

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

ARKANSAS METHODIST

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

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 30

No. 13

PUNGENT PARAGRAPHS.

Peace pacts promote peace.

As we this year recall Pentecost, let us pray that we may as a Church have a pentecostal experience—a real revival of spiritual religion.

As we pray for a modern Pentecost, let us also pay so that with our property we may help to answer our prayers for the saving of the nations.

If our Good Shepherd has sheep of other folds, we must be prepared to recognize as his some who are outside our own narrow denominational fences.

If our Great Shepherd was willing to lay down his life for his sheep, so too should we as undershepherds be willing to give our lives for those whom He loves.

Just as a faithful shepherd feeds and folds his sheep, and also shears them, so does the good pastor shear, as well as feed and fold, because an unshorn sheep is uncomfortable, unsightly, and unprofitable.

A PENTECOSTAL PRIVILEGE.

It has been agreed among the leading denominations of the world that this year we should celebrate the 1900th anniversary of Pentecost, or the outpouring of the Holy Spirit, according to the promise of Christ. This means that we are to work and pray for such an outpouring of the Holy Spirit as will enable us to become true witnesses of the saving power of Jesus in our own lives so that others may also believe on Him.

It is by witnessing by word and deed that Jesus is Lord and our personal Savior that the gospel is to be preached in all the world. To be sure, we expect our preachers and missionaries to do this; but that privilege, or duty, is not confined to preachers and missionaries. Every believer, if true to his profession, is to confess Christ before men, and when it is known that men are truly converted and changed from creatures of darkness to new-born sons of God, they too believe and confess, and thus the work of saving the world goes on.

Is it unreasonable to exhort every member of the Methodist Church in Arkansas to do his part to make this truly a Pentecostal year? If we are genuine Christians, should we not witness for Christ? If we are truly following Christ, we are witnessing for Him, and should do it so definitely that our friends and neighbors will know that we are his followers. They doubtless know that we are members of the Methodist Church, but that may not mean much to them. Once, to be a Methodist was to be different from one's worldly neighbors. Does it mean that to us today? If not, is it because our neighbors have become Christian, or because we have become conformed to the world? If we are conformed to the world, we are not truly witnesses for Christ, and consequently are not preaching His gospel.

Possibly we think that if our pastor is witnessing and preaching in his pulpit, we are excused; but that is not the theory of Methodism. Our pastors are our leaders; they devote all their time to one thing, if they are faithful; but if we are not co-operating with prayers and example, we are not doing all that we can do to witness for Christ. Is it too much to expect that every member of our Church in Arkansas should by his personal activity assist his pastor in bringing at least one soul this year to Christ? What would that mean? It would double our membership; and if that should be repeated every year, soon every one who could be reached by our members would be brought to the Master.

Think of this, dear readers. Think of the glorious results if you would so work and pray that each of you might be instrumental in bringing one soul into the kingdom. It is not unreasonable to expect such results. Indeed, it is thoroughly reasonable. Let each reader think this out for

I AM THE GOOD SHEPHERD, AND KNOW MY SHEEP, AND AM KNOWN OF MINE. AS THE FATHER KNOWETH ME, EVEN SO I KNOW THE FATHER; AND I LAY DOWN MY LIFE FOR THE SHEEP.—John 10:14-15.

THE CHURCH PRESS ESSENTIAL.

The Church press is just as essential to Christian development as is Christian Education for in fact Christian Education cannot long exist without Christian literature. There are great moral questions before our people today concerning which our modern newspapers, will not, cannot, or do not dare to tell the truth, or if they do, they tell it in such a way that it has no power, and less influence on the side of truth. The Church press must stand for all real moral reforms, and support all movements for human betterment, and really support and seek to advance all the institutions of the Church. The Church and the world both need the religious newspaper. It is up to the Church to see to it that this need is fully met.—Methodist Herald.

himself, and resolve to begin right now to pray for the outpouring of the Holy Spirit upon himself so that he may truly witness for Christ; and then let each be ready to co-operate with his pastor so that there may be a concentrated effort to bring about this result.

As our pastors are planning for definite efforts to culminate on Easter Sunday, will you not now, without one moment's delay, after reading this, resolve to do your part to make this a truly Pentecostal year? Let us pray. Let us witness. Let us work. Let us expect the outpouring of the Spirit for service. Do not delay. Resolve now, and meet your Lord's expectation of you.

THE NINETEENTH CENTENNIAL OF PENTECOST.

In order to set apart in some special way the year 1930, which marks the nineteenth centennial of Pentecost and the beginning of Christian missionary enterprise, the Foreign Missions Conference of North America, meeting at Atlantic City, N. J., January 17, 1930, adopted a resolution calling upon all Mission Boards and Societies to lay special emphasis during the year upon evangelism both at home and abroad and urging upon individual members of Protestant Churches in America greater sacrifices and greater determination to carry the living Christ to all mankind.

The Conference also pledged its fullest co-operation with the crusade of aggressive evangelism now under way by the Christian Church in China and Japan and prayed for a great revival of Christian witnessing throughout the Church Universal.

The Foreign Missions Conference of North America is composed of Mission Board secretaries and other outstanding missionary leaders from every Protestant Church in America. Among them are Dr. John R. Mott, Dr. Robert E. Speer, Dr. R. E. Diffendorfer of the Methodist Episcopal Church, Bishop W. B. Beauchamp, Dr. W. G. Cram and Dr. Fennell Turner of the Methodist Episcopal Church, South, Dr. K. S. Latourette, professor of Missions at Yale University, and many others. The full text of the resolution adopted at the Atlantic City meeting follows:

"This thirty-seventh conference of the Foreign Mission Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks

for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the Kingdom of God in the earth. We earnestly urge Mission Boards and Societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

"In the inspiring fellowship of this Conference, we solemnly renew our allegiance to our Lord and call upon all our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a larger sharing of the risen, living Christ with all mankind. The Conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest cooperation with these movements. The Conference earnestly prays for a fresh and world-wide endowment of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal."

BOLSHEVISM HAS MISSIONARY ZEAL.

A recent British visitor to Russia writes: "Deliberately and in cold blood, the Russian government has begun a persecution of all religions, which is not confined to their own unhappy citizens, members of the Greek branch of the Christian Church, but is extended to all churches and all creeds."

Then Rene Fulop Miller's *The Mind and Face of Bolshevism* is thus quoted: "Bolshevism is the result of the transference of Jesuit maxims to revolutionary tactics; its spirit is the same as that of the ecclesia militans of Ignatius Loyola. In both we find that the end justifies the means whether that end be the prosperity of the Church or the triumph of the Soviet regime. Both Bolsheviks and Jesuits aim at the conquest of the whole world, and in that struggle both are willing to sacrifice their lives, morality and money. Against the spread of this barbarous Jesuitry every civilized government must be always on its guard. . . . To believe that the Soviet government . . . will stop propaganda, is wilful self-deception or gross hypocrisy. Propaganda is the essence, the vital principle of Bolshevism. To abandon it would not only be treachery and disloyalty to the cause, it would be its death warrant."

This passage shows the spirit of Bolshevism. With quite a different aim, it has the zeal of a genuine missionary. It is determined to propagate its faith at any cost, even of life itself. Would that our people had the same zeal for our worthy cause! How many of us would be willing to fight for our religion, to die for our Christ? If we had that spirit we could take the world for him. Today the world has the choice between the destructive philosophy of Bolshevism and the constructive teaching of Christ. Which will it choose?

GENERAL CONFERENCE LEGISLATION.

There are many interesting questions which will be considered by our General Conference at its coming session in Dallas. We have decided to devote a large part of the paper for April 17 to such discussions, and would appreciate short articles from our readers. If possible, let articles be confined to about 100 words each, and, without argument, let each writer merely state in a few clear sentences the things which, as he thinks, the General Conference should do. If possible let all articles be submitted by April 10 and be written on one side of paper with a typewriter and double spaced. If any writer desires, his name may be withheld, but should be known to the editor. Let us hear from you, brethren.

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

Dr. David M. Sweets, editor of the Christian Observer, Louisville, Ky., recently delivered a series of lectures on "The Church Paper" at the Austin Theological Seminary.

The Founders' Day address at Southern Methodist University was delivered March 24, by Dr. Marvin L. Graves of Houston, Texas, and "The Messiah" was rendered at night.

Tuesday night of last week the editor, by special invitation, had the privilege of addressing the Science Club of this city on the subject of "Prohibition and Law Enforcement."

Evangelist, W. Hardy Neal writes: "Owing to a change in plans I have April 6-20 open for a meeting. Have just closed the third splendid meeting in Southwest Missouri this year. Address me at Springfield, Mo."

Rev. J. W. Glover, our Mountain Home pastor, writes: "Our Church work is moving along nicely, and we are happy. We have an extra fine class of cultured people here, and I am sure our report at Conference will be 100 per cent. The people have a mind to work."

Dr. F. S. Onderdonk, superintendent of our Texas-Mexican Mission, who has been ill in a hospital in New York for several weeks, is making steady progress toward health and expects to leave soon for his home in San Antonio, Texas, according to reports by Dr. W. G. Cram, general secretary of the Board of Missions, who has just returned from New York, where he attended the meeting of the Federal Council of Churches of Christ in America.

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Born, at St. John's Hospital, Fort Smith, Sally Lu, daughter of Mr. and Mrs. J. Harold Cannon of Chicago. Mrs. Cannon is a daughter of the late Dr. G. Lucas of Van Buren, and Mr. Cannon is the son of Rev. J. M. Cannon of Eudora. Both parents are Hendrix-Henderson graduates.

Under the will of the late John E. Harrison of Danville, Ill., DePauw University, the great institution of Indiana Methodism, will receive the bulk of an estate estimated at considerably more than a million. In recent years DePauw has been unusually fortunate in getting large donations and bequests.

Rev. W. E. Hall, our pastor at Tyronza, writes: "We are now building a Methodist church at Tyronza. The Methodists have no church here. Have never had one. Up to this time we have worshiped in an old house belonging to the Baptists, but this has been condemned and will be razed soon."

All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slaves.—Upton Sinclair.

Rev. C. D. Meux, pastor of Capitol View Church, called Monday and reported that Rev. L. W. Evans, who has been canvassing for the paper, had, on Sunday evening, March 16, preached a greatly appreciated sermon, and that his work as a canvasser was distinctly helpful in a spiritual way and the work was well done. Capitol View is making progress under the leadership of Brother Meux.

The New York World of January 25 unwittingly "let the cat out of the bag" in a story bearing the caption: "Dry Law Repeal Would Pay Half U. S. Income Tax." An extract from the accompanying story reads as follows: "Representatives of brewers and distillers told a World correspondent today that their principals would be willing to pay One Billion, One Hundred and Twenty-Five Million Dollars annually in Federal taxes to return to pre-prohibition production."

We all know that the Soviet government is seeking by force and propaganda to destroy religion and to destroy also those moral ideals which religion has given to the world, and that its attacks are directed not against those of any one faith but against all who believe in God. I have myself seen the most blasphemous, revolting and obscene pictures issued as a part of this propaganda in papers published and circulated under the auspices of the Soviet government.—Bishop Manning.

Representatives of eleven Southern states are expected to meet in the War Memorial Building in this city, April 11-12, to discuss phases of Child Welfare in which the Southern States are most interested. Leaders from all parts of the nation, experts in Child Welfare, will attend. The meeting is expected to be highly inspirational. Many pastors and members of W. M. S. should attend. Those desiring information should write to Mrs. Ruth McCurry Brown, War Memorial Building, Little Rock.

The State Commission, after a very careful study of different sites, last week selected as the site for the \$3,000,000 State Hospital for Nervous Diseases some 3,000 acres lying four miles west of Benton. This is a fine choice because it is central and accessible, and has an abundant supply of good water and a variety of soils and other natural resources. It is on the Hot Springs branch of the Missouri Pacific Railway and is near the gas main and electric transmission line. It is doubtful whether there is another site in the state which combines so many features.

Accident insurance has become a necessity in every well regulated family. It is unpardonable to neglect the taking out of an accident policy. The cost is small, and the benefits are great. In order to encourage our readers to insure we offer a high-class travel-accident policy to every regular subscriber, old or new, who pays the full price of the paper, \$2, and adds 75 cents. If the subscription is in a club at a reduced rate then 90 cents should be added for the policy. If you do not have the application form, remit and call for

form, and a new policy will be issued. Please give age, place of birth, and name, address and relationship of beneficiary when you renew to save trouble of referring to old record.

Not only do preachers' sons make good, as has been shown by Roger W. Babson, the statistician, in his figures revealing the fact that 30 per cent of the multi-millionaires of the 100 leading industries in America are sons of ministers; but Margaret Wasson, daughter of Dr. A. W. Wasson, professor of Missions in the School of Theology of Southern Methodist University, by virtue of her record of membership in more Greek letter organizations than any other girl on the campus (six in all), plus an imposing array of additional affiliations, honors, and activities, might be said thereby to submit an effective argument in favor of the general excellence of preachers' and missionaries' daughters.

A NEW COMMENTARY IN ONE VOLUME.

Of making Biblical commentaries there is no end, and should be no end, because men are continually studying the Bible and drawing from its store-house of truth those elements which need emphasis in their day. If there were any doubt about the divine origin of the Book, the fact that the more men study it the more they see in it, is one of the strongest arguments in its favor. The Abingdon Bible Commentary is the latest commentary on the whole Bible, and is not the work of one or two men, but of more than sixty scholars of the English-speaking world, representing a wide range of denominations.

While critical questions have not been overlooked, stress has been laid upon the religious message and its relation to our own day and problems. In addition to the comments upon most of the passages of the Bible, there are special articles dealing with various subjects in which all ministers and teachers are deeply interested and need help. These are written by men who are specially qualified. This commentary will meet the need of people who wish a brief explanation of the Scriptures, which is scholarly but not technical and it is distinctly evangelical in its spirit. Being a moderate-sized volume, it may be kept within easy reach and will be consulted frequently where a more bulky volume would be neglected.

The editors are Frederick C. Eiselen, president and professor of Old Testament Interpretation, Garrett Biblical Institute (Methodist), Edwin Lewis, professor of Systematic Theology in the College of Theology of Drew University (Methodist), and Dr. David G. Downey, general editor of Abingdon texts. Among the contributors well known to our readers are: Bishop F. J. McConnell, Dr. S. Parkes Cadman, Dr. Henry H. Meyer, Dr. James Moffatt, Dr. A. T. Robertson, and our own Dr. W. F. Tillet and Dr. W. A. Shelton, the former writing on "The Divine Element in the Bible" and the latter on "Psalms 73 to 150." This valuable volume is published by The Abingdon Press, New York, and the price is only \$5.00. It can be ordered through our own Publishing House.

BOOK REVIEWS.

Forestry: A Study of Its Origin, Application, and Significance in the United States; by Arthur B. Recknagel, Professor of Forest Management and Utilization in Cornell University, and Samuel N. Spring, Professor of Silviculture in Cornell University; published by Alfred A. Knopf, New York City; price \$3.00.

We make our own the following in the announcement of the book: "From a background of experience in theoretical and practical Forestry of twenty-five years, the authors of this volume tell the story of the American forest, commencing in colonial days, carrying it through the period of rampant exploitation and waste, and considering the various programs of private and public management which are in operation today. . . . The 'case system' is applied to the study of Forestry, and specific examples from federal, state, and private activities are presented in the endeavor to show the actual mechanics of treating forests to the end of maintaining an adequate supply of wood for all time. . . . Throughout the approach is historical, economic and objective, and is designed to impart to the reader a broad and general grasp of the Forestry problems. The

work is fully illustrated with charts and photographs designed graphically to show the results of the application of various policies." We urge all patriotic citizens to get this book and study this problem so vitally connected with our welfare and progress as a state. Arkansas needs to understand and act.

