansas Methodist**.

FAYETTEVILLE DISTRICT CONFERENCE

The Fayetteville District Conference convened at Gravette Thursday morning, March 6. The presiding elder, Dr. F. M. Tolleson, conducted the devotional service, and gave the Conference an excellent start on a high spiritual level. Rev. W. A. Downum was elected secretary, and committees were appointed to study and report on the dif-

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.

The Exchange National Bank, located at Little Rock, in the State of Arkansas, is closing its affairs. All note-holders and other creditors of the Association are, therefore, hereby notified to present all notes and other claims for payment.

A. W. HARVILLE,
Cashier.

Dated February 21, 1930.

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.

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
120 Main St. Little Rock, Ark

ferent phases of the work.

Dr. Tolleson had planned carefully for the Conference, and had written to all the pastors calling their attention to all of the things that were to come up at Conference. He had also asked certain ones to be prepared to speak on certain subjects. The result was that every pastor in the District was present, and every one was ready to do his part. Every interest was properly cared for and all business transacted quickly but without undue haste. A very fine spirit prevailed throughout the session, and many expressions of appreciation of the delightful fellowship and the business-like manner of handling the work of the Conference were heard.

Mrs. W. A. Tittle, A. A. Backus, Paul Martin, E. E. Guinnup, Beverly Rakes, Mrs. William Sherman, G. W. Droke, and Irl Breidenthal were elected delegates to the Annual Conference; and P. W. Furry, R. H. Elliott, J. H. Zellner, and Rev. Oscar Anglin were elected alternates. William Sherman, H. M. Lewis, J. A. Womack, and Allen D. Stewart were elected Licensing Committee.

Irl Breidenthal was elected District Lay Leader; and C. E. Rankin and R. H. Elliott were elected Associates. Rev. W. C. Savage was recommended for recognition of orders; and Rev. H. C. Hankins was recommended for deacon's orders. Carrol Moorhead was granted license to preach.

Dr. A. C. Millar, editor of the **Arkansas Methodist**, was present and addressed the Conference. Rev. H. Lynn Wade, presiding elder of the Fort Smith District, in his unique way spoke in behalf of the Superannuate Endowment. Rev. J. F. Simmons, our missionary secretary, gave a very encouraging report on the work of Missionary Cultivation and the Freewill Offering.

Dr. J. M. Williams, president of Galloway College, and Dr. Dana Dawson, pastor of First Church, Fort Smith, spoke on the Million-Dollar Campaign for Hendrix-Henderson and Galloway Colleges.

Rev. S. M. Yancey, superintendent of our Western Methodist Assembly, urged the pastors to observe Mount Sequoyah Day and to bring their leaders to the great Leadership School. Rev. A. L. Cline of First Church, Van Buren, was our guest on Thursday.

The special laymen's service on Thursday evening was an unusually interesting and helpful occasion; and it was thoroughly enjoyed by all who attended. It was really the high point in a great District Conference. The next session of the Conference will be held at Gentry.—Reporter.

1929 AT PIGGOTT.

It has been a long time since I gave a report through the **Arkansas Methodist**. We have been working along as best we could without giving a thought as to whether our record was worthy of consideration. We were far short of our own ambitions and are still short of that but having seen some very splendid reports from other churches we decided to take stock of our accomplishments last year.

We find that only twelve churches in the Conference paid a larger total than did Piggott and that the least salary in this group of twelve was \$1,200.00 more than the salary here. I notice also that Piggott paid more per capita than did any of the twelve having a larger total, Piggott's per capita being \$43.90.

I think it is also worthy of note

that Piggott paid more Conference Collections than any other church in the Conference not paying a larger salary. Thirty were received into the church, fifteen of them on profession of faith.

We made a good start this year and were determined to make a better showing this year than last until a bank failure broke over our heads and left the whole town so dazed that it is impossible even to make a guess at what we can do, but we know it is to be one of the hardest years we have ever experienced. Personally, I thought I was used to hard situations. I have come through a good many, but how we are to get through this one is more than I am able to see. We are asking our General Board of Church Extension for some help on our church debt. If we get this we can carry on, if not our hands are in the air. At the beginning of this year we had more than \$3,000 on the church debt to care for this year. Adding to this the salaries, Conference Collections, incidentals and other items gave us a budget that challenged our best under normal conditions.