John Wesley; by William Holden Hutton, D. D.; published by the Macmillan and Co., Limited, St. Martin's St., London; price \$2.25.

This book is one of a series edited by Sidney Dark, "Great English Churchmen Series." The object of this series of studies of the lives of English bishops and priests is to suggest the significance of the man in the age in which he lived and in the movements within the Church with which he was connected. Dr. Hutton gives a sympathetic interpretation and appreciation of John Wesley and his work. He leaves no room for doubt of the purity of Wesley's life and the simplicity of his heart, and shows how the greatest work of his life was to build up an organization which should help ordinary folk to serve God and man in a closer companionship of love. Every Methodist will find profit and pleasure in reading this book.

The Message of the American Pulpit; by Lewis H. Chrisman, A. M., Litt. D.; published by Richard R. Smith, Inc., New York; price \$2.00.

This novel gives a clear and illuminating treatment of the subject of the Church's attitude toward the great problems of our present day civilization. A careful analytical study of thousands of current sermons of our prominent religious leaders has enabled the author to give us an exceedingly interesting and illuminating interpretation of the message of the American Pulpit. Its spiritual freshness and charm make it a book of especial value and interest to the entire membership of the Church. As a source for practical suggestions for the presentation of Christian truths the book is invaluable to teachers and preachers.

His Own People; by Leon W. Rogers; published by Laidlaw Brothers; Chicago; price \$2.00.

This novel gives a striking and very vivid picture of the life of a circuit preacher and his family. All the problems and hardships are told from the viewpoint of the preacher's son. As is too often the case the father and son, in spite of their mutual love and admiration, fail to understand each other and thus multiply trouble. Preachers would profit by reading this book if it would help them to realize the importance of trying to understand the needs of their own children. Church people would profit by reading this story. It would help them to be more kind and sympathetic in their actions, attitude, and remarks toward the preacher's family. There are perhaps many parsonage homes as poor as this one pictured and the lives of many as bleak as the picture given here of the Polk family, yet through it all shines a wealth of divine love that lights the way for the return of the wayward son to his own people.

Sermons of Power; by Edwin DuBose Mouzon and others; published by the Cokesbury Press, Nashville, Tenn.; price, \$1.50.

This series of sermons is brought out in the interest of the Nineteenth Centennial of Pentecost. The sermons present the meaning of Pentecost in such a clear and vital way that they make not only a fitting volume for this Centennial but a book of lasting value to the Christian world. The subjects discussed are (1) The Meaning of Pentecost; (2) The Birthday of the Church; (3) The Work of the Holy Spirit; (4) The Test of Translation; (5) The Earnest of Our Inheritance; (6) When the Spirit Is Come; (7) Calvary and Pentecost; (8) The Power of the Christian Life; (9) The Fire From Heaven. Do not miss this book of unusual sermons.

The Pew Preaches; edited by Wm. L. Stidger; published by the Cokesbury Press, Nashville, Tenn.; price \$2.50.

This is a very remarkable volume. After an introduction by the editor, who is a ministerial genius in discovering new ways of doing things, the book contains a series of articles by some of the greatest business and professional men of America. It is "a cross section of what America's foremost laymen are thinking of the Church

MESSAGE FROM BISHOP BOAZ.

Sunday, April 6, has, by Conference resolution, been set apart as Mt. Sequoyah day in all our churches in Arkansas and Oklahoma. It is hoped that all our pastors will call attention to this worthy cause and give our people an opportunity to make an offering. Let no one forget it, please.

H. A. BOAZ.

and religion." Roger W. Babson writes on "As a Business Man Sees It;" "Henry Ford Talks About Religion." Edwin Markham writes about "Citizens of the City of God;" Robert A. Long writes on "God Is in His Heaven—And in Business;" J. C. Penney on "Putting Christian Principles to Work in Business;" and Owen D. Young on "What Is Right in Business." Others write on such subjects as: "The Kind of Christ We Will Share With the World," "What Christ Means to Me," "The Layman in a Changing World," "Can the Few Help the Pulpit?" and "Jesus Was Right." It is refreshing and heartening to know that these captains of industry and professional leaders believe in religion as interpreted by Jesus. Every business man should have this book. Every pastor should read it and then recommend it from his pulpit and help his men to get it. The Cokesbury Press is to be commended for bringing out this truly great book. It should sell by the thousands.

The Public Worship of God; by Rev. J. R. P. Selater, D. D.; published by Doubleday Doran and Co., Inc., Garden City, N. Y.; price \$2.00.

More and more are we coming to realize the importance and educative value of well organized public worship, and to welcome any volume that brings us real help towards its improvement. In this series of Yale Lectures on the subject, the author outlines an effective use of the instruments of worship and offers able suggestions to the pastor and religious leader. His style is pleasing and his judgment sound, and you follow him with interest and profit as he discusses: I. The Order of Worship; II. Public Prayer; III. The Spoken Word; IV. The Preparation of a Sermon; V. The Teaching Methods of Our Lord; VI. The Sacrament; VII. The Celebration; VIII. The Guidance of the Wise.

Pulpit Mirrors; by Edwin H. Byington; published by Doubleday, Doran and Company, Inc., Garden City, N. Y.; price \$2.00.

The author has a very sincere and exalted estimate of the career of a minister. He considers it a most challenging career and gives it the careful consideration which is its due. He is well prepared to teach and advise on methods of preparation for this great career. He introduces laboratory methods. In Part One he gives, "Specimens," studies of individual cases, with casual comments. Part Two develops the fundamental principles; while Part Three presents the application of these principles in the actual production of sermons, as the laws discovered in the laboratories are applied in industries. The preacher who studies this work carefully and applies its teachings will find his tools sharpened and his finished products more effective and worth while.

SUNDAY AT CARR MEMORIAL

Carr Memorial is our church in the east side of Pine Bluff, some 15 blocks from First Church in a thickly settled industrial neighborhood and was named in honor of the late Rev. John M. Carr, one of the most popular pastors in Arkansas, who was one of its early pastors.

Last Sunday morning I looked in on the Sunday School and then preached at 11:00, and as the pastor, Rev. R. E. Simpson, had to leave for a trip to St. Charles, I closed exactly at 12 M. Rev. L. W. Evans, a former pastor, was in the congregation and by his presence helped me to preach.

This is Brother Simpson's first year, and he is delighted with his people and they appreciate him, as is seen in their following his leadership for a program of expansion. While the building is a substantial brick, it is weather-worn and needs repairs. Consequently plans have been made to repair it inside and out, and then rebuild the temporary annex, which will then accommodate seven Sunday School departments. It will have two stories. Already \$2,500 has been pledged for

the improvement on the main building, and it is practically certain that the money for the annex will also be secured. It is believed that with the added room and enlarged program the Sunday School enrollment will increase to 600 or more. In this section of the city the opportunity for growth is fine.

The membership now is 328, and of these Bro. Simpson has already added 22. He is planning for a meeting this summer. There is a good Sunday School with Mr. Fred Moore as superintendent. He is assistant lay leader for the District. Mr. C. K. Smith is chairman of an active official board, and Mrs. John Patterson is president of an excellent W. M. S. Mr. Elbert Yancey is president of a wide-awake Senior League. There is a fair cottage parsonage which has been refurnished by the women of the church.

Bro. Simpson expects to make a 100 per cent report on everything. Bro. L. W. Evans will cooperate in a paper campaign a little later. The outlook is decidedly hopeful for Carr Memorial this year.—A. C. M.

NO CONFLICT.

Sunday, April 6, is Education Day in Arkansas and it is also Mt. Sequoyah Day; but these two do not conflict. Both represent educational interests of the Church. Each helps the other. Only a few minutes at the opening of the service are necessary to present the claims of the Western Methodist Assembly and take the freewill offering. Then the larger part of the time can be devoted to the great Million-Dollar Educational Campaign. Both are important. Neither should be neglected. Pastors, be prepared to present both.

MUCH ADO ABOUT LITTLE.

On March 6, in New York City, the police interfered with a group of Communists who were speaking and marching on the streets, and injured about 300 people. This was in an attempt to prevent a few thousand more or less harmless people from exercising their right of free speech and petition because they were marching to present their petition to Mayor Walker. And yet these policemen represent the government of our chief city where these same policemen make scarcely any effort to stop the law-breaking bootleggers. There is too much ado over a few fanatical Communists, and too little over the most dangerous criminals in the community. This is like the conduct of the big bully who mistreats some poor little fellow and cowers before men of his own size. Official New York is more dangerous to our liberties than are all the Communists, and we are not apologizing for the Communists.

BASELESS ASSERTIONS OF WETS.

Before the committee of the House of Representatives in its recent investigation of conditions under Prohibition, G. M. P. Murphy asserted that he did not know any important business man or industrial leader who did not drink. He was immediately asked if Henry Ford drank, and replied that he did not know Mr. Ford. Fortunately, there is ample evidence to prove that he was misrepresenting many of the business men of the country. A few years ago the Manufacturers' Record published letters from a large number of the most prominent business men of America in which they all stated that they did not drink, although some of them admitted that they had been drinkers before the adoption of the 18th Amendment; but after its adoption they felt under obligation to obey it as the supreme law of the land. This shows that Mr. Murphy either did not know these men or was lying about them. Much of the argument made against the 18th Amendment is as weak as that of Mr. Murphy.

CIRCULATION REPORT

Since publication of the last report the following reports have been made: Prescott, F. G. Roebuck, by A. H. Smith, 29; Conway, J. W. Workman, 8; Sardis, C. D. Cade, 100 per cent, 13; McCaskell, J. W. Hampton, 8; Capitol View, C. D. Meux and L. W. Evans, 12; Rogers, J. W. Womack, 1; Atkins, J. B. Stevenson, 7; Valley Springs, Harold Nance, 10; Carthage, G. L. Cagle, 24; and Harrison, J. A. Reynolds, 1.

This is good, and is appreciated. It is time now, according to their promise, for 100 pastors to make their campaign and report. Surely many will do this. Let us get this canvass off our hands before May 1.

A THOUGHT FOR THE DAY

By Amos R. Wells.

A Life for a Doll

A few days ago a woman in Massachusetts, aged sixty-seven, lost her life for a doll. It was a celluloid doll which fell on a lighted gas stove and immediately burst into flames. The woman tried to save it, her clothes caught fire from the doll, and she was burned to death.

A foolish exchange, you say, a life for a doll; and yet exchanges far more foolish are being made every day—not our short earthly life but eternal life, and not for a toy dear to some dear little child, but for poison and ulcers and froth and fools' gold!

What trifles we try to snatch from the devil's fires! With what profitless flames we scorch ourselves! When do we ever scrutinize satan's bargains, to see how worthless they are? Something for nothing? We are forever giving everything for less than nothing, or snakes' fangs, for the quicksands of death!

"He that findeth his life shall lose it." Read Matthew 10:34-39.

THE ROMANCE OF METHODISM

By Paul Neff Garber.

Seeking the Lost.

Early American Methodism interpreted literally the Saviour's commandment: "Go ye into all the world and preach the gospel to every creature." To Asbury those words meant that Christianity was not only to be carried to the crowded centers of population but also to the frontier and to the out-of-way places; not only to the wealthy and cultivated, but also to the poor and neglected classes of society.

In order to go into all parts of America in search of souls Methodism had to adopt a program different from that of the older churches. Instead of allowing the preachers to remain at one place and minister only to the people there, Methodism sent them to circuits. The preacher was instructed to travel a circuit and

to carry from cabin to cabin the message of salvation. Because the preacher rode horseback over his circuit he was soon called the "circuit-rider," perhaps the most heroic and romantic term in Methodism.

The circuits were made large in order to care for as many people as possible with the small number of preachers available. Even with the preacher traveling every day, it required twenty-eight days to cover the average circuit. Some of the early circuits were even larger. James Finley's first appointment, the Wills Creek Circuit, had a circumference of four hundred and seventy-five miles. When Jeremiah Lambert was assigned to the Holston Circuit it included all of Eastern Tennessee and part of Virginia. John Johnson had a circuit in Kentucky that covered a thousand miles of territory. In 1904 all of Illinois was assigned to Benjamin Young, while in 1807 a preacher was given all of the territory of Missouri as his circuit.

To cover these large circuits Methodism made use of the horse. In fact the horse was an indispensable part of the Methodist machinery of evangelization. With roads which were really only bridle paths it was only by traveling on horseback that the ministers could have met their preaching engagements. Bishop Marvin says: "In the former times, the horse was an institution of Methodism, and for a long time, the universal locomotive of the itinerancy." The faithful horse played a vital part in saving souls in early America.

Since the horse was so necessary to the Methodist preacher it is not surprising that great concern was shown by him for the animal. The horse was even mentioned in the first Discipline of the Methodist Episcopal Church. One rule for the preachers was: "Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be rubbed and fed." In their prayers the circuit-riders would often remember their animals. The preachers would sacrifice for them. James Erwin writes: "If we had but twenty-five cents we would spend it cheerfully for oats, and keep fast days ourselves, for the faithful animals that carried us over those weary roads must be rewarded for their fidelity." The preacher's horse received special attention at the homes of good Methodist laymen. Bishop Marvin says: "Every farm boy held him in respect as a sacred animal, and treated him as the aristocracy of the barn-yard."

A genuine friendship arose between the circuit-rider and his horse. Together they faced the hardships of itinerant life. Many a Methodist preacher was saved from death because his horse carried him safely through perilous places. The horse listened patiently to many a practice sermon which was preached as the minister rode through the country. The preachers would mention their horses in their journals. Granville Moody wrote concerning his horse: "For four successive years this animal never missed an appointment. With me she shared all the labors of travel, always on time, always ready, always willing. She endeared herself to me and mine. If there is a future for animals I shall expect to meet Nelly there." Often when a horse became too old for active service the preacher would seek a good home for his faithful friend.

The death of a horse was a severe blow both to the circuit-rider and to the Methodist cause, for it was impossible for a preacher to walk

around his circuit. A minister in Iowa who had lost his horse was informed by the quarterly conference that until he could procure another horse, he might as well return home. It was a customary thing to take a collection at the Annual Conferences for the brethren who had lost their horses during the year. The minutes of the General Conference of 1812 state: "The sum of \$12.10 was taken by collection for Brother Lee on account of the loss of his horse."

In order to gain time in their great work the Methodist circuit-rider traveled light. Bishop Asbury once declared that the necessary equipment of a Methodist preacher was a horse, a saddle and bridle, a suit of clothes, a watch, a pocket Bible and a hymn book. The circuit-rider was able to put all his belongings into his saddle bags. It used to be stated that the Methodist preachers kept house in their saddle bags. So important were the saddle-bags to the preacher that one historian has written: "Had you offered them a doctorate or a good pair of saddle-bags they would probably have chosen the latter."

Early Methodism was not content with holding religious services only on Sunday. Scattered as the people were over the frontier it would have been impossible to have ever touched their lives by Sunday services alone. Also the preacher would have felt it a sin to have been idle during the week. His commission was to preach, and to preach every day. So Methodism adopted week-day preaching, holding services usually at noon.

Strange as it may seem today people flocked to the week-day services. They did not complain of the loss of time by attending preaching. Instead they deplored the fact that the minister could come but once a month. Thus while ministers of other denominations were giving but one day in seven to preaching, the Methodist preacher spoke every day and thereby touched people who nev-

er would have been reached by the stationary preachers.