We trust the old adage, "Where there's a will there's a way," is true. If it is, we will get through, though we have not yet found the way.

Our people here are loyal and I have full confidence that they will do their utmost to carry out the program.

I think our young people are as well organized and are working as efficiently as will be found in any church in the Conference. We are giving special attention to the children and young people. The Senior League has charge of the choir on first Sundays and the Junior Epworth Society takes the choir on second Sundays at the morning hour. They are enthusiastic for this arrangement and it gives them good training.

We have just finished our Mission Study and are planning a program of Teacher Training which will be carried out on week nights so that all officers and teachers of the Sunday School may do some training work for credit.

Our pre-Easter evangelistic program is now under way in the Sunday School and will close with special services during the week preceding Easter and reception of members on Easter morning. The prospects are good for a good ingathering.

There are many good things we could say about all the departments of the church here, but perhaps this is enough for the present.

I close with this request. Before turning from this, offer a prayer for the success of our work here.—J. F. Glover, P. C.

BOONEVILLE BROTHERHOOD

On Friday evening, February 21, a get-together meeting of the men of the Booneville Methodist Church met in the basement of the church. An enjoyable banquet was served by the two Missionary Societies. The meeting was an outgrowth of a felt need on the part of several men in the church for some organization that would provide for more social life among the men of the church and serve as a clearing house for the many problems of church.

A good program was provided, based on the theme of the church and its relationship to the community. Those taking part on the program were: Rev. F. E. Dodson, presiding elder of the Booneville District, who spoke on "The Church and its Relationship to the Community." Rev. L. E. Mann, pastor of the local

church spoke on "The Spiritual and Moral Phases of the Church and How Best to Accomplish Them." Dr. S. P. McConnell spoke on "The Social Side of Church Life." Solos were sung by Mrs. F. J. Donathan and Sam Roberts. A quartette was provided by Messrs. H. G. Moore, S. Roberts, Lonnie Bangs and C. L. Harkin. H. G. Moore, superintendent of the Sunday School, was toastmaster for the occasion. At the conclusion, the meeting was turned into a round-table discussion based on the question as to whether or not we should devise some plan of continuing these meetings. Sentiment was overwhelmingly in favor of some permanent organization of this kind among the men of the church. Consequently the group unanimously voted to organize a Wesley Men's Brotherhood with a membership of thirty-five men. A charter was immediately applied for, and it was agreed to hold these meetings at least once a month.

Dr. S. P. McConnell was elected president; Andy Blythe, vice president; G. C. Martin, secretary; Sam Roberts, treasurer; Roy Dunn, agent for the Layman; F. L. Donathan, chairman of the membership committee and H. G. Moore, chairman of

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the fellowship committee.

This organization has injected new life into the men of the church. A noticeable increase in attendance at Sunday School and church services has been in evidence since its organization. The next meeting will be held Friday night, March 21, at which time the wives and sweethearts of the members will be their guests.—H. G. Moore.

JUDGED BY THEIR OWN FIGURES

The opponents of prohibition have again (inadvertently) testified to its success. Mr. Walter Liggitt, a magazine and newspaper writer recently testified before the Congressional committee which is holding hearings on prohibition, that on a recent trip to Minneapolis he found 3,000 beer flats in that city. Census figures indicate that the population is 456,000. Therefore according to Mr. Liggitt's figures there is one beer flat to 151 population, including men, women and children.

The Minneapolis Liquor Dealers' Association asserted in a statement on March 26, 1928, that there were 4,000 blind pigs in Hennepin County, the population of which including Minneapolis, was then 300,000. This was one blind pig to each 75 people. Otherwise stated, there were twice as many illicit liquor joints under license, when there were over 400 licensed saloons in the city, than there are under prohibition according to the figures of its opponents.

Those wets who bewail and bemoan the violation of law, and bedamn prohibition as the cause of it, should cease their lacrimose lamentations and shout for joy, for the evils of which they have mourned are not. By their own figures, the results of their own investigations, liquor law-

lessness was twice as bad before prohibition as since.

Moreover, the saloons, which they so heartily abhor, though prior to prohibition they seemed quite fond of them, are banished.