In order to carry out the Great Commission the Methodist preachers could not wait for churches to be built before divine services could be held. Instead of churches the ministers used private houses, barns, taverns or school houses. Often they preached out in the open. When the circuit-rider went into a new neighborhood he would go from home to home until he found one "open for preaching," and it became the "church" for that section. As late as 1822 only one of the twenty preaching places on the Vincennes Circuit in Indiana was in a meeting house. The appointments on that circuit read like this: "Father Stone's, J. Hatten's, Meriday's, A. Miller's, Richard Poley's, Thomas Jordan's," etc.

In small log cabins the circuit-rider preached to the people. For a pulpit he used a chair upon which he placed his Bible and hymn-book. The women were seated upon the bed or upon boards stretched across chairs, while the children would climb to the loft. In fair weather the men congregated upon the ground outside the cabin. In order that he might be heard by all the minister would stand in the doorway while he preached. George Crooks in the following words has beautifully described such a gathering: "The tethered horses, the waving grain without, the deep silence of nature, undisturbed save by the song of the rustic worshippers or the voice of the preacher, blended into a scene which no one who has been a participant in such a scene can ever forget."

The circuit-rider preached even if the audience was small. In busy seasons of the year the congregations might consist only of women, but, regardless of the size, the circuit-rider would preach. Some of them, like George Washington Ivey, would preach at every appointment even though he had not a single hearer. "It is my business to

Twelve Years Mayor and Going Strong!

WHEN a man who has been mayor of a big city for twelve years finds out how to live, his words are worth listening to. Ex-Mayor E. N. Kirby of Abilene, Texas, discovered the simple way to health about ten years ago (he is now 64.)

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preach," declared Ivey, "and the Lord's business to furnish a congregation." Many a frontiersman's heart was strangely warmed when, with only a handful of friends, he listened to the message of the circuit-riding.

In the Methodist scheme of evangelization the preacher had to be always on the go. Several times a month he might pause at some home, usually called the "preacher's home," where he might have his washing and mending done; but on all other days he must ever be at work. He lived a strenuous life. Rising early in the morning he read his Bible, had prayer with the family, had breakfast before dawn and by sunrise he was ready to go to the next appointment which might either be ten or thirty miles away. On his way there he would study his sermon. After preaching to the congregation, he would baptize the children and hold a class-meeting. The evening would be spent in study or in conversation with the family. Day after day and month after month this routine was repeated.

The Methodist plan was a success. It was perhaps the only scheme by which the scattered settlers could have been reached. As the task of the Methodist preachers was to go in to all the world and preach the gospel to every creature, they took as their motto, "Wherever men can go for money, we can go for the love of Christ and for souls." They did their work so well that Bennett has said: "Scarcely had the hardy pioneer nailed the slab on his rude hut, before the preacher had entered to bless it by his prayers and to consecrate it to the service of God as a Bethel in the wilderness."

Leaders of other denominations testify to the ability of the Methodists to reach the people in the out-of-way places. The story of John Huber, a Presbyterian minister, is typical. Huber once made a tour through the mountains of Kentucky, distributing religious tracts to the people. He found to his amazement that the Methodist preachers had preceded him wherever he went. At length he resolved to locate a place where they had not been. Traveling into the roughest sections of the mountains he at last found a crude pioneer mountain hut. It was so far from civilization that Huber said to himself that he had finally reached a place where no Methodist had entered. But immediately upon entering he saw a religious tract in that poor hut. Upon inquiry he was told that it had been left by a Methodist preacher. In telling the story Huber said: "I remained all

night, was treated with hospitality, gave the family my blessing and my prayers, but never afterward looked for any place among the poor where a Methodist preacher had not been."

Once a traveler employed a guide to take him through the swamps of Louisiana. While passing through the cane-brakes they heard, as they thought, the noise of a wild animal crashing through the cane-brakes.

"What can it be?" asked the man of his guide.

"It must be a bar (bear) or a Methodist preacher," was the reply, "for nothing else would try to travel along that."

It proved to be a Methodist preacher.

THE ADVOCATE IN EVERY HOME

(For Advocate substitute Arkansas Methodist, and this applies).

In my earlier ministry I would not have cared to write upon this subject. My lack of interest was due, after making allowance for the improvement in the Advocate itself, to my failure to appreciate the seven points below. These items, which have grown out of my personal and pastoral experience, have generated a genuine enthusiasm. I now believe that the Advocate should be in every home of our membership for the following reasons:

1. The Advocate is a means of suggestion in these days when the power of suggestion is being exploited for less commendable purposes. Advertising reiterates its appeal through press and radio until our minds are reeling with toasted slogans. At such times there is actual value in seeing on the table an attractive cover stamped "The Christian Advocate." It is then, even untouched, a quiet advocate pleading for nobler and less visible ideals.

2. The attractively arranged articles within the Advocate appeal to minds more or less jaded. Even a casual turning of the pages can scarcely fail to quicken the interest, and some heading will hold the attention past the inertia line.

3. The Advocate takes its place alongside those trade weeklies which do much to maintain the sense that the particular enterprise is a going concern. The Church is big business well deserving recognition as a going enterprise.

4. The Advocate provides carefully prepared information relating to personal and social religion. It discusses matters of church polity. Folks who read their Advocate seldom complain that Methodism conceals facts from its constituency.

5. The Advocate stimulates understanding of and fellowship with other denominations. Church Unity will not be consummated by the easy formulas of on-readers who flip, "Why don't you churches get together?" The problems involved need to be carefully considered. That prime essential of appreciation and co-operation is cultivated by discussions in our own Methodist journal.

6. The Advocate should be at hand when some fleeting better impulse is on us. A timely encouragement may capture the notion for permanence.

7. The Advocate is a needed vitamin in religious diet. Regular readers of the Advocate evidence improved general religious health, expressing itself in loyalty, dependability, and co-operation.—S. R. Dunham in Western Christian Advocate.

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THE BIBLE VIEW OF PEACE
By Elam Franklin Dempsey, D. D.
Delegate to Third Study Conference on the Churches and World Peace, Evanston, Illinois, February 25-27, 1930.

Scripture Texts

Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:6, 7.

Glory to God in the highest, and on earth peace, good-will toward men.—Luke 2:14.

I. Bible Doctrines Always Safe and Practical

Very important is it, especially at this time, for all men everywhere to secure a clear conception of what is the Bible view of peace. Bible doctrines are always safe and practical. These we may follow with a sense of profound satisfaction. Based upon them, we feel that mind and heart are planted upon the rock eternal. A sense of unshakable security is thus attained, and such a sense is greatly needed in these days when so many winds of doctrine are carrying unanchored souls furiously about in such varied and divergent directions.

From the above Scripture texts, it may be seen at a glance that there is a well defined Bible view of peace. This we may consider under several aspects, such as individual peace, domestic peace, community peace, church peace, national and international peace. Of these, all are related to each and each to all, for they root themselves deeply in the peace of God that passeth all understanding, which is found in the personal soul of each true believer in God through Christ. Here, as elsewhere, the collectivistic follows the individualistic experience. The soul of universal peace is the peace of the individual soul.

II. To Be Spiritually Minded Is Peace.—Romans 8:6

God is the great Peacemaker in that he converts the carnally minded into the spiritually minded. Hence, any vigorous effort to make peace is carrying out the spirit of Christ. Peacemakers are thus properly called "the children of God." For in their love for, and promotion of, peace, they show the lineaments of their Divine Father in these features of their own characters. Sons and daughters of God, therefore, are all the peacemakers everywhere and in all the ages. Very practical, then, do we find to be these Bible ideas of peace.

When applied, these ideas are found to work out satisfactorily in life. Take the individual: Because we are not at peace in our own inner natures, as we find ourselves, we are hostile to God. We are at war with God. We do not like God. But the Bible teaching which results in our conviction of sin, our godly sorrow for and the forsaking of sin, our confession of sin, and then our deliverance from sin, together with the witness of God's Spirit, which

stand it, we cannot; experience it, we may; and we ought.

Homes, made up of those possessing this experience of peace with God, cannot be otherwise than harmonious. It is not from such homes that the divorce-mills are fed their grist of tragedy. Sons and daughters of homes that are havens of peace naturally become peacemakers and help to make this a harmonious world. Theirs are the feet of the messengers to the nations, carrying the glad tidings of peace. War will be outlawed from the earth when such homes prevail among men, everywhere.

Just as truly, in community life, are the Bible ideas of peace found to be practical. A community made up of men and women, in whose hearts dwell the peace of God, will be a community in which all citizens are at peace, one with another.

And how true it is, that the Spirit of Peace pervades every church in which are found those who are "called the children of God." And is not an unpeaceful church the sorrow of Heaven and the scandal of men?

All the above positions are conceded to us by current opinion, for thus far have Christian ideas gained acceptance even among un-Christian men. But when we seek to apply the Bible ideas of peace to national and international affairs, we find that many, even among Christian men, draw back in doubt and ask: "Is it feasible?"

III. World-Wide Peace Is Feasible.

"Watchman, tell us of the night, What its signs of promise are."

Many are the signs of promise which God is giving to us today—that world-peace is feasible. Among these, we may well consider the fact that, in our own land alone, more than one-hundred organizations are actively at work to bring in world-peace. There are a number of Conferences, also, which annually meet in the interest of world-peace.

These Conferences consist of men and women of the keenest, most alert intelligence. They are fully informed on affairs of church and state. Serious, reverent, humanity-loving, these people represent all grades of American life and all areas of our great nation. Simply to come in contact with such people is to experience a mental, moral, religious and social stimulus of the highest and finest type.

Extremes there meet—pacifists and those who are not quite militarists; sacramentarians and non-sacramentarians; ritualists and those who eschew all ritualism; modernists, so called, and so-called conservatives, unified by the one big fact that all alike are friends of World Peace.

In loving one-ness, they counsel together and pray to the one Father in the interest of world-wide peace in His one household of humanity, the earth around.

Is it not seemly? Is it not wise? Are we not all children of one Father who, in his only-begotten Son, is the Supreme Peace-Maker, that Son Himself having, by reason of his Divine heredity, the pre-eminence over all others as the "Prince of Peace?" Is there not flawless logic then in that beauty which

THE COST OF PRESIDING ELDERS

By A. W. Martin

In the Arkansas Methodist of January 16, Dr. James A. Anderson, presiding elder of the Jonesboro District, writes in defense of the presiding eldership. It may be a bit presumptuous for one who has never served as a presiding elder to discuss this subject, especially in view of Dr. Anderson's long service in this office but there are certain facts, not mentioned by Dr. Anderson in his article, which need to be considered.

In the first place, if the reader is to form an intelligent judgment upon the question "Are presiding elders worth what they cost?" he must know what this cost is. This information, as obtained from the General Minutes and Yearbook for 1929-30 is as follows: Total expended for presiding elders in the home Conferences for the Conference year 1928-29, \$1,241,555. Average cost per pastoral charge, \$180. It is interesting to note in this connection that the average cost for presiding elders per pastoral charge in the North Arkansas Conference was \$14 higher than the Church-wide average. In the Little Rock Conference the average cost was still higher—to be exact, \$247 for each pastoral charge.

When we add to the upkeep of the presiding eldership, an additional \$149,839 paid to bishops we have the staggering total of \$1,391,394 as the total cost of operating the system that provides "every pastor with a church and every church with a pastor." This amount is nearly three times the amount raised for Education. It is more than five times the amount raised for Church Extension. It equals approximately the entire amount raised for Missions from all sources outside the Woman's Missionary Society. And these figures do not take into account a fair rate of interest upon the \$2,513,300 invested in District parsonages or allow a reasonable sum for yearly depreciation of this property. A conservative estimate would place this interest and depreciation at not less than \$250,000 annually.

The First Edition of

"The Story of My Heart"

By Philip Cone Fletcher

is almost entirely exhausted. The book has had thousands of readers. Another small consignment has been made to Allsopp & Chapple, Little Rock, by the publishers, for the benefit of residents of Little Rock and surrounding territory. The book has 350 pages, is bound in cloth, stamped in gold, and is illustrated.

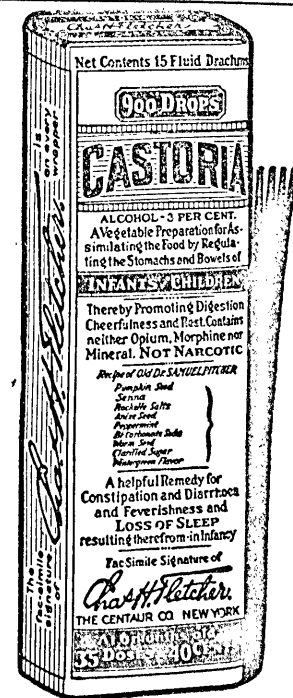
It is in the face of this total of more than a million and half dollars annually that good men who love the Church and want to see it render the largest possible service in a changing world are asking the question: "Is the presiding eldership worth what it costs?"

Dr. Anderson contends that the presiding elder is worth what he costs simply to assist the bishop in making the appointments. He reminds us of the cabinet's success in making these appointments. However, this success is more apparent than real. During the past ten years an average of 47 out of every 100 pastors have moved every year in Southern Methodism. And the North Arkansas Conference stands near the top in the percentages of "moves" every year.

In the second place, Methodism faces a problem in her use of the presiding eldership that is so difficult and complicated that no mere appeal to the "loyalty" of the church membership will solve it. The future destiny of Methodism is largely at stake in our conception of the presiding eldership. If the talk that one hears means anything, the Church at large feels that the time has come for certain changes in the presiding eldership. Two radically

When BABIES are upset

Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you



different suggestions are offered.

First. Continue presiding elders in about the same type of work as at present, but increase the size of Districts to approximately twice their present area. Travel is so much easier and more rapid today than it was twenty-five years ago that a District twice as large can be as easily and effectively served.

Second. Let the Districts remain at about their present size but make it possible for the presiding elder to become a constructive educational leader. This would mean that it would be necessary to reduce the number of "Quarterly" Conferences to not more than two, and man the Districts with men who would be willing to do something more than help make the appointments.

My personal judgment is that the second of the two alternatives indicated above promises the larger results for the future of Methodism. Methodism is decidedly a rural Church. Seven out of ten of our churches are either in the open country or in small towns and villages. Our obligation has been and still is primarily to country people. Yet, scores of churches are being abandoned yearly (net loss in churches during present quadrennium, 737) on the ground that the financial returns from them do not justify pastoral supervision.

In addition, there are thousands of men and women, boys and girls in communities that are inadequately reached by any organized church. As an illustration, take that vast area in North Arkansas that lies between Russellville on the South and Harrison on the North. One entire county in that area (Newton) has less than 5 per cent of its population enrolled in any Church. This county is presumably a part of either the Searcy, Fayetteville or Conway Districts, but so far as I know, no organized effort is being made to establish Methodism and the Kingdom of God in this area.

Wandering evangelists and individual churches working alone will never solve this problem. The organized resources of Methodism must be mobilized for evangelizing and training these potential citizens of the Kingdom of God. The presiding elder's District can and should be the vital working unit in this enterprise. And the presiding elder should not only be expected to lead but our conception of his task should be so changed as to make it possible for him to do so.

Incidentally, the presiding elders of the Church have an excellent opportunity of dealing with this problem in a constructive way at the approaching session of the General Conference in Dallas. Of the 278 presiding elders in the home Conferences, 105 of them are members of the approaching General Conference. No other group of workers is so largely represented. Only 82 pastors are members.

However, if coming events are to be judged by the history of the past, the Church can hope for little, if any, constructive legislation dealing with the presiding eldership. For more than a hundred years the presiding eldership has been represented in the General Conference by proportionately large numbers, but comparatively few adjustments have been made to meet the changing conditions in a growing Church.

The one hundred and five presiding elders in the approaching General Conference have the opportunity to reverse the verdict of the past. Will they do it?

WHAT WOULD MR. WESLEY SAY?

By P. R. Eaglebarger

This is what Mr. Wesley did say:

"St. Paul's word is 'agape,' exactly answering to the plain English word love. And accordingly it is so rendered in all the old translations of the Bible. So it stood in William Tyndale's Bible, which, I suppose, was the first English translation of the whole Bible. So it was also in the Bible published by the authority of King Henry VIII. So it was likewise, in all the editions of the Bible that were successively published in England during the reign of King Edward VI, Queen Elizabeth, and King James I. Nay, so it is found in the Bibles of King Charles the First's reign; I believe, to the period of it. The first Bibles I have seen wherein the word was changed, were those printed by Roger Daniel and John Field, printers to the Parliament, in the year 1649. Hence it seems probable that alteration was made during the sitting of the Long Parliament; probably it was then that the Latin word charity was put in the place of the English word love. It was in an unhappy hour this alteration was made: the ill effects of it remain to this day; and these may be observed not only among the poor and illiterate—not only thousands of common men and women who no more understand the word 'charity' than they do the original Greek—but the same miserable mistake has diffused itself among men of education and learning. Thousands of these are misled thereby, and imagine that the charity treated of in this chapter refers chiefly, if not wholly, to outward actions, and to mean little more than almsgiving! I have heard many sermons preached upon this chapter, particularly before the University of Oxford. And I never heard more than one, wherein the meaning of it was not totally misrepresented. But had the old and proper word love been retained, there would have been no room for misrepresentation." This quotation is taken from sermon XCI.

Mr. Wesley, in this sermon, is discussing I Corinthians xiii:1-13, but this statement refers to the meaning of a Greek word that is found in many places in the New Testament. He contends that the word "love" exactly stands in the English as its equivalent. Not only in this thirteenth chapter of First Corinthians, but in about twenty places in the New Testament, was the word "charity" introduced in this version of our Bible. The word "charity" had never been used in any version extant until placed there in 1649 as Mr. Wesley supposes by authority of the Long Parliament. King James' Bible was published in 1611, or 38 years before this version was brought out, and, therefore, according to Mr. Wesley's statement,

did not contain the word "charity." How many other changes were made in this version by Parliament we have no way of knowing. There are doubtless many other changes if we had opportunity of comparing it with the original King James Bible. One thing they seem to have left intact, the title page. It was the King James Bible by title and after the revision it was still the King James Bible and has continued to this day to carry that heading without any authority to do so. The King James Bible was a revision of the Bishop's Bible, but it did not continue to carry the statement that it was the Bishops' Bible, neither had the Long Parliament the right to continue calling their version the King James Bible. It is obvious that the publication of the King James Bible was superseded by this new version. We must understand that the Parliament was the law-making authority of the Anglican Church; the King was the Defender of the Faith as kings are now. The Parliament decided to make a revision of the King James Bible and proceeded to do so and no one could object; it was law. Mr. Wesley would have been in imminent danger of being arrested and prosecuted if he had made these statements a century earlier. His statement seems to have created no stir; not even a ripple of thought among his admirers and followers. Even the learned and educated of his day seem not to have known of the change, so Mr. Wesley states.

"It was in an unhappy hour" that the change was made and the "ill effects of it remain" to Mr. Wesley's day, and the ill effects of it have continued to remain if not multiplied to this good day. Mr. Wesley's voice was raised against it and has continued to vibrate wherever his sermons have been read down to the present, but does not seem to have created a ripple of interest on the great theological ocean, not even among the "learned and educated."

I refer to the title of this paper, "What Would Mr. Wesley Say?" What would be his feelings if he were to survey the situation today and find that this same version was still in general use among his followers, who are still printing, recommending, selling and using it throughout the Connection. The ill effects of a part of a book are the ill effects of the book as a whole. We are forced to this conclusion. Some are doubtless uninformed of these matters, but surely our whole denomination is not so stupid as not to know that the voice of Mr. Wesley has lost none of its force because unheeded. We are not bound by Parliament, the authority of the Anglican Church has no binding force among us; let something be done to remedy this misinterpretation. For a long time it was not an easy matter to remedy this error, but new versions have been made which remedy this defect complained of by Mr. Wesley. The Revised Version of 1881 was a good advance in the right direction. The American Standard Bible was a still further advance. Other works by individuals are worthy and enlightening. There is no need to hold to a defective one as we are doing.

I am glad to note that the American Bible Society, which was primarily organized to publish and sell this King James Bible, so called, has now adopted the American Standard edition of the Revised Bible. I am also gratified to note that The International Council of Religious Education has recently arranged for the

adoption and use of this more excellent version.

As a church and as individuals we believe and have all along taught that the Bible is an inspired book. Men of old "spake as they were moved by the Holy Ghost" has been and is our belief. They wrote under the divine afflatus. But who believes that the work of revision was and is thus under the influence of God's Spirit? If the charges brought against the Long Parliament by Cromwell were true in any particular their work of revision must fall to the ground. It was an unhappy hour, and the beheading of Charles the same year marked a very low stage of godliness in the English Parliament. Why should we continue to be a party to their wrong doing?

WILL IT BE DONE?

I wish to call to the attention of the presiding elders of the Little Rock Conference the provisions of a resolution, concerning pastors' salaries, which is recorded on page 91 of the minutes of 1929.

If the Church really means to do anything concerning this matter now is a good time to begin.

Our pioneer preachers served any number from one to twenty appointments. Why not the same thing now, if it becomes necessary to secure adequate support for the pastor?

It is not a question of a preacher's being worth the amount set in the resolution as a minimum, but the question of existence.

No man can meet modern requirements of travel and other expenses (which our ancestors knew nothing of), on less than \$1,200 per year.

I grant you that some do it, but when they do, they are discounted in the communities where they serve and in the councils of the Church. If you doubt this last statement, look in the minutes of our Annual Conferences, or attend any of the councils of leaders anywhere, when any of the Church programs are being discussed.

Lest you mis-understand me, I wish to state that I have no ax to grind, but am speaking out in behalf of our underpaid brethren in the ministry. To the charges that are paying less than a real support to your pastors, may you rally to this cause, and see if you cannot make it possible for your preacher to become more useful in his ministry by giving him an adequate support.

These same men are expected to fall in line with every movement of the Church, though they are rarely consulted in the origin of the movements. But this they gladly do. Often, when called in to be told what is expected of them, they hide behind a smiling face heart-aches caused by their penury.

Brethren, in behalf of the cause which we all love, let these conditions be remedied.

Yours for an adequately supported ministry.—A. E. Jacobs.

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for comfort
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from babyhood through school days. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

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Write for interesting, free book on Baby's diet
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FOR YOUTH

YOUTH LEADS THE WAY

In the bright morning of our youth,
When calls to arms resistless Truth,
When hopes are high, and hearts are bold,
And courage mounts to heights untold;
To Thee, O Christ our Lord and King,
The tribute of our Strength we bring.

As childhood cries in bitter pain,
As plaint of age is heard in vain,
For chance to work for daily bread,
As fairest dreams lie crushed and dead;
To Thee, O Christ, our Lord and King,
The tribute of our Faith we bring.

Ours to lead the way to Light,
Ours to wage the conquering fight,
Ours to stand with sun-lit eyes,
Ours to win the lasting prize;
To Thee, O Christ, our Lord and King,
Our Youth, our all, we gladly bring.
—L. G. Crutchfield in Richmond Christian Advocate.

CONNIE MACK HONORED

The late Edward W. Bok established the Philadelphia Award, to be given annually to the resident "who, during the previous calendar year, shall have performed or brought to its culmination an act, or contributed a service, calculated to advance the best and largest interests of Philadelphia." Last fall, the Athletics brought back the world's baseball championship to Philadelphia, and Connie Mack, their famous manager, has been presented with an illuminated scroll and \$10,000. The presentation of the coveted Award to the veteran who is adored by multitudes as baseball's "grand old man" will be hailed with delight by all who admire true sport. In a letter to the New York Times, W. Curtis Bok, son of the great editor who established the Award, says: "Only a very few days before father passed away, he asked Connie Mack to come to his house and told him, in person, that he was to receive the Philadelphia Award for 1929. It was an award in which he took particular pleasure . . . Mr. Mack's association with baseball goes back nearly fifty years, to a time when nine tenths of the members of baseball teams were prof. gates, and when women could not safely attend the games . . . The present high standard of sportsmanship and of personal living among the players is very directly traceable to Connie Mack's efforts . . . Quite apart from this Mr. Mack takes a direct and personal interest in the boy movement throughout the country and seeks by his own personal effort and example to give boys a sense of the importance of decent living and clean athletics." And so Cornelius McGillicuddy, to give the great athlete his full Irish name, will take his place among the notables, including leaders in art, industry and education, to whom the Award has been granted in recent years.—The New Outlook.



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FOR CHILDREN

FEEDING THE BIRDS

Bluejays and robins
And shy chickadees
Tuft the dry flower stalks
And feather the trees.

Even a lordly
Cock pheasant comes
To sup on the suet
And nibble the crumbs.

Who says a garden
In winter is bare,
When the holly is crimson
And birds blossom there?
—Exchange.

SCHOOL FOR BIRDS

Mrs. Jean Kosht, of Glendale, California, has a large canary training farm. The birds are unusually tame. They have daily lessons. The teachers of the small classes whistle tunes for their "students." The radio is used to furnish vocal training for the larger groups. Some of the graduates show remarkable ability to trill correct accompaniments to instrumental music.

Wings and Paws, a book by W. A. Colcord tells this interesting story about lessons for crows when they are desired for pets.

In teaching a crow to talk, the same process should be used as in teaching a parrot, saying the same word over and over again in the same way and in the same tone of voice until the bird catches it. A crow, he says, seldom puts more than two words together. Such as "Hello" or "Hello, boy," are the easiest for any bird to learn.

Regarding their food and care, he says they will eat almost anything, and that they should have plenty of water to drink, and a place to take a bath. They will even break thin ice in their pans in winter to take a bath.

A crow will be smart and healthy if not put into a cage. They soon become domesticated, and then you cannot drive them away. When trained in the manner indicated, a crow nearly always becomes a good talker and a good imitator of other bird sounds.

Some years ago a family living on a farm near Newington, Virginia, not far from Mt. Vernon, George Washington's old home, had a pet crow that not only learned to talk and to call their dog "Shag," but would follow the boys when they went swimming, and go into the water and take his bath with them.

As soon as he had finished bathing he would fly to a fence post near by and wait for them. Tiring of waiting, he would plunge in and take another bath, and again fly to the fence post.

Becoming impatient at their long stay in the water, he would say, "Come on home, come on home."

If he did not get his breakfast as soon as he thought he should, he would peck at the boys' shins, and untie their shoelaces.

Crows are naturally mischievous. They like to hide things. They will sometimes hide a thimble under a rug, or carry other articles up onto the roofs of houses.

But one of the best stories I've heard about educating birds is this one given by G. B. F. Hallock in his book 100 Best Sermons for Special Days and Occasions, for after all birds learn a great many things from each other.

"I can't think what you can find

Woman's Missionary Department

LUXORA AUXILIARY MEETS

The Methodist Missionary Society met Tuesday in the home of Mrs. H. W. Spann and one of the most enjoyable meetings of the year was enjoyed by 26 members. The meeting was presided over by Mrs. E. R. Bogan, the president, and opened by singing. Routine business was transacted after which the social program was presented with Mrs. Harry Worsely as leader. The subject was "The Home as a School of Good Citizenship in Law Observance." This was a round table topic of discussion by the entire society and "The Christian Ideal of Marriage," was the topic most ably discussed by Mrs. V. E. Rush.

The Pollyanna contest that the members have enjoyed for the past month was closed with each member describing in rhyme the one that they had been playing "Pollyanna" to and following this a word building contest was enjoyed, with Mrs. U. C. Barnett winning the prize for having made the greatest number of words in five minutes, using only the letters in "Pollyanna."—Reporter.

OBSERVE DAY OF PRAYER

The ladies of the Gassville Auxiliary met at the beautiful country home of Mrs. Thiers Friday, March 7, and observed "World's Day of Prayer."

Thirteen ladies were present. A profitable and interesting program was rendered. After the program a very pleasant social hour was spent. Mrs. Thiers is a wonderful hostess. A delightful luncheon was served.—Mrs. Wyth Adams, Pub. Supt.

ZONE MEETING AT POTTSVILLE

The North Zone of the Conway District met with Pottsville Auxiliary Feb. 19, with the chairman, Mrs. Guy Cazort, of Lamar, presiding.

Prayer by Rev. J. W. Crichlow. Minutes read by Mrs. O. H. McCollum of Atkins, Sec. Mrs. Cazort introduced the visitors. All pastors from the several charges were present. Rev. Mr. Crichlow of Conway, Rev. Mr. Morehead of Russellville, Rev. and Mrs. Stevenson of Atkins, Rev. and Mrs. Harris of Lamar, Rev. and Mrs. Adcock of Dover, Rev. and Mrs. Chambliss of Pottsville and Mrs. Bost, Supt. of Young People, of Clarksville. An encouraging and

to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird; "I can sing as well as any one when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where I am to get my breakfast I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without it yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."

Learn from the birds. Begin each day with a thanksgiving song.—Christian Evangelist.

inspiring talk was given by Rev. Mr. Crichlow.

Reports from different auxiliaries showed eighty-seven present.

"Our Responsibility to Young People," by Mrs. Bost of Clarksville, stressing three things, environment, proper entertainment and example. Special vocal number, "Living for Jesus," by Mrs. Clark Reasoner of Russellville.

A pot luck lunch was served at noon.

Rev. Mr. Adcock of Dover led the devotional after lunch, taking as his subject, "Beginning of Missionary Work," telling the wonderful story of Jesus.

Special playette, "Missionary Voice," by Mesdames R. S. Hughey, Andrew Croom and Wade Oats of Atkins.

Mrs. Brumley, district secretary, being absent, a telegram was sent from the meeting to her.

A paper on Christian Stewardship, by Mrs. Harris of Lamar, was greatly appreciated. We were again favored by a solo, "My Task," by Mrs. Reasoner.

Motion was made and seconded to ask Morrilton to again unite with the North Zone as we would be very pleased to have them with us again.

The nominating committee presented the following names: Mrs. Guy Cazort of Lamar, chairman; Mrs. Ruby Adams of Pottsville, vice chairman; Mrs. O. H. McCollum of Atkins, secretary and treasurer; Mrs. Fry of Russellville, Supt. of Social Service; Mrs. Harris of Lamar, Supt. of Study; Mrs. Coolidge of Russellville, Supt. of Young People; Mrs. T. A. Hillis of Atkins, Supt. of Publicity; Mrs. Adcock of Dover, Supt. of Children; Mrs. Martin of Pottsville, Voice Agent.

A lovely pot flower and stand was presented the Atkins president by Lamar's president for having the largest attendance.

An officers' training school of six departments was then held for a thirty minute period, which was very helpful.

Bro. Crichlow then commended the several auxiliaries on their splendid reports.

The report of the courtesy committee was read and accepted and the meeting was adjourned to meet the third Wednesday in June, place to be selected later.—Mrs. O. H. McCollum, Sec., Mrs. T. A. Hillis, Supt. Pub.

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 the 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.

Sunday School Department

COKESBURY SCHOOL AT SULPHUR ROCK

We have just closed our school at Sulphur Rock. We were very fortunate in having Miss Lucy Foreman, who is at the head of our training work at Nashville, Tenn., to come and teach our course, "The Sunday School Worker." Three churches co-operated in this school—Sulphur Rock, Moorefield and Newark. Fourteen credits were issued, with three more conditionally. The school reached about forty people, with an average attendance of about twenty-six.

We only regret that more of our people did not accept the opportunity, because it was an inspiration to all that attended. One of the outstanding things the school did was on the last night, when plans were made to paint the church at Sulphur Rock.—W. E. Benbrook, P. C.