"News is the record of the unusual." In the old saloon days blind pigs were usual. Hence not news. The announcement of 4,000 blind pigs in the Mill City did not create even a mild ripple of public interest when the city was under license. The press rated its news value at three or four inches of inconspicuous space, under a small head, hid on an obscure inside page. It was as startling as "fair and showers" in the weather report. Everybody knew there would be some weather, and everybody knew there were numerous blind pigs—as numerous as the traffic would support. It was not unusual. It was not news.

But when a newspaper reporter stated that there were half as many beer flats per population in the same city under prohibition, after the saloons were banished, the press wires sizzled and buzzed! Big front-page scareheads blared in every city. It was a three-day front-page, top-column, scream! Cables told the story to the wide world in London, Paris, Berlin, Sydney, Capetown, Singapore, Reykjavik, Rome, Rio de Janeiro, Timbaktu and the uttermost parts of the earth. It was unusual! It was news!

Prohibition, with half a chance, has in ten years reversed the rising tide of drinking and drunkenness which, since the Civil War had swept resistlessly to higher and higher levels. It has sharply reduced all of those moral, social and economic evils which are inseparable from the liquor traffic. These wet figures prove it.

And the official records of reduced alcoholic deaths and insanity, of fewer commitments for drunkenness, and of less social distress through drink all confirm the glad news.—W. G. Calderwood.

A THEORY JUSTIFIED

The whole theory of interconnection of electric facilities simmers down to this: If central systems, serving wide territories, can provide the public with better service at a lower cost than localized plants, they are necessary. If not, there is no reason for their existence.

So far, mass production and distribution of electric power has more than justified the theory. Hundreds of small communities are now provided with the same standards of electric service and rates as great cities. The inefficient village plant, with its high cost of operation and habit of breaking down has all but disappeared.

Mr. Average Citizen, when he presses a switch, wants the lights to go on, the iron to heat and motors to turn. At the end of the month he wants as small a bill from the utility as possible. And when he finds that great plants, with their unrivaled facilities for economical and uninterrupted operation, can give him a service that will do this, he is in favor of interconnection.

Rural America's future progress is going to depend, to a great extent, on the electric industry. Only great electric plants, serving thousands of homes, can overcome the disadvantage of sparse population that has hampered the development of local plants outside of sizeable cities. Electrical mass production and interconnection brings the greatest possible good to the greatest possible number.—Bulletin.

OBITUARIES.

Logan.—Bro. A. F. Logan was born in Clark County, Arkansas, Jan. 17, 1856. He was the son of B. C. and Hilden Logan who lived near Robeyville for many years. To this union were born eleven children, Bro. A. F. Logan was the youngest and last to die. He married Clara Tyree, July 26, 1877. To this union were born three children, Charley Logan, Mrs. J. H. Crowe, and Mrs. Dolphus Whitten. Bro. and Sister Logan came to Gurdon in October, 1917. Sister Logan died March 10, 1919. Bro. Logan was a good man, morally upright and deeply spiritual. He lived a quiet and peaceable life. He was a devoted husband and father. He loved the Holy Scriptures and was a faithful student of them. His loyalty to the church was beautiful. Several months prior to his death he suffered complete paralysis of the vocal organs, but as long as he was able he continued to attend church, Sunday School and prayer meeting. From the time he was stricken until he passed away he was deeply afflicted, but he kept the faith and died in peace.—J. W. Berry.

Hartsell.—Effie Millen Hartsell was born April 1, 1867. Died Oct. 24, 1929. She was married to H. G. Hartsell, Dec. 18, 1887. To this union five children were born. All died in infancy except one girl, Mrs. Katie Sharp. Sister Hartsell joined the Methodist Church when 14 years old, and had been a member of the Methodist church 48 years. She was always at duty's post. She made our heavenly Father a faithful steward. She loved her church, her

Bible and her lord. Her home was always a preacher's home, all good people were welcome in their home. When visiting in her home you would feel like you were in mother's home. Always cheerful, she met the world with a smile. She believed in the old-time religion that saved her father. She did not believe in just a form of goodness. She believed in the shouting kind, like the Methodists used to have. She worked and prayed and paid until the Lord sent for her to come home. Of course, we all were sorry to see her go. She was loved by all who knew her. To know her was to love her. She has gone to join the angels. I know a crown of glory will be waiting for her up there. Our loss is heaven's gain. She leaves a husband and one daughter and a host of friends.—Luther Love, Pastor.

Brown.—Mrs. Ella May (Teel)

Brown was born July 16, 1867, at Mount Pleasant, Miss., and died March 1, 1930, at her home seven miles South of Forrest City where she had lived and reared her family for 43 years. She professed faith in God when just a girl and had been a devoted member of the Methodist Church ever since. On November 17, 1886, she was married to Dr. J. T. Brown at Collierville, Tenn., by her uncle, Rev. J. W. Johnson, who was a member of the Tennessee Conference. To this union eight children were born, three boys and five girls, all of whom are living and were at her bedside during her last hours. Those who survive to mourn her loss are her husband, her children, Mrs. Ella M. McBee, Mrs. Bertha Manley, Mrs. Edna May Howell, Mrs. Willie Wiles, Mrs. Esther Holland, John T. Brown, Jr., Hunter Brown, and Ruffin Brown. All live near their old home. Besides these she leaves 14 grand children and a host of friends. She has gone to be with

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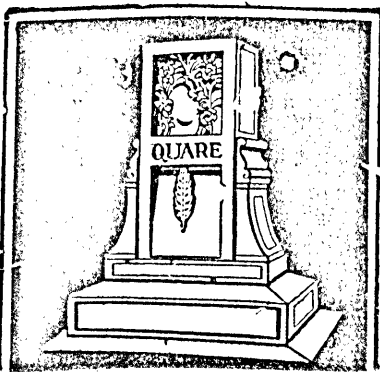
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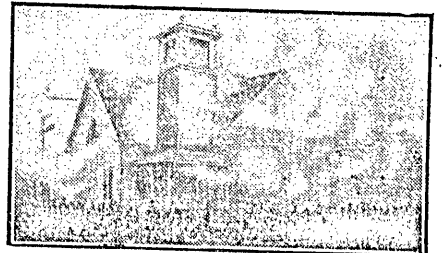
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her loved ones who have gone on before. The major part of her life was spent in the interest of her family and the general development of the community in which she died. She was a loving mother, a devoted wife, and a faithful Christian. She always exemplified her interest in the community in service for the church, Sunday School, and the general welfare of the community. Services were held in the home by her pastor and her remains were laid in the old family cemetery near the home.—Porter Weaver, Pastor.

Scott.—Nellie A. Deason Scott was born Aug. 30, 1887, married to Geo. W. Scott in 1910. To this union were born seven children, six of whom still live. At the age of fifteen she was converted and joined the old Brightwater Methodist Church, and always remained true to its fellowship. She was a life-long attendant at this church home of her

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parents. Sister Scott was a good Christian mother and had the respect of her neighbors and friends. She had suffered for some time from appendicitis and after finally submitting to an operation, it proved too late. She is survived by her husband, six children, father and mother, Mr. and Mrs. J. H. Deason, four sisters and two brothers. Funeral services conducted from the Church at Brightwater by Rev. B. R. Williams (Baptist) and the pastor, W. C. Hutton. Burial was in Tuck's Chapel Cemetery.—W. C. Hutton, Pastor.

Baker.—Robert William Baker was born May 2, 1850, near Raleigh, North Carolina. He moved with his parents at the close of the Civil War to Corinth, Mississippi, where he grew to young manhood. He was married to Miss Hannah I. Baker, October 11, 1871. She died October 17, 1883. Of this union three daughters survive: Mrs. Carl Wilcox and Mrs. Tom Rogers of Rockport and Mrs. George Collie of Malvern. April 1, 1884, he was married to Miss Rachel C. Williams who died July 4, 1890. Of this union one son survives, Robert E. Baker, of Almagordo, New Mexico. November 10, 1891 he was married to Miss Rachel Emma Lawlis, who survives him with the following children: Miss Lois Baker, Charles J. Baker, Milton L. Baker and Mrs. Roy Hutto of Malvern, and Mrs. M. E. Scott of Emmett; by four brothers: Alf, Hiram, and Oden Baker of Malvern and Lee Baker of Sheffield, Alabama; one sister, Mrs. Susie Ray of Salt Lake City, Utah; twenty grandchildren and nineteen great-grandchildren. He was a consistent member of the Methodist Church from young manhood. In 1877 he moved from Mississippi to Rockport, Arkansas, where he was engaged in farming and where he served as steward in Rockport Methodist Church for six years. Moving to Malvern in 1907, he served as steward in the First Methodist Church for twenty-one consecutive years. He was a good Christian, a loyal citizen, and a good husband and father. He was a man who said little, but who lived such a life that all who came in contact with him were benefited by his example. He departed this life January 25, 1930. His funeral was held from the First Methodist Church of Malvern, Jan. 26, by his pastor, Rev. J. D. Baker, assisted by Rev. J. A. Henderson, and Rev. J. F. (Jack) Taylor.—M. E. Scott.