DUAL MISSION OFFERING

Little Rock Conference For February

The following Sunday Schools in the Little Rock Conference report an offering for Dual Mission for February, the fourth month of the new Conference year.

Arkadelphia District

| | |
|---------------------------|---------|
| First Church, Hot Springs | \$20.00 |
| Ebenezer | 1.00 |
| Dalark | 1.50 |
| Holly Springs | .70 |
| Bethlehem | 1.25 |
| Grand Ave., Hot Springs | 5.00 |
| Hunter's Chapel | .50 |
| New Salem (Jan.-Feb.) | 3.35 |
| Manchester | .66 |

| | |
|-------------|------|
| Manning | .45 |
| Oaklawn | 3.80 |
| Carthage | 3.44 |
| Gum Springs | 2.00 |

Total \$43.65

Camden District

| | |
|------------------------------|--------|
| Mt. Ida | \$.61 |
| Strong | 2.50 |
| Waldo | 8.11 |
| Atlanta | 1.00 |
| Harrell | 2.00 |
| Harmony Grove (Nov. to Feb.) | 4.00 |
| Camden | 15.00 |
| Calion | 1.67 |
| Chidester | 1.15 |
| Emerson | 3.74 |
| Buckner | 1.70 |
| Rhodes Chapel | 2.04 |
| Smackover | 12.56 |
| Norphlet | 3.00 |
| Fordyce | 11.50 |
| Louann (Jan.) | 2.77 |
| Vantrease Memorial | 15.00 |

Total \$88.35

Little Rock District

| | |
|-----------------------------|---------|
| Bauxite | \$ 5.00 |
| Sardis | 2.50 |
| Forest Park | 1.00 |
| Highland | 12.00 |
| Hazen | 4.15 |
| Geyer Springs | 1.79 |
| 28th Street | 5.00 |
| Pulaski Heights | 18.12 |
| Bethlehem | .72 |
| Carlisle | 6.95 |
| Tomberlin | \$ 1.01 |
| First Church, L. R. | 35.00 |
| Des Arc | 3.94 |
| Lonoke | 7.46 |
| Hickory Plains | .60 |
| Keo | 1.60 |
| Asbury (Jan. Feb.) | 47.86 |
| Concord | 1.18 |
| England | 17.38 |
| Henderson (March) | 4.15 |
| First Church, L. R. (Add'l) | 8.98 |
| DeVall's Bluff | 2.00 |

| | |
|----------------------|-------|
| New Hope | 1.00 |
| Hunter | 2.50 |
| Mt. Tabor | 2.13 |
| Winfield | 40.00 |
| South Bend | 1.00 |
| Lonoke (Nov.) | 7.50 |
| New Hope (Nov.) | 1.00 |
| Keo (Nov.) | 1.25 |
| New Bethel (Nov.) | .50 |
| Pepper's Lake (Nov.) | .94 |
| Mt. Tabor (Nov.) | 3.72 |
| Salem | 1.15 |
| New Bethel | .50 |
| Harris' Chapel | 1.02 |

Total \$252.60

Monticello District

| | |
|---------------------|---------|
| Wilmot | \$ 5.00 |
| Mt. Tabor | .83 |
| Dumas | 8.69 |
| Tillar | 5.00 |
| Rock Springs | 1.75 |
| Hamburg | 5.00 |
| Lake Village | 7.80 |
| New Edinburg | .65 |
| Monticello | 6.90 |
| Montrose | 2.00 |
| Wilmar | 2.21 |
| Winchester | 1.40 |
| Arkansas City | 3.12 |
| Fountain Hill | 1.00 |
| Eudora | 4.53 |
| McGehee | 5.00 |
| Snyder | .98 |
| Newton's Chapel | 4.12 |
| Snyder (Nov.) | .60 |
| Wilmot (Nov.) | 5.00 |
| Rock Springs (Nov.) | 1.17 |

Total \$72.75

Pine Bluff District

| | |
|---------------------------|---------|
| Sherrill | \$ 2.50 |
| Roe (Jan. Feb.) | 2.50 |
| Union | 1.00 |
| Lakeside | 5.00 |
| Gould | 4.24 |
| Star City | 2.40 |
| Prairie Union | 1.27 |
| Gillett | 6.34 |
| Camp Shed | 1.00 |
| Sheridan | 5.11 |
| Wabbaseka | 2.97 |
| Carr Memorial | 4.12 |
| Swan Lake | 1.00 |
| New Hope (Dec. Jan. Feb.) | 6.62 |
| Ulm | 1.40 |
| Hawley | 5.00 |
| Good Faith (Nov.) | 2.00 |
| Gould (Nov.) | 1.03 |
| Alzheimer | 7.10 |
| First Church, P. B. | 23.91 |

Total \$85.51

Prescott District

| | |
|---------------------|---------|
| Doyle | \$ 1.00 |
| Rosboro (Jan. Feb.) | 4.88 |
| Blevins | 6.13 |
| Antoine | 2.00 |
| Smyrna | .80 |
| Mineral Springs | 3.67 |
| Biggs' Chapel | .31 |
| Pump Springs | .50 |
| Friendship | .44 |
| Okolona | 4.34 |
| Ozan | .69 |
| Washington | 2.50 |
| Nashville | 4.78 |
| Trinity | 1.47 |
| Wakefield | .40 |
| Bingen | 1.18 |
| Holly Grove | .25 |
| Glenwood | 3.50 |
| Pike City | .74 |
| Saline | 1.58 |
| Emmet | 2.72 |

Total \$43.88

Texarkana District

| | |
|---------------|---------|
| Cove | \$ 1.71 |
| Wade's Chapel | 1.56 |
| Winthrop | 1.50 |
| Lewisville | 6.53 |
| Hatfield | 1.86 |
| Sylvarino | 1.27 |
| DeQueen | 10.00 |
| Pleasant Hill | 1.00 |
| Mena | 10.00 |

| | |
|-------------------------|-------|
| Dierks | 3.04 |
| First Church, Texarkana | 43.85 |
| Green's Chapel | .70 |
| Few Memorial | 1.25 |
| Vandervoort | 1.40 |
| Walnut Springs | 1.15 |
| Horatio | 2.15 |
| Pleasant Hill (Nov.) | 1.08 |
| Paraloma (Nov.) | .80 |
| Green's Chapel (Nov.) | .54 |
| Ben Lomand | 1.00 |
| Ashdown | 5.00 |

Total \$97.39

Standing by Districts

| | | |
|-------------|------------|----------|
| Arkadelphia | 13 Schools | \$ 43.65 |
| Camden | 17 Schools | 88.35 |
| Little Rock | 30 Schools | 252.60 |
| Monticello | 18 Schools | 72.75 |
| Pine Bluff | 18 Schools | 85.51 |
| Prescott | 21 Schools | 43.88 |
| Texarkana | 18 Schools | 97.39 |

Totals 135 Schools \$684.13

—C. E. Hayes, Chairman.

MISSIONARY OFFERING FOR THE NORTH ARKANSAS CONFERENCE

For February

Batesville District

| | |
|---------------------|---------|
| Yelleville | \$ 2.00 |
| Tuckerman | 6.31 |
| Hope | 5.00 |
| Alicia | 13.33 |
| Salem | 6.50 |
| Newport | 7.68 |
| Cotter | 1.50 |
| Batesville, 1st Ch. | 16.66 |

\$65.72

Booneville District

| | |
|--------------|---------|
| Adona | \$ 1.26 |
| Prairie View | 5.50 |
| Centerville | .35 |
| Havana | 2.00 |
| Mansfield | 4.90 |
| Plainview | 3.69 |
| Houston | 1.53 |
| Paris | 8.00 |
| Magazine | 1.52 |
| Huntington | 2.79 |
| Liberty Hall | 1.00 |
| Dardanelle | 8.26 |
| Danville | 3.69 |

\$44.49

Conway District

| | |
|-------------------------|---------|
| Washington Ave. | \$ 6.69 |
| Vilonia | 3.60 |
| Mt. Carmel | 1.00 |
| Lanty | 1.01 |
| Salem | .90 |
| Quitman | 2.35 |
| London | 2.45 |
| Bells Chapel | 1.12 |
| Pottsville | 2.72 |
| N. Little Rock, 1st Ch. | 16.88 |
| Morrilton | 26.85 |
| Lamar | 2.25 |
| Dover | 1.56 |
| Knoxville | 1.35 |
| Greenbrier | 1.45 |
| Centerville | 1.13 |
| Atkins | 21.50 |
| Conway | 30.00 |
| Cabot | 7.13 |

\$131.84

Fayetteville District

| | |
|----------------|---------|
| Springdale | \$14.00 |
| Lincoln | 2.78 |
| Morrow | 1.37 |
| Centerton | 2.08 |
| Green Forest | 2.00 |
| Elm Springs | 2.78 |
| Eureka Springs | 2.88 |
| Cincinnati | .77 |
| Springtown | 2.27 |
| Council Grove | .85 |
| Oakley Chapel | 2.35 |
| Berryville | 1.63 |
| Pea Ridge | 1.28 |
| Winslow | 9.00 |
| Siloam Springs | 5.54 |

\$51.38

Fort Smith District

| | |
|--------------|---------|
| City Heights | \$ 2.20 |
|--------------|---------|

HELP FOR TIRED HOUSEWIVES



MRS. N. E. HUNTLEY
R. No. 1, Box 20, Post, Texas



MRS. JOHN FILER
138 Bickford Avenue, Buffalo, N. Y.

"I was all run-down and could not sleep at night I was so nervous. My sister took Lydia E. Pinkham's Vegetable Compound 30 years ago and it did wonders for her so I am taking it and I can't praise it too highly. I have a better appetite, can sleep at night and milk, churn, cook and work in my garden all day. I think it is the best medicine in the world for weak, nervous women."—Mrs. N. E. Huntley, R. No. 1, Box 20, Post, Texas.

"I took Lydia E. Pinkham's Vegetable Compound for nervousness, tired feelings and underweight and it helped me to general good health. My nerves are much better, I have a good appetite now and feel well and strong. I am a housewife and do my work every day. I am willing to answer any letters I receive from women asking about the Lydia E. Pinkham's Vegetable Compound."—Mrs. John Filer, 138 Bickford Avenue, Buffalo, N. Y.

Lydia E. Pinkham's Vegetable Compound

Prepared by Dr. J. C. Pinkham, Lowell, Mass.

| | |
|-----------------|------|
| East Van Buren | 2.11 |
| Van Buren | 5.00 |
| New Hope | 2.03 |
| Kibler | .62 |
| Hackett | 2.01 |
| Bethel | 1.00 |
| Greenwood | 2.50 |
| Second Church | 4.40 |
| Midland Heights | 2.00 |
| Spadra | 1.95 |
| Cecil | 3.30 |
| Alma | 1.65 |

\$30.77

Helena District

| | |
|----------------------|---------|
| Aubrey | \$ 1.90 |
| Madison | .98 |
| Wheatley | 3.63 |
| Birdeye | .90 |
| Hulbert-W. Memphis | 4.54 |
| Hughes | 6.00 |
| Holly Grove | 7.34 |
| Helena, First Church | 63.63 |
| Lexa | 1.50 |
| Haynes | 1.00 |
| Forrest City | 12.54 |
| Elaine | 5.00 |
| Earle | 10.96 |
| Crawfordsville | 3.41 |
| Clarendon | 8.00 |
| Brinkley | 10.00 |
| Wynne | 9.00 |

\$150.32

Jonesboro District

| | |
|------------------------|---------|
| Wilson | \$ 4.41 |
| Gilmore | 2.66 |
| Trumann | 2.00 |
| Osceola | 11.51 |
| Monette | 6.21 |
| Macey | 3.32 |
| Marion | 8.10 |
| Dell | 2.77 |
| Luxora | 3.30 |
| Leachville | 5.50 |
| Lake City | 3.00 |
| Huntington Ave. | 9.09 |
| Fisher Street | 15.15 |
| Jonesboro, 1st Ch. | 21.51 |
| Trinity | .95 |
| Blytheville, First Ch. | 24.22 |

\$123.70

Paragould District

| | |
|----------------|---------|
| Bard | \$ 1.03 |
| Smithville | 2.00 |
| Jesup | .83 |
| Rector | 12.00 |
| Portia | 2.28 |
| Pocahontas | 1.00 |
| Knobel | 1.65 |
| Mammoth Spring | 3.03 |
| Imboden | 2.50 |
| Beech Grove | 1.00 |
| Black Rock | 6.40 |
| Biggers | 3.53 |
| Liberty Hill | .32 |

\$41.57

Searcy District

| | |
|----------------|---------|
| Fakes Chapel | \$ 1.47 |
| Judsonia | 3.89 |
| Valley Springs | 3.03 |

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.

Dr. E. A. Gullidge & Sons.

422 Linden Ave.
Memphis, Tenn.

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.

| | |
|---------------|------|
| McRae | 1.62 |
| McCrory | 5.00 |
| Kensett | 2.34 |
| Heber Springs | 2.87 |
| Bradford | 1.20 |
| Alpena Pass | 1.06 |
| Augusta | 3.70 |
| Russell | 1.00 |
| Bald Knob | 2.36 |

\$29.54

—G. G. Davidson, Treas.

GET-TOGETHER OF HARTMAN MEN'S CLASS

The Fellowship Men's Bible Class of Hartman church planned and carried out one of the best get-together meetings ever staged in this town on Monday night. The meeting was sponsored by the class in an attempt to stimulate interest in Sunday School and church work in the community.

Fifty-four men were present at this meeting, which was marked by the interest displayed by everyone present, and the democratic spirit of the response to the program. The members of the class furnished sandwiches and coffee for the lunch and each member invited three men to come out. Through the efforts of our Presiding Elder, Bro. H. Lynn Wade, we were able to get Bro. Sam Galloway of Fort Smith to deliver the principal address.

The singing was led by Brother Hutton. After the principal address lunch was spread and everyone ate heartily. Jas. H. Wasson, president of the class, acted as toastmaster and introduced every member present. Many of the guests made fine talks. Then Bro. E. H. Hook, pastor of the Methodist church at Clarksville, spoke on "The He-Man." He made everyone ashamed not to go to Sunday School. Then Brother Wade made a closing talk and summed up the doings of the evening. Bro. J. M. Barnett, our pastor, expressed his appreciation of the fine work done by the class and the help of the visitors and speakers.

The Fellowship Class is small and has been working only about two months. It has only 24 members and a daily attendance of about fourteen, which in itself is remarkable for the size of the town of Hartman. But that is not all. If I make no mistake, the membership will be doubled in the next few weeks. For when men work with the spirit I witnessed Monday night and have the faith I know they must have, mountains will move and things will happen. Many of the guests expressed themselves Monday night, and the members of the class are not idle now. They will follow their advantage and men will learn to know God.

Nothing can be more encouraging to a small community than to see its men get interested and go to Sunday School and church. If only the men would go and work, the rest would be easy. And the Fellowship Bible Class of Hartman Methodist Church has set a goal of fifty men in Sunday School and church every Sunday. If our experiment works, we hope other small communities will follow the example and get men in their churches. If we don't get them in some way, our religious atmosphere is going to decay and crumble away, and who wants to raise a family under the influence of heathenism?—Class Reporter.

Epworth League Department

GEYER SPRINGS WINS CUP.

Geyer Springs Epworth League won the cup awarded at the Inter-City Epworth League Union Meeting Monday night, March 17, at Capitol View Church. Geyer Springs had the most points, having 265, while Capitol View was second with 193 points. This cup is awarded each month to the League having the most points, being based on League members and visitors present at the Union meeting. This is the sixth time Geyer Springs has gotten the cup.—Reporter.