Holiman.—Ermine Holiman, daughter of Mr. and Mrs. Cecil Holiman, was born at Bluffton, in March, 1913, and departed this life December 14, 1929. At 13 Ermine was converted and united with the Methodist Church at Bluffton, where she remained an active member until she was taken from us. Besides her father, mother, three sisters and four brothers, she leaves other relatives and a host of friends. She was a member of the Epworth League and taught in Sunday School. Her tragic death removes from among us one whose influence was felt and whose deeds live on. She was not only a favorite in the home, but with the girls and boys she associated with. She was a member of the Junior Class of Fourche Valley High School. She will not only be missed by her classmates, teachers and school friends but by everyone who knew her. We can truly say, "to

know her was to love her." She has gone to be with Jesus where she waits for loved ones and friends.—Bates Sturdy, Pastor.

PRAYING FOR POWER

We often hear people praying for power. While they are sincere, nevertheless such a petition is improper.

There is also a song incorrectly written. One phrase is, "Lord send the power just now." We should pray for the Holy Spirit and when He comes, power will come with Him. One of our old hymns has the correct idea, "Come Holy Spirit, heavenly dove

With all thy quickening power."

This is in harmony with the words of Jesus, "Ye shall receive power after that the Holy Ghost is come upon you." We are to pray for Him. Again Jesus says: "How much more will your Heavenly Father give the Holy Spirit to them that ask Him."

When the current of electricity comes into the motor engine there is power. When the Holy Ghost comes into the soul there is power. If you want this power invite the Holy Spirit to come and dwell in your soul.—Selected.

REV J. M. CANTRELL: AN APPRECIATION

I think that no man knew him better than I did. No man thought more of him than I did. I am sure that I had no better friend. The last visit I had with him our subject drifted into personal friendships. He said: Williams, I have always loved you."

Our acquaintance ran over a period of almost half a century. We first met as students of Quitman College—an institution lost to the church many years ago.

Brother Cantrell was born among the mountains of Marion County, Ark. There was in his nature a stability as immovable as were the mountains surrounding his birth-place. Nature generously endowed him with strong physical and mental qualities.

At about twenty years of age he felt that God was calling him for the ministry. Conscious of the need of better preparation for his work, he entered Quitman College in 1884. He was never graduated from any college, but with a strong mind and a determination to learn he became "a workman that needeth not to be ashamed." Following his years of training in school he joined the Arkansas Conference in the late eighties of the past century. He knew the various grades of appointment, circuits, stations, districts, both in Arkansas and Oklahoma.

At the last session of his Conference in Oklahoma he was given the superannuate relation and moved to his home at Vinita. On Tuesday, at 7:30 p. m., Feb. 18, after a day's hard work in his garden and among his flowers, true to his ruling passion, he and his wife were on their way to church when a passing automobile struck him a fatal blow. The news of this tragic occurrence sent a pang of sorrow into the hearts of a multitude of friends. To those who knew him best it is needless to speak of his courage. I have never known a more fearless man. The fact is I never saw him betray a sensation of fear. I have seen him in really perilous situations when I

feared for his personal safety, but he showed no nervousness and never quailed before the fact of any antagonist or any number of them.

If he had been a military man he would have displayed the courage of a Stonewall Jackson. He always did his fighting in the open. He was one of the fairest combatants that ever lived. He detested covert and indirect methods of attack. Side-stepping and compromise were unpardonable sins.

He and I differed in temperament and sometimes in opinions, but a more loyal and devoted friend I have not had among men.

In the land where no tragedies shall be known and where friendship can never die, I hope to meet him "when the mists have cleared away."—J. M. Williams.

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SUNDAY SCHOOL

Lesson for March 23

JESUS TEACHING AND HEALING

LESSON TEXT—Matthew 13:53-16:12.
(Print Matthew 15:21-31)

GOLDEN TEXT—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

PRIMARY TOPIC—Jesus' Kindness to a Stranger.

JUNIOR TOPIC—Jesus' Kindness to a Stranger.

INTERMEDIATE AND SENIOR TOPIC—Faith that Wins.

YOUNG PEOPLE AND ADULT TOPIC—Faith Tested and Triumphant.

The material embraced in this section of Scripture is too abundant to attempt to cover in one lesson, therefore selection should be made in keeping with the lesson topic.

I. Without Honor in One's Own Country (13:54-58).

Jesus shared the common fate of men—unacknowledged in His own country. Even His own brothers did not believe on Him till after His resurrection (John 7:3-8; cf. Acts 1:14). Familiarity has a paralyzing effect, and at times breeds contempt. Because of unbelief only a limited work could be done there.

II. Jesus Healing the Multitude (14:13, 14).

1. He retired to the desert (v. 13). The news of the cruel death of John the Baptist brought grief to the Master's heart, and He withdrew to a place of quietness to commune with His Father. The best thing to do in time of sorrow is to flee into the presence of God. Jesus accepted John's death as typical of His own.

2. Followed by the people (v. 13). He could not be concealed. The peoples' interest was such that they followed Him on foot. Where Jesus is, the multitude gathers.

3. Jesus healing the sick (v. 14).

Although the rulers had broken with Him, He did not abandon His work. He continued to preach and work for the good of those who would hear. Though desperate and hopeless cases were brought to Him, nothing was found too hard for Him. The peoples' great need excited His sympathy. He is just the same today.

III. Jesus Healing the Daughter of the Woman at Canaan (Matt. 15:21-31).

The first twenty-one verses of this chapter should be considered in connection with this topic. The force of the lesson can only be seen in contrast with the failure of the people. Verses 1-20 represent the apostasy of Israel and her rejection of the Savior. In sharp contrast, we see in the healing of this woman, salvation typically going forth to the Gentiles.

1. The mother's awful distress (vv. 21, 22).

Her daughter was grievously vexed with a devil. The sufferings of the mother were perhaps as intense as those of the child. This Gentile woman had doubtless heard of the fame of Jesus. His power to heal had come to her notice and many times she longed for Him to come her way that her daughter might be healed. Now that He was in her neighborhood she came straightway to Him. Let parents be encouraged to bring their children to Jesus, even though they be demon-possessed.

2. The woman's fervent appeal for help (vv. 22-25).

She fell at His feet and pled for mercy. She besought Him to cast the devil out. Her appeal may be considered as a model prayer.

(1) She was sincere and earnest.
2. The prayer was brief and definite.

(3) It was personal and humble. (4) It was believing and persistent.

3. The woman's faith rewarded (vv. 26-28).

(1) The Lord's apparent refusal (v. 23). He answered her not a word. The reason for His silence was that He was sent to the lost sheep of the house of Israel. This woman was a stranger to the Covenant people. Her appeal was on the wrong basis. She addressed Him as the Son of David, which only a child of the kingdom had a right to do. She must come in the right way. (2) The woman's quick response (vv. 25-27). As soon as she perceived the difficulty, she worshiped Him as Lord and cried for help. While only the Israelite could approach Him as the Son of David, all could come to Him and own Him as Lord. She willingly took her place as a Gentile "dog," recognizing that salvation is of the Jews. (3) The glorious issue of her faith (v. 28). She received more than she asked. Her daughter was healed at once and the instruction she received was worth much to her. She goes down in history with the Savior's commendation of her faith.

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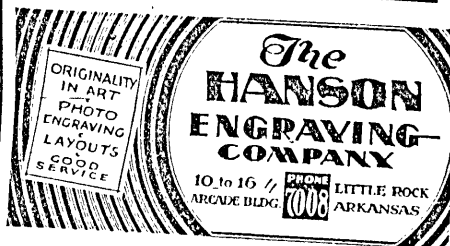
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TWO STRONG BANKS ARE CONSOLIDATED

After years of friendly competition, as separate Little Rock banking concerns, yet often united in special efforts and undertakings calculated to be of benefit to the city and of the state of Arkansas as a whole, the Federal Bank and Trust Company and the Central Bank are today permanently united and now stand as one financial institution, under the name of the first mentioned bank, "The Federal Bank & Trust Company." Thus have two strong neighbors, warm friends and mutual well wishers through the years, at last united to form an institution of greater service and with greater possibilities.