REPORT FOR JANUARY, 1930

Field and Extension Secretary

Little Rock Conference

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

Visited the following pastoral charges: Halstead, Keo, England, Carlisle, First Church, L. R., Hope, Pulaski Heights, Lakeside, P. B., First Church, Hot Springs, Camden, First Church, Texarkana, Dermott, Monticello, and Asbury.

Met with a group of men working the "Edgewood Plan" in the Little Rock Conference.

Placed "C" Program of work at Carlisle.

Took part in new Program of Work Institutes in Little Rock, Pine Bluff, Camden, Texarkana, Hope and Monticello.

Printed the Sunday School Year Book.

Attended the mid-winter session of the Little Rock Conference Epworth League Cabinet meeting.

Attended the Little Rock Inter-City E. L. Union meeting.

Served on the Summer Assembly Committee.

Wrote 14 articles for publication. Wrote 51 personal letters.

Read 2 good books and 20 magazines.

Spent 16 days in the field. Traveled 2,025 miles.

Travel expenses \$45.69. Dual Mission offering for December, 1929, \$960.55.

—S. T. Baugh, Secretary.

REPORT FOR FEBRUARY.

Field and Extension Secretary, Little Rock Conference.

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

Visited the following pastoral charges: Stuttgart, Warren, Pulaski Heights, Gurdon, Fordyce.

Attended and took part in Program of Work instituted at Stuttgart and Warren.

Directed religious survey of Little Rock.

Printed E. L. Anniversary Day promotional material.

Attended Four-County E. L. Union meeting at Fordyce.

Printed programs and material for Little Rock Standard Training School. Taught in DeKalb County, Texas, Cokesbury School.

Wrote 10 articles for publication. Wrote 47 personal letters.

Read three good books and 18 magazines.

Spent 11 days in the field. Traveled 1,737 miles.

Travel expense \$11.50. (\$7.10 additional paid by Texas Conference Board.)

Had a delightful week in the Texas Conference, which was given in ex-

News of the Churches

CONSECRATED EGGS

In some rural communities the custom prevails for the women to claim all Sunday eggs for their church money. In a few sections it is customary to allow the women to have for their pin money all that comes from the sale of eggs.

An enterprising pastor made the suggestion to the women of his circuit, composed of four churches, that they assume his Charge's Special Effort quota of \$360 a year. He told them that he calculated that if they would give one-tenth of their egg money, it would pay the quota in full.

The women of the four churches responded heartily. They made their contributions monthly, and at the end of the year it was discovered that \$290 had been contributed from the sale of the eggs. The balance of \$70 was apportioned to the four churches and additional contributions were made by the women to complete the payment of the full amount.

The pastor sent the check to the Board of Finance promptly, and told in his accompanying letter about the power of consecrated eggs.

The foregoing unique but practical plan may be used by charges to raise their special effort quotas. This plan has actually been tried out with splendid results in various places and is offered as being worthy of trial.—John C. Glenn, Conference Director.

NORTH ARKANSAS SUPERANNUATE ENDOWMENT CAMPAIGN

Notice to Pastors

By adopting the report of the Conference Board of Finance, the Conference set aside April as an Extra Special Time to emphasize the collecting of balance due in the different charges on Superannuate Endowment Quotas. Of course, March, April and May are the months set aside for this cause by the General Conference of 1926, but it is our aim this year to finish this work as far as possible by May 1.

We all feel the need of a unified system of finances and are hoping that the coming General Conference may give us some relief from so many conflicts; yet, let's carry out the program as we have it this year. Surely the cause of the Old Soldier of the Church and our dependent widows and orphans should not be neglected even on account of conflicts.

Will you suffer a suggestion from your Conference director? It is this: Answer Dr. Todd's letter, using the postal that he enclosed. Tell him how many Easter envelopes you want for the Easter collection. You will have to hurry. Distribute them among your folks. Call for them Easter.—H. Lynn Wade, Conf. Director.

change for a week's service from Rev. C. W. Lokey, Texas Conference Extension Secretary.

Dual Mission Offering for January, 1930, \$579.09.—S. T. Baugh, Secretary.

EVANGELISTIC SINGER

Mr. Conway Lane of Arkadelphia desires to assist pastors in their revivals during the summer. He is a fine young man and a good evangelistic singer. His solo work is good and he knows how to direct a chorus. I am sure he can give satisfaction. If further information is desired, write me, or write him direct, if you wish his services.—R. E. L. Bearden.

A PERSONAL WORD CONCERNING "UNIQUE PLANS"

In another column of this week's issue you will find an article on "Consecrated Eggs," the third of a series of unique plans for raising quotas. These plans have actually been tried out with splendid results in various places and are offered as being worthy of a trial.

It should be remembered, however, that no plan is sufficient in itself to accomplish the purpose desired. A plan is nothing more than a means to an end and it has no power except as it is faithfully wrought out by the persons who direct its application to the task. It is a trite saying that "No plan works itself." Nevertheless it is a fact that should be constantly held in mind. We must not only plan our work, but work our plans.

Let it be understood that it is not the contention here that every charge should secure its special effort quota by the use of these plans. The normal way to raise money for any cause is to induce the people to pay it through realization of the need alone, and by straight forward contributions without the aid of sugar-coated processes. It is true, however, that there are some situations where it is impossible to collect

WHAT DR. CALDWELL
LEARNED IN 47
YEARS PRACTICE

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

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

money, even for most appealing causes, except by resorting to some method of approach that will popularize the effort. It is with this fact in mind that these series of unique plans are presented.—John C. Glenn, Conference Director.

SUPERANNUATE ENDOWMENT
A LIVE ISSUE.

The Superannuate Endowment Movement of our Church is in its 27th year. It is therefore a comparatively recent enterprise. During the first sixteen years the movement was in charge of a Board of Trustees. Eleven years ago the General Board of Finance took over the task. We now have more than six million dollars as a permanent endowment, yielding a net annual income of approximately \$300,000. It can be readily seen that the movement has been an outstanding success. While we have not reached our goal of ten million dollars, we are well on the way and no one entertains any idea of withdrawing from the field until we build up an endowment fund commensurate with the ability and financial strength of our church.

Payments in 1929.

Three weeks ago we published a list of the charges and pastors in the Arkadelphia and Camden Districts that made cash payments in 1929. Last week we published a similar list from the Little Rock and Monticello Districts. Below we give a list of the pastors and charges that made remittances to the General Board last year:

Pine Bluff District.

| Charge | Amt. Paid. |
|---------------------------|------------|
| Alzheimer | \$ 31.00 |
| Grady | 5.00 |
| Humphrey | 10.00 |
| Carr Memorial, Pine Bluff | 108.00 |
| Lakeside, Pine Bluff | 163.55 |
| Pine Bluff Circuit | 38.25 |
| Rison | 50.00 |
| Roe | 13.00 |
| Rowell | 31.89 |
| Sheridan | 107.55 |
| Sherrill | 125.00 |
| Star City | 20.00 |
| Swan Lake | 5.00 |

Prescott District.

| | |
|-----------------|----------|
| Bingen | \$ 20.00 |
| Blevins | 184.50 |
| Center Point | 12.00 |
| Emmett | 184.50 |
| Gurdon | 100.00 |
| Mineral Springs | 6.50 |
| Mt. Ida | 15.00 |
| Murfreesboro | 51.00 |
| Nashville | 213.00 |
| Okolona | 23.86 |
| Spring Hill | 5.00 |
| Washington | 40.00 |

Texarkana District.

| | |
|-------------------------|----------|
| Ashdown | \$132.00 |
| DeQueen | 238.21 |
| Doddrige | 5.00 |
| Fouke | 4.00 |
| Hatfield | 15.00 |
| Horatio | 49.00 |
| Lockesburg | 15.00 |
| Mena | 41.37 |
| Paraloma | 90.05 |
| Richmond | 10.00 |
| Stamps | 546.06 |
| College Hill, Texarkana | 7.50 |
| Fairview, Texarkana | 42.00 |

—John C. Glenn, Conf. Director.

MISSIONARY NEWS

Conway.—In sending in an offering of \$550.00, Miss Ethel K. Millar, a puissant worker for Missions in this church, says: "In sending in this check now I want it distinctly understood that this is only a partial payment. We have more pledges to collect and I think we will make the total offering \$1,000. I did so much

want to make it \$1,500."

Warren.—Rev. A. W. Waddill: Here is the way this good pastor put on the missionary cultivation period and work: "I followed the plan to the letter as well as the spirit, placed nearly twice as many books as ever before, held the School of Missions, preached several sermons on Missions, had Bishop Boaz to preach on Missions, distributed the free literature, wrote a letter to every member, made the every-member canvass urging every member to make his offering just as large as possible and to make it freely." This is one of many pastors who are going to be 100 per cent in the Maintenance program this year.

Bingen.—Rev. R. C. Walsh: "We will go quite a bit above last year. I have not given up for the 100 per cent goal yet. I shall keep fighting for it." We believe Brother Walsh will win.

First Church, Fort Smith.—Rev. Dana Dawson: This church is supporting a special at \$60 per month, which goes directly to the Nashville office. This is also true of First Church, Jonesboro. We trust that these churches are receiving the news from their Specials and are greatly enjoying this connection and support of our Missionary program.

Siloam Springs.—Rev. W. A. Lindsey: "We had the Cultivation program just as we were advised to put it on. It did good. Those who took part in it were delighted and their contributions gave evidence that it did good." This charge and pastor will be found in the Progressive List.

Hawley Memorial.—Rev. J. A. Coleman: This preacher has been sending in missionary offerings so fast this year that it reminds me of a drove of blackbirds. Of course you will find this charge and pastor in the Progressive List.

Hughes.—Rev. G. C. Johnson: This pastor, like many others, has an earnest desire to advance beyond last year. "I had hoped to make the offering at least \$50 by now, but \$40 is the best that I can do, which was the amount last year. I shall try to send you more later. I want to make some advance over last year." Knowing Brother Johnson as we do, I believe he will make the advance before the end of the year. Some who are interested in Missions in his charge will see that the pastor's desires are reached.

First Church, Texarkana.—Rev. F. M. Freeman: This church has reported an offering of \$800, and will have another \$100 to send in the near future. This offering is being made in spite of the fact that they are now in a campaign to secure \$30,000 to pay for improvements on the church and to pay for a new parsonage. Let no church or pastor hide behind a church debt and make excuse for not joining in the support of missions. Very few churches are out of debt.

Atkins.—Rev. J. B. Stevenson: No pastor among us is given more freely to the missionary passion than Brother Stevenson. As a student in Hendrix College I remember his helpful ministry as pastor of Conway church. "I have preached four missionary sermons during the study period. This has all been in dead earnest. We cannot fail. This work will

bring results. The book has been well worth while." If you want to see this charge and pastor's name of course you will have to look in the Progressive List.

El Dorado, First Church.—Dr. W. C. Watson: "I passed the cards out Sunday and we got in cash and subscriptions \$1,800. We had a meeting of the missionary committee today and arranged to make the every-member canvass. We expect to get as much as last year, if not more. Brother Watters, chairman of the missionary committee thinks perhaps we will get more." The offering from this church last year was \$3,013.30. So you can see the goal of Brother Watters and Dr. Watson.

Grady-Gould.—Rev. B. F. Musser: This charge has made one of the greatest gains of any charge in the Conference. Brother Musser has sent in this year more than twice as much as this charge has contributed during the three previous years, and five times the offering last year. Look in the Progressive List for this charge and pastor.

Even Payments.—A number of charges are faithful to hold the offering this year to the same amount as last year. We appreciate this faithful support of the missionary cause. In the near future we hope to publish a list of charges and pastors that have made the same offering the past two years. Of course, would be glad for every one of these to step up into the Progressive List, but we feel that they deserve this special classification.

Progressive Charges

I am glad to give another list of Progressive Charges. These pastors and charges are helping to make possible a better total offering from our Conferences than last year. Every pastor should desire to be in this list and should strive for this goal be-

HEALTH ALL UPSET

My Lady Didn't Sleep Well; Was Weak, Suffering Before She Took Cardui.

Cairo, Ill.—A year and a half ago, when she was in a run-down, weakened condition, Mrs. John A. Medlin, of 2901 Commercial Avenue, this city, took Cardui. Here is what she has to say about it:

"At times I would have bad headaches. My legs hurt a great deal. My nerves were all to pieces, and I did not sleep well. I got so I could not sleep a night through.

"I read about Cardui. I began taking this medicine and found it in every way suited to my need.

"I began to feel better very shortly, but I continued taking Cardui as I wanted to feel strong and well.

"Before long I was feeling just fine. I slept well. I had a good appetite. Soon everybody was telling me how well I looked. My color was good and I felt like doing my work without any great effort.

"I am glad I took Cardui. I recommend it to others, as my health greatly improved after I had taken it."

If you are run-down, nervous, or suffer every month, take Cardui, a purely vegetable, reconstructive medicine, used by women for over fifty years.

For sale by all druggists. Get a bottle today.

NC-222



cause of the importance of the cause which this represents.

Little Rock Conference

| | 1929 | 1930 |
|-----------------------|----------|----------|
| Kingsland, | | |
| B. F. Scott | \$ 23.00 | \$ 34.25 |
| Waldo, F. P. Doak | 34.65 | 82.25 |
| Bryant Ct., | | |
| J. E. Waddell | 100.00 | 101.00 |
| Tillar, J. L. Leonard | 150.00 | 150.10 |
| Wilmar, | | |
| M. K. Rogers | 125.00 | 126.00 |
| Grady-Gould, | | |
| B. F. Musser | 20.00 | 101.00 |
| Hawley Mem., | | |
| J. A. Coleman | 21.00 | 175.00 |
| Pine Bluff Ct., | | |
| L. T. Rogers | 102.00 | 103.00 |
| Roe Ct., | | |
| W. T. Hopkins | 25.00 | 32.00 |
| Sheridan, | | |
| W. R. Boyd | 150.00 | 175.00 |
| Star City, | | |
| L. A. Smith | 4.00 | 18.00 |
| Stuttgart, | | |
| L. E. N. Hundley | | 95.50 |
| Nashville, | | |
| R. E. Fawcett | 182.45 | 216.00 |
| Prescott, | | |
| F. G. Roebuck | 102.95 | 140.95 |
| Lockesburg, | | |
| J. A. Parker | 60.00 | 61.00 |
| College Hill, | | |
| F. N. Brewer | 26.50 | 40.00 |
| Gurdon, | | |
| C. E. Whitten | 87.43 | 119.00 |