Under plans agreed to by directors of the two banks, the Federal Bank and Trust Company's location at Seventh and Main streets will be used by the consolidated bank. The entire personnel of the Central Bank, officers, directors and employes, will be incorporated in the Federal Bank and Trust Company's organization.

Organization of the new board probably will be perfected immediately after the stockholders' meetings, and officers will be elected. Dr. Robert M. Caldwell is expected to continue as president of the bank.

To Add Central Directors

"In the proposed merger," said a statement issued by Mr. Kirkwood,

QUARTERLY CONFERENCES

FAYETTEVILLE DIST., SECOND ROUND.
Springdale, Mar. 16, 11 a. m., Q. C. 2 p. m.
Winslow, Mar. 16, 7:30, Q. C. after service.
Lincoln-Farmington, Mar. 23, 11 a. m., Q. C. 2:30.
Cincinnati, Mar. 23, 7:30 p. m., Summers, Q. C. after service.
Prairie Grove, Mar. 30, 11 a. m., Q. C. 2:30 p. m.
Viney Grove, Mar. 30, 7:30, Rhea, Q. C. after service.
Siloam Springs, Apr. 6, 11 a. m., Q. C. 2:30.
Decatur-Springtown, Apr. 6, 7:30, Robinson, Q. C. 2:30 Saturday.
Gentry, Apr. 13, 11 a. m., Q. C. 2 p. m.
Gravette-Centerton, Apr. 13, 7:30 p. m., Q. C. after service.
Rogers, Apr. 20, 11 a. m.
Elm Springs, Apr. 20, 7:30, Harmon, Q. C. 3 p. m.
Eureka Springs, Apr. 27, 11 a. m., Q. C. 2 p. m.
Pea Ridge-B. Water, Apr. 27, 7:30 p. m., Q. C. Saturday, 2:30.
Berryville, May 4, 11 a. m., Q. C. 2 p. m.
Berryville Mis., May 4, 7:30 p. m., Pleasant Valley, Q. C. after service.
Bentonville, May 11, 11 a. m.
Bentonville Ct., May 11, 7:30 p. m., Q. C. Saturday, 2:30.
Green Forest, May 18, 11 a. m., Q. C. 2 p. m.
Huntsville-Presley, May 18, 7:30, Presley, Q. C. after service.

—F. M. Tolleson, P. E.

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"all of the Central Bank directors will be added to the directorate of the Federal Bank and Trust Company, which has been recognized as one of the strongest and wealthiest bank boards in the state.

"One feature of the merger will be that the smallest stockholder will receive the same proportionate value for his stock as the largest stockholder."

"All officers and employes of both banks will be retained," continued Mr. Kirkwood.

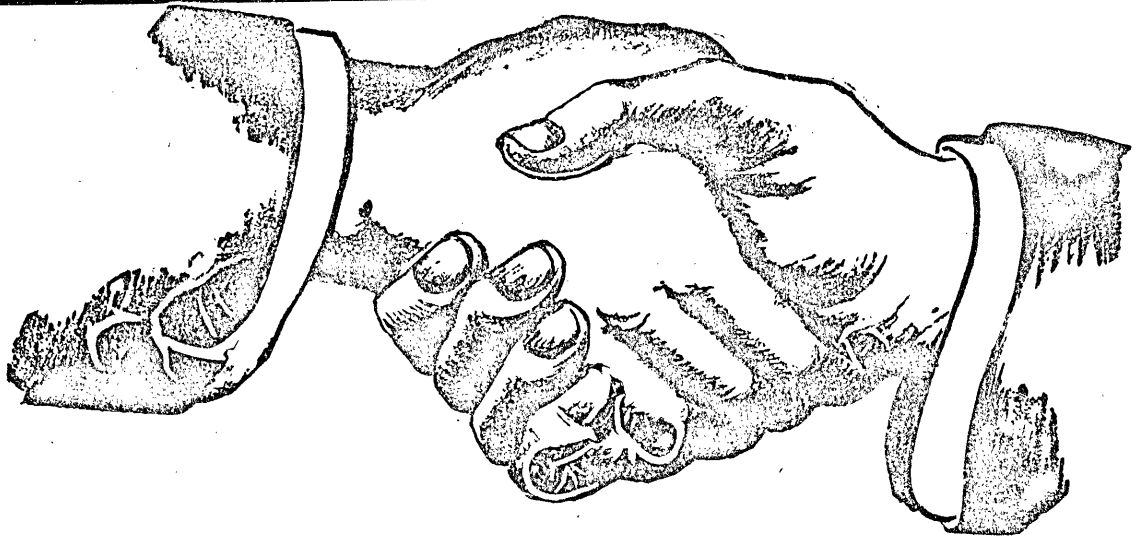
"It is hardly necessary to comment on the growth of the Federal Bank since its organization in August, 1925, and we feel that addition of the Central Bank, with the full good will of the stockholders, direc-

tors and employes will be just another strong forward step. Although a larger bank, we feel we can continue to give that same close personal attention to the smaller customers that each bank has done in the past, and at the same time be in a better position to serve the larger customer."

The officers and directors of the Federal Bank and Trust Company are: George W. Donaghey, chairman of board; Dr. Robert Caldwell, president; T. W. Kirkwood, executive vice president; J. R. Fletcher, vice president and trust officer; E. W. Emerson, vice president; A. Poe Rogers, assistant cashier; directors: Mr. Donaghey, Dr. Caldwell, Dr. J. P. Runyan, J. R. Alexander, Mr. Emer-

son, T. J. Gay, Mr. Kirkwood, H. T. (Will) Terry, John H. Rule, Rev. Frank Thompson, Mr. Fletcher, Edward Stevens, E. O. Manees, J. K. Poch Jr., and Herbert Rule.

The officers and directors of the Central bank are: C. C. Kavanaugh, president; Herbert S. Turner, vice president; Joe Jung, vice president; Judge D. Hopson, vice president; Perry Simpson, cashier; T. W. Mattingly, assistant cashier; directors: Dr. James Allen, L. J. Baer, S. R. Brough, D. H. Cantrell, George W. Clements, C. J. Griffith, M. C. Hutton, John Kirsapel, Alfred Leymer, George Muswick, D. B. Renfro, Pat F. Ring, W. L. Rogoski, Fred A. Snodgrass, Ben D. Schaad, John H. Tuohy and James T. Tunnah.



Federal Bank and Trust Co. AND The Central Bank

... unite for a greater service

FOR years the Federal Bank and Trust Company and the Central Bank have prospered as neighbors. They have been warm, friendly, home-owned institutions with constant policies—unvarying ideals. They have grown to recognize in each other the identical principles upon which the success of each has been assured.

It was a natural consequence then, that these two banks should unite in the interest of greater service to their patrons. Even a casual glance at the list of our directors and officers immediately emphasizes the fact that they are home-folks—men who have lived and worked for home-owned institutions. In short, this is a home-owned and controlled bank in the fullest sense.

The union of the Federal Bank and Trust Company with the Central Bank will result in a bank of greater warmth and friendliness and greater service to all of its customers. To this end, we pledge to our friends the same personal attention, the same officers and directors and employes of both banks now at your service and tomorrow in the new and greater institutions.

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George W. Donaghey, Chairman of the Board.
Dr. Robert Caldwell, President
T. W. Kirkwood, Vice President and Cashier
C. C. Kavanaugh, Vice President
Perry Simpson, Vice President
J. R. Fletcher, Vice President and Trust Officer
E. W. Emerson, Vice President
H. S. Turner, Vice President
Joe Jung, Vice President
D. Hopson, Vice President
A. Poe Rogers, Vice President
T. W. Mattingly, Jr., Assistant Cashier
Wayne Eason, Assistant Cashier
J. T. Tunnah, Manager Insurance Department
J. C. Brittain, Manager Real Estate Department
John W. Kirkwood, G. M. Welch, Managers Rental Department

DIRECTORS

George W. Donaghey	Alfred Leymer
Dr. Robert Caldwell	E. O. Manees
T. W. Kirkwood	George Muswick
C. C. Kavanaugh	J. K. Poch, Jr.
J. R. Alexander	Pat F. Ring
Dr. James Allen	Wm. L. Rogoski
L. J. Baer	Herbert Rule
S. R. Brough	John H. Rule
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