North Arkansas Conference

| | 1929 | 1930 |
|--|----------|----------|
| Bethesda, | | |
| Marvin Reaves | \$ 10.30 | \$ 12.55 |
| Desha Ct., | | |
| Hoy M. Lewis | 19.00 | 21.75 |
| Melbourne, | | |
| W. W. Peterson | | 8.00 |
| Swift-Alicia, | | |
| P. V. Galloway | 30.00 | 37.00 |
| Oppelo, | | |
| M. L. Edginton | 2.00 | 10.00 |
| Atkins, | | |
| J. B. Stevenson | 100.00 | 125.00 |
| Pottsville, | | |
| T. C. Chambliss | 26.00 | 35.00 |
| Bentonville, | | |
| R. S. Hayden | 60.07 | 100.00 |
| Bentonville Ct., | | |
| J. W. Howard | | 10.50 |
| Siloam Springs, | | |
| W. A. Lindsey | 89.30 | 103.85 |
| Leachville-Monette, | | |
| E. J. Slaughter | 33.00 | 40.00 |
| Lepanto, | | |
| C. H. Bumpers | | 25.00 |
| Marked Tree, | | |
| Guy Murphy | 75.00 | 84.50 |
| Black Rock, | | |
| V. B. Utley | 2.00 | 32.75 |
| Hardy-Wilford, | | |
| L. F. Lafavers | 5.00 | 16.00 |
| Lorado-Stanford, | | |
| P. W. Emrah | 3.85 | 19.50 |
| Peach Orchard-Knobel, | | |
| B. E. Robertson | 2.00 | 8.00 |
| East Side Ct., | | |
| J. C. Crenshaw | 3.50 | 13.60 |
| Pocahontas, | | |
| J. M. Harrison | 33.86 | 35.00 |
| Smithville, | | |
| A. W. Harris | 12.75 | 28.16 |
| Augusta, | | |
| F. A. Lark | 38.50 | 40.00 |
| Cotton Plant, | | |
| Lester Weaver | 31.50 | 75.00 |
| McCrory, | | |
| W. J. Spicer | 75.00 | 85.00 |
| Clinton, | | |
| J. M. Hughes | | 8.00 |
| Marion, | | |
| E. K. Sewell | 140.30 | 141.11 |
| North Little Rock, | | |
| Missionary Offerings From March 15 to 22, 1930 | | |
| North Arkansas Conference | | |
| Parkin, Chas. Franklin | \$ 50.00 | |

| | |
|---|--------|
| Booneville, L. E. Mann | 150.00 |
| Garner, R. E. Lee | 7.00 |
| Pottsville, T. C. Chambliss | 10.00 |
| Elaine, J. R. Nelson | 1.50 |
| Lepanto, C. H. Bumpers | 25.00 |
| Wilson, Warren Johnston | 210.00 |
| Hughes, G. C. Johnson | 40.00 |
| Pocahontas, J. M. Harrison | 35.00 |
| Siloam Sp'gs, W. A. Lindsey | 103.85 |
| North Little Rock, First Church, A. E. Holloway | 100.00 |
| Leachville-Monette, E. J. Slaughter | 40.00 |
| Wynne, W. L. Oliver | 165.15 |
| Augusta, F. A. Lark | 3.50 |
| Eastside Ct., J. C. Crenshaw | 13.60 |
| Oppelo, M. L. Edginton | 10.00 |
| Fort Smith, | |
| 1st Church, Dana Dawson | 300.00 |
| Mount'n Home, J. W. Glover | 30.00 |
| McHue, H. M. Lewis | 11.75 |
| Forrest City, Eli Myers | 66.57 |
| Gardner M., Ira A. Brumley | 8.35 |
| Conway, By Ethel K. Millar | 550.00 |
| Clinton, J. M. Hughes | 8.00 |
| Marion, E. K. Sewell | 141.11 |

Total received from North Arkansas Conference \$4,531.92
Total to the same date last year was \$3,979.52

Little Rock Conference

| | |
|----------------------------|-----------|
| Dermott, W. W. Nelson | \$ 295.50 |
| Humphrey-Sunshine, | |
| G. W. Robertson | 25.00 |
| Swan Lake, G. F. Hyde | 9.00 |
| P. Bluff Ct., L. T. Rogers | 53.00 |
| Horatio, W. W. Christie | 31.40 |
| 28th Street, E. T. Miller | 2.00 |
| Taylor, Geo. E. Reutz | 10.00 |
| Hawley M., J. A. Coleman | 25.00 |
| Star City, L. A. Smith | 7.00 |
| Lockesburg, J. A. Parker | 11.00 |
| Warren, A. W. Waddill | 100.00 |
| Bingen, R. C. Walsh | 38.00 |
| Vantrease Memorial, | |
| E. D. Galloway | 15.00 |
| Roe, W. T. Hopkins | 32.00 |
| Stephens, R. A. Teeter | 189.75 |
| Marysville-Fredonia, | |
| P. N. Clements | 46.00 |
| Murfreesboro, | |
| J. D. Montgomery | 200.00 |
| Gurdon, C. E. Whitten | 119.00 |
| DeWitt, R. H. Cannon | 65.00 |

Total from Little Rock Conference \$13,120.00
Total to same date last year \$12,118.19
The district standing for each Conference will be published next week.
—J. F. Simmons, Treas.

NORTH ARKANSAS CONFERENCE COLLECTIONS

The Booneville District, F. E. Dodson, presiding elder, furnishes two of the leading items of this week's report.

Hartford, S. O. Patty, pastor, B. A. McConnell, treasurer, has won the high honor of being the first pastoral charge in the District to pay in full its Conference Collections. It is also the sixth in the North Arkansas Conference to complete its quota. Last year Hartford "paid out" August 30, which was the best record at that time ever made in the Booneville District. It is certainly a great achievement to move that record up over five months.

This great victory is thoroughly in keeping with Brother Patty's previous record of paying 100 per cent at Perry-Houston in 1928, and at Belleville-Ola in 1929. Brother Patty says that the fine work of the previous pastor, J. W. Glover, in securing the "Claims" in full for 1927, 1928, and 1929, helped very much.

He also gives large credit to church treasurer, B. A. McConnell, Mrs. B. A. McConnell and Mrs. C. L. Ballentine, who composed a very active Conference Claims Committee. He is also proud of the splendid co-operation of the church membership. He modestly says nothing about his part, but doubtless his wise and inspiring leadership was the big factor.

Plainview, Earle Cravens, pastor, W. W. Aldrich, treasurer, holds first place in per cent among the churches of the Conference that are paying by the month. It has remitted for four months. Good work.

The past week brought three checks from the Batesville District, Jefferson Sherman, presiding elder.

The largest recent remittance came from First Church, Batesville, W. V. Womack, pastor, W. P. Jones, treasurer. Brother Jones writes of the fine work that Brother Womack is doing and makes special mention of the "good soul-stirring sermons" that he is preaching. The Batesville District "folks" are evidently expecting a great year under the leadership of Elder Jefferson Sherman. First Church is planning to pay one-half its quota by Easter.

Central Avenue, Batesville, E. L. Boyles, pastor, Cledice T. Jones, treasurer, is well in advance of any previous March 21, having sent in three monthly installments. Brother Jones writes: "The movement for a new church building is now under way for our church, and I hope that we may be able to report that we

are to have a new church when I send you our next payment on the Conference Claims." Brother Boyles is the very man for this big and important job.

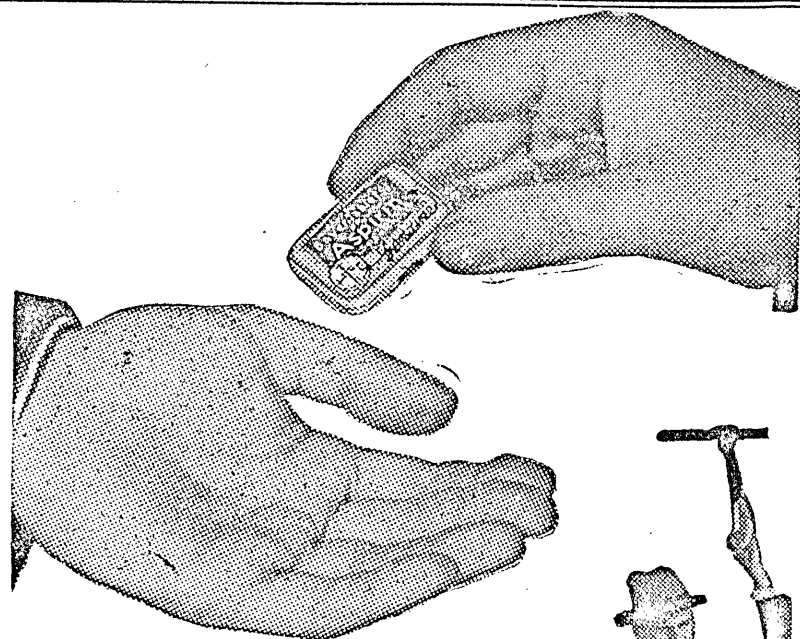
Newark, Batesville District, I. L. Claud, pastor, E. G. Magness, treasurer, is having another "good year." In sending his second remittance, Brother Claud says that they are using the budget system, and that the "claims" share proportionately with everything else. This is "toting fair" with the Conference Collections.

Atkins, Conway District, J. B. Stevenson, pastor, has been heard from for the third time this year, and has paid more than to any former March 21. Brother Stevenson has his heart set on putting Atkins on the 1930 100 per cent Honor Roll, and I am confidently expecting it.

This is Rev. C. H. Bumpers' first year at Lepanto, Jonesboro District, and true to his usual custom he has begun early on the Conference Claims. In 1929 Lepanto paid in full for the first time in several years, and you may safely count on Brother Bumpers in keeping up its last year's fine record.—George McGlumphy, Treas.

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Sunday School Literature. While these merchandise certificates are issued to the purchaser they are redeemed by the local pastor. The suggestion to the purchaser is that the merchandise certificates be donated to the pastor for the purpose of purchasing church supplies.

The merchandising certificates have a double purpose. They enable the local pastor to secure church supplies in exchange for the certificates donated through the church by its members. Another purpose is to acquaint the members of the church with the fact that the Publishing House is owned and operated by the church and is not the property of private individuals.

HENDRIX-HENDERSON NEWS

One of the most active organizations at Hendrix-Henderson College is the Woman's Athletic Association, which is successfully carrying forward a program of sports, recreation and physical training. Soccer, basketball, archery and tennis have been selected as the chief sports for the co-eds and hiking will occupy a place in its activities. Miss Carol Cole is the physical education director in charge. Numerals awarded in soccer went to Margaret Terry, Willie Mae Flippo, Martha Jackman, Lula Garland, Mina Jones, Mary Sue Shepherd, Nan Simmons, Margaret Wilford, Helen Strickland, Wanda Garrison and Mary Jane Smith. An archery tournament will be held during the spring months.

C. J. Greene Jr., is donor of the prize in a contest sponsored by the College Profile for the best news feature story written by a student during the year, and the board of judges is composed of Frank E. Robins, editor of the Log Cabin Democrat; Dr. Robert L. Campbell, professor of English, and Edwin Bird, editor of the Profile. The contest will be open to all students except the editor and managing editor of the Profile, and the winner will be

announced May 16.

On comparative reports for the two weeks prior to March 5, 1929, and March 5, 1930, the number of books taken from the library has increased 60 per cent. A total of 4,331 books placed on the reserve list were read by the students in a month's time, while 924 books were taken out for the two weeks' limit, as compared with 586 for the corresponding period of 1929. The daily average for 1930 is 51 books, a gain over the 1929 average of 31 books. The daily average for reference books is 188. Last fall the library assembled a collection of volumes on various subjects and designated it as the "browsing" shelf. It has proved very popular with the students. Almost any new book received at the library creates an immediate demand.

Troubadour members will receive sweaters and letters for their activities during the season, which will be closed with a concert here. The organization is also preparing for the State High School track and field meet May 2 and 3 in the Young Memorial stadium. The band men who will receive sweaters are Don Martin, J. L. McKenzie, W. T. Martin, Jr., Rex Thompson, Ernest Smith, Harold Chastain, Flavel Chastain, Thomas Sparks, Cecil Dennington, Bradley Gilbert, Thomas Cannon, Bruce Crow, Hubert Pearce, Milton Alsey, Edwin Bird, Lawrence Harris, Lloyd Linebarger, Hollace Fowler, Randolph Cannon, J. H. Pence, and Jeff Gatlin.

Dexter Bush, who attended Hendrix in 1910-11, is now Judge Bush, having been appointed by Governor Parnell to succeed the late Judge James H. McCollum as presiding judge of the Eighth Judicial District. Judge Bush served as prosecuting attorney from 1923 to 1927.

The present is a busy period for W. T. Rowland, alumni executive secretary and high school visitor. He is carrying forward his regular du-

ties and is also at the call of the regional and district chairman in the Alumni part of the development campaign.

Great satisfaction has been expressed over the Alumni decision to undertake construction of the proposed chapel and student center, the building destined to become the religious and spiritual center for the college community, and the undertaking therefore is one of widest appeal. Contributors to the alumni campaign may direct their gifts for any part of the building and its equipment and furnishings, and it is probable that several memorials will thus be created. Virtually all of the Hendrix-Henderson constituency regard this as an invaluable addition to the college facilities. At present assemblies at the college, use either the small auditorium in Main Hall or the Axley gymnasium, and while the arrangement is fairly satisfactory, it can hardly compare with the advantage of having assemblies and public meetings in such surroundings of dignity and refinement as proposed by the Alumni for the memorial chapel. The undertaking is fully in line with the universal belief that the Church and her institutions should provide edifices and buildings in keeping with the importance of their mission.—Reporter.

GALLOWAY COLLEGE NEWS.

The history and purposes of Galloway Woman's College are presented in a bulletin issued by the institution.

Galloway has had a career in which the heroic has often appeared. In the first place, it required heroic devotion to an ideal for the founders to go ahead with the establishment of the college in 1888 at a time when public opinion did not fully concede to woman the right or need of a college education. The second demonstration of heroic devotion was in 1898 when the original building, the only structure of any size on the campus, was destroyed by fire. It was a critical time for Galloway, but a Searcy hotel was occupied and the college carried on until the present Godden Hall could be constructed. The late Dr. C. C. Godden was the guiding genius of the college during this troublesome period, and it required the sacrifices of thousands of others to place Galloway upon a safe basis.

Outside of the immediate constituency, probably few people in Arkansas realize the steady development which has been accomplished under the leadership of Dr. J. M. Williams, and with the loyal assistance of Alumnae. Instead of the one building, the Galloway physical plant is now modern and ample in its facilities for virtually all college activities. The great need therefore is the endowment which will become the guarantee of continued operation and improvement at the rate required by changing conditions. The standards of education have all been elevated and extra duties have been placed upon the institutions, which is the real reason why endowment is required.

The evening of March 15, Dr. and Mrs. Williams were hosts to the student body at the spring party in the parlors of Godden Hall. Cut flowers and shaded lights transformed the reception room for the occasion, and in the dining room, the color scheme was of green and white. Delicious ices and cakes in the same colors were served. An attractively laid table in the organization room was placed for the punch bowl. Dr. and Mrs.

Williams were assisted in receiving their guests by Dean Harry King, and the chaperones were Misses Baker, Nuttall and Denison, and Mrs. McKennon, Mrs. Nixon, and Mrs. Brummett.

Members of the Lanier Literary Society recently appeared in the annual music revue, an entertainment of the highest class and one of the enjoyable events of the college year. The revue was directed by Miss Lucy Lightle, assisted by Misses Katherine Gaw and Miss Bessie Trowbridge. Searcy and Little Rock merchants loyally assisted the society in making the entertainment a great success.—Reporter.

VALLEY SPRINGS

We are very happy in our second year's work at Valley Springs. Because of the loyalty of the good people here we were able to make a hundred per cent report last year. We are getting a good start toward the same kind of a report for next November.

Mrs. Nance and I ate dinner at the dormitory of the Valley Springs Training School (a school that our church can well be proud of) on a recent Sunday. They had a wonderful dinner, and everything on the table was grown on the school farm by school folks, and had been cooked and was served by school girls and boys.—Harold Nance, P. C.

CAVE CITY AND BETHESDA.

Did you ever have to wait for a train? While I am waiting at Dardanelle, I will jot down a few actual facts about the two last places where I held forth.

I have learned this lesson, to wit: That life is made up of "waits," about one-half of it. You waiting for the other man, and the other man for you. And I have learned another very important lesson, to wit: Not to worry when I have to wait. The old darkey philosopher said, "Blessed am he what kin wait and not worry, for he shall not wear nor waste."

Here is a motto I have tried to observe for the last 40 years, to wit: Two things over which I will not worry today: First, a thing I can help, and, second, a thing I cannot help. If I can help it, go and do it. If not then heroically endure it. And this has helped to keep the sunshine

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ARKANSAS REVIEW

LITTLE ROCK, ARK.

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in my heart, and also in my face.

To Cave City on the second Sunday at 11 a. m. and 7:30 p. m., a full grown house at each service and the dear good people called for more. This is one of my old "hitching posts," though I have not been there in 24 years. Old Cave City is new Cave City—materially, financially, and religiously.

Here I met Bro. W. S. Tussey, the wide-awake pastor, who is in good favor with his people, and doing the very identical thing, "the standard of education," in our church says he cannot do; but he is doing it. Near the one hundred per cent mark, and that is even with those "in-full" connections." Ahem!

Met a good many old-time friends. On Sunday night the pastor took snap

judgment on me, and voted me back there for a "pre-Easter campaign," whatever that is. I never have "done one," and don't know whether I will know how or not; but I am persuaded it is just a modern way of holding a revival for the conversion of souls, and the adding of members to the Church. I am going to work at it that way. May the good Lord revive his work, and save souls by the score.

Bethesda on the third Sunday of February at 11 a. m. and 7:30 p. m. Two more hours each "in full connection." This is another of my old-time places; but old Bethesda has turned to new Bethesda—a new church and new people, many of them. Here I met Bro. Marvin Reaves. Although a supply, he, too, is doing the work of an effective, successful 98 per cent on Claims secured. Wonder who is the best judge of this thing any way, man or God? There is a fine opening at each of these places for an old-time, sin-killing, soul-saving revival. That is the kind found in the Bible, and that is the kind that has put Methodism all over the world and around it, and that kind will keep it there, but no substitute will.

To our knees! To our knees! preachers and people, and stay there till God speaks to us, "Go, and lo I am with you." Then souls will be saved by the thousands. The greatest thing a Methodist preacher ever did is to get a soul converted, for in so doing he finds a preacher, presiding elder, a bishop, a college, and a university. I heard it said of some big man that "he and a log made a college." So, men, up at the top, stoop, bend, get back to where you came from, and help start some others to where you are today.—Jas. F. Jernigan.

CHARACTER EDUCATION

"Character education is the most important task of the school. It is fundamental to any adequate system of schooling. No amount of emphasis on spelling, writing, chemistry, and French, as such, will necessarily produce boys and girls and men and women of honor and integrity. The school must provide definitely for training in habits of right living."

This statement by Frank Cody, superintendent of schools in Detroit, and president of the Department of Superintendence of the National Education Association, introduces the superintendent's view of character education outlined in the January Bulletin of the Department of Elementary School Principals.

"The importance of character education has never been questioned," says Superintendent Cody. "It has been recognized especially during the recent years following the World War. President Hoover's Commission on Law Observance and Enforcement is one of the signs of the times. Another sign is the action of Premier MacDonald in the direction of furthering international peace and understanding. Another is the current emphasis upon the training of children in the pre-school years because of the belief that those years are peculiarly significant in determining the character qualities of later life."

The emphasis which our schools are placing on the development of character is indicated not only in this publication which contains five articles on the subject, but also in the fact that the Department of Superintendence of the National Education Association has selected Character Education as the subject of the 1930 Yearbook.

The schools are undertaking to emphasize the ultimate human values as well as the knowledge and skills that lead to success in vocational pursuits. "The classic example in this field is the situation in writing," says Superintendent Cody. "We may teach a child to write legibly and quickly. But teaching of writing alone will not insure that that child, as he grows older, will use his ability in such ways as writing a birthday letter of appreciation to his mother rather than as forging his employer's signature on a check. The so-called fundamental tools of the three R's are indeed necessary. Yet, something else is needed, something which will develop in boys and girls the ability to choose well the purposes for which these skills are to be used."

Among the virtues which Superintendent Cody urges that the schools instill are tolerance, friendliness, honesty and sincerity. The schools are concerned with two main types of such character education. One is the corrective work with those individuals in whom faulty attitudes, wrong purposes and bad habits have appeared. "The other type of character education," says Superintendent Cody, "is preventive work. This is the original teaching of boys and girls to the end that they will develop right attitudes for worthy purposes and good habits. Teaching character education to unspoiled youth is essentially constructive and positive in its nature."

Mr. Cody points out the co-operation which many other agencies including the Government, the Churches, the Boy Scouts, the Young Men's and Young Women's Christian Associations, the business men's clubs such as the Rotary and Kiwanis, the Parent-Teacher Association, and social agencies are giving to the schools

in the development of character in the youth.

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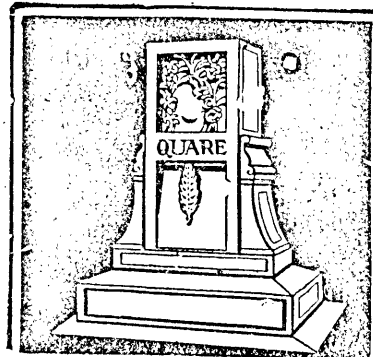


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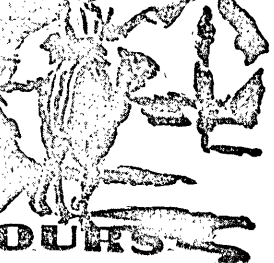
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SUNDAY SCHOOL

Lesson for March 30

REVIEW

GOLDEN TEXT—Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

PRIMARY TOPIC—Jesus the Savior.

JUNIOR TOPIC—Jesus the Savior.

INTERMEDIATE AND SENIOR TOPIC—He Went About Doing Good.

YOUNG PEOPLE AND ADULT TOPIC—The King Serving.

Since the lessons of the quarter are bound together by the threefold unity of one book, one theme, and one person, the best method of review for young people and adults is to present the book of Matthew as a whole, and each lesson in its relation to Matthew's central purpose. The central theme is Jesus Christ, the King, the fulfiller of the Messianic hope.

Lesson for January 5.

God entered into covenant with David concerning the Kingdom (II Sam. 7:8-16). Christ's genealogy shows His legal right to the throne of David (1:1-17). The Messiah was not only said to be the seed of the woman (Gen. 3:15) and the son of a virgin (Isa. 7:14), but the mighty God (Isa. 9:6). Jesus Christ, the King, was begotten of the Holy Ghost and born of Mary, thus becoming Immanuel (Matt. 1:23, cf. Isa. 7:14).

Lesson for January 12.

The King entered upon His official work by being baptized. Christ's baptism was His act of consecration to the task of saving His people through the sacrifice of Himself upon the cross. Having received the official approval from the open heavens, the King went forth to the wilderness to meet and overcome the devil (Heb. 2:14). His victory demonstrated His ability to accomplish the work of redemption.

Lesson for January 19.

The voice of John the Baptist being stilled, the King becomes His own herald. His message was the same as John's, namely, "the kingdom of heaven at hand," which means the Messianic earth rule of Jesus Christ. He called helpers to His side and went through Galilee preaching with triumphant success.

Lesson for January 26.

This lesson shows the characteristics and responsibilities of the subjects of the kingdom, the beatitudes showing the characteristics, and salt and light the responsibilities. The life and testimony of the disciples are to light up the darkness of the world and preserve it from decay.

Lesson for February 2.

This lesson displays the principles which are to control the lives of the subjects of the kingdom. They should live a life of prayer, putting their trust in the Heavenly Father for temporal blessings. Spiritual affairs are to be first.

Lesson for February 9.

The subjects of the kingdom should be free from censorious judgments, be on the lookout for false teachers, avoid empty profession, and obey the words of Christ, the King.

Lesson for February 16.

In the performance of mighty works the King demonstrated His ability to administer the affairs of the kingdom. He showed His power over the chief foes of mankind—sickness, sin, satanic power, death, sorrow, and storms.

Lesson for February 23.

The kingdom was to be propagated by sending forth twelve men to preach the gospel of the kingdom. Their mis-

sion was authenticated by supernatural deeds.

Lesson for March 2.

In the propagation of the kingdom, violent opposition arose, resulting in the plan to kill the King. Opposition will be experienced by all who go forth in Christ's name.

Lesson for March 9.

The parables display the admixture of moral and spiritual conditions in the world between Christ's crucifixion and second coming. The parabolic method of teaching makes clear the truth to those who love it, but conceals it from those who do not.

Lesson for March 16.

The parables of the wheat and tares, mustard seed and leavened meal, show the outward growth and inner decay of the work inaugurated by Christ in the interval between His crucifixion and second coming.

Lesson for March 23.

Though rejected by the nation, the King continued His ministry of healing and teaching.

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PROTECTION Against Old Age

THE SUMMER QUARTER AT SCARRITT

Since its establishment in Nashville, Scarritt College has been organized on a four-quarter basis. Not until the summer of 1929 was it possible, however, to offer a full program for the summer period. The attendance during that first session justified the conviction of the college that there existed a widespread demand for such opportunities as might be had at Scarritt. The attendance almost doubled the liberal expectation for it, and the student body was one of exceptionally high grade.

An analysis of the enrollment for the Summer Quarter of 1929 shows that there were five types of students who were served: (1) Full-time religious workers who were able to take time off for study during the summer; (2) Public school teachers who either desired to enter religious work at some future time, or who felt the need of training in religion in order that they might make a larger contribution to community life while continuing to work in secular education; (3) Volunteer workers in local churches who desired to prepare for more effective service; (4) Young people not fully decided as to their life-work and who desired to discover the opportunities open to them in the field of religion; and (5) Scarritt students and prospective students who desired to shorten the length of the period of training by attendance for four quarters during the year instead of three.

It is to be expected that the Summer Quarter as a regular part of the annual program will increasingly attract people from each of these groups.

The addition to the faculty of three visiting professors makes the program for the 1930 Summer Quarter richer and more varied than was possible for the 1929 session. Professor P. J. Rutledge of Birmingham-Southern College and Professor LeRoy Huff of Drake University will offer courses in Religious Education, and Professor Leonard Rigglesman, specialist in Rural Organization in the extension division of the University of West Virginia, will offer courses in the department of Sociology with special reference to rural life and the Country Church.

The location of Scarritt College within a few minutes' walk of George Peabody College for Teachers makes possible the benefits of affiliation with a great teachers college. This affiliation is in the nature of a financial arrangement between the two institutions whereby students of each college are allowed to elect in the other such courses as may be particularly desired or approved. The summer program at Peabody is exceptionally varied and it makes available for summer students at Scarritt very unusual advantages. In turn, many students attend Peabody College during the summer quarter only, and a considerable number of these will welcome the opportunity to take courses in Scarritt College.

The length of the summer quarter will be approximately eleven weeks. It is to be divided into two terms of five and a half weeks each and all courses are open to students registering for either term. The first term opens Tuesday, June 10, and closes Friday, July 18. The second term opens Saturday, July 19, and closes Saturday, August 23. The dates of registration are June 10 for the first term and for the full quarter,

and July 19 for the second term only.

Scarritt College is designed primarily for the training of lay workers in the field of religion. It undertakes to do for lay religious workers what a teachers' college sets itself to do for teachers in secular schools. Men and women are eligible for admission on equal terms. The conditions of admission are specifically set forth in the annual catalogue and the special summer quarter bulletins and these can be had on request.

Courses taken at Scarritt College lead to the Bachelor of Arts and Master of Arts degrees. The work of the summer quarter will be of the same high academic order as that of the other quarters and courses successfully completed will be credited towards the degree sought. Students who are unable to comply with the requirements for candidacy for a degree, but who, by reason of their maturity and experience are able to profit by the work, may be admitted, during the summer quarter, as special students, but can receive no degree credit for their work.

There are ten houses on the campus which serve as dormitories for the summer students. The grouping into households creates a home-like atmosphere and enables them to do their work under the most favorable conditions. One large, two-story home has been set aside for married students and men. It will furnish accommodations for a limited number of couples, but there will not be accommodations for children. For those registered at Scarritt and living on the campus the cost will be fifty dollars a term and one hundred dollars for the quarter. These amounts take care of room, board, and the various fees.

The social and recreational life will be varied and enjoyable. The social rooms of the Bennett Memorial furnish a beautiful setting for the entertainment of guests and for the daily life of faculty and students. Brief and simple vesper services will be held each evening. There will be public lectures by members of the Scarritt and Peabody faculties and by distinguished persons from the outside. Visits to the many points of interest in and around Nashville will be arranged as students may desire.

APPRECIATES GAZETTE EDITORIAL

I have just read with a great deal of interest, your editorial in today's Gazette headed, "If Legal Liquor Were Added to Lawlessness."

You quoted from the testimony of Mr. Hay before the House Judiciary Committee. I heartily agree with the statement of Mr. Hay and your editorial supplementing his statement. It is indeed gratifying, at a time when such an organized and concerted attack is being made on the Eighteenth Amendment, to see our state's leading daily take a positive stand upon the side of law and order and champion this humanitarian law. Many specious arguments are advanced by those favoring repeal or modification of the Eighteenth Amendment. Some say it is against states' rights; others say that it deprives them of their personal privileges, while still others say they are against it because it cannot be enforced, etc.

In my opinion, the first and foremost thing to determine is whether outlawing the liquor traffic is right or wrong. If it is right, and I most

assuredly aver that it is, then the question next to consider is, what is the best way to cope with the existing evil. Our modern, mechanical, industrial, electrical and aerial age, has practically obliterated state lines as far as transportation and communication are concerned. Each state is no longer an isolated political unit, but an integral and important part in our federation of state commonwealths. Therefore, in order for each state really to have prohibition and the benefits of prohibition the enforcement of it must be national in its scope. Furthermore, if prohibition is fundamentally right, especially in this highly industrial age, to say that it should be repealed or modified because it cannot be enforced, is to admit that our republican form of government is a failure and incapable of discharging the functions for which it was created, namely that of guaranteeing the protection of "Life, Liberty and the Pursuit of Happiness."

Compared to many other laws which have been on our statute books from the very origin of our republic, and which are daily violated, the prohibition law is but an infant in its swaddling clothes. It should be given a fair chance in the hands of those who at heart believe in its most salutary, social and economic results. Like all other laws, it probably never will be completely enforced. But, in due time, in the hands of its friends and not its enemies, fortified by its humanitarian purposes and results, both social and economically, I assert that it will be successfully enforced insofar as any criminal law may be said to be successfully enforced.

Whereas in its beginning, prohibition was sought as a social benefit, it has now become, in our mechanical, transportation age, an economic necessity. In behalf of those unfortunate addicts of this demoralizing beverage, their families, the rising generation and generations yet to come, and finally for our common uplift, safety and economic prosperity, let every believer in the Eighteenth Amendment, gird his loins for a fight to the finish in resisting the present mobilized onslaught upon one of the most wholesome and salutary laws ever enacted for the good of humanity.—Karl Greenhaw in Arkansas Gazette.

VACANCIES IN THE CHAPLAINS' RESERVE OF THE ARMY OF THE UNITED STATES.

Anticipating the desire of the War Department to fill vacancies at present existing in the Chaplains' Reserve of the Army of the United States, the General Committee on Army and Navy Chaplains is urging the younger men in the ministry to apply for such service. Opportunity is offered for fifteen days active duty, with pay, during the summer months for Reserve Chaplains desiring and applying for such service. This is usually in connection with training camps and affords Reservists interesting contacts with troops and Chaplains stationed at the various Army posts. It is a fine preparatory school for those who may wish later to join the regular military establishment, whether in peace time or in the event of a national emergency.

At the present time the Chaplains' Reserve numbers in the neighborhood of 1,200 members, which is somewhat below the authorized allowance, and it is planned to fill the existing vacancies with outstanding young cler-

gymen of the various denominations. Members of the different religious bodies are invited to apply for these positions, or at least to write to the Chief of Chaplains, War Department, Washington, D. C., or Rev. W. L. Darby, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., for further particulars and for information concerning the advantages to be had from service in the Chaplains' Reserve.

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