

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

ARKANSAS METHODIST

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PUNGENT PARAGRAPHS

Our attitude toward children predicates our relation to Christ.

Lest we make gold our god, let us worship God with our gold.

We must have Christian education to save our youth from being over-whelmed by our material wealth.

Sanctified ignorance produces presumption and rashness; sanctified knowledge induces humility and consideration.

If we have the spirit of the Good Shepherd, we shall go out into the places of danger and seek those who have gone astray.

Humble, receptive, eager to learn, like well nurtured children, we enter into the Kingdom of Heaven because the Kingdom enters into us.

CORRECTING A MISUNDERSTANDING.

By W. G. Cram, Secretary,
Board of Missions.

My attention has been directed to certain statements to the general effect that since "our missionary debt has been paid" and "the crisis is over," there is no longer need for the Missionary Maintenance Fund derived from the free-will offerings in January and February. Such statements are made without a full understanding of the facts, and are calculated to do much harm and cause much suffering and distress in our mission fields because of reduced offerings.

The law providing for a cultivation period and free-will offering was neither asked for nor enacted exclusively or even mainly to pay the debt of the Board of Missions. It was for stimulating the waning missionary passion of the Church and securing funds to maintain the missionary program which had been enlarged by the Centenary.

In 1926 the Centenary was closed by General Conference order. The Board of Missions made drastic reductions in its appropriations of over \$300,000 per year, but still had an approved budget of \$1,445,000. Its expected income from all sources was \$759,878. Thus the difference between the approved budget and expected income was a deficit of nearly \$700,000. The free-will offering was asked for, granted, and has been used to cover that difference.

The exact situation has prevailed from 1926 to the present day and has been made clear in our cultivation literature each year. It is discouraging to discover that it has not been grasped and that erroneous and damaging statements continue to be made.

In the payment of the balance of our debt not more than \$250,000 of money available for maintenance was used during the two years the debt reduction was going on. The balance of the debt was paid from items that are not recurring, such as Centenary balance, mortgage on Doctors' Building, and other released funds.

There still remains the yawning gap of nearly three-quarters of a million dollars annually between our missionary budget and the income of the Board from all sources other than the free-will offerings. It is this gap which the Maintenance Fund was designed to cover and which it has covered. "The crisis is over" only because this fund has been received. Eliminate it without providing something similar and "the crisis" will be upon us again in one year.

A minister consented to preach during his vacation in the country at an Episcopal church. When he arrived at the church on Sunday morning, the sexton welcomed him, and said: "Do you wish to wear a surplice, sir?" "Why, man, I'm a Methodist. What do I know about surplices? All I know about is deficits."—The New Outlook.

A career, like a structure, is built brick by brick.—Forbes.

WHOSOEVER THEREFORE SHALL HUMBLE HIMSELF AS THIS LITTLE CHILD, THE SAME IS GREATEST IN THE KINGDOM OF HEAVEN. AND WHOSO SHALL RECEIVE ONE SUCH LITTLE CHILD IN MY NAME RECEIVETH ME.—Matt. 18:4-5.

HAVE WE A RIGHT TO BE HAPPY?

In the midst of the Lenten season when unusual emphasis is laid upon the duty of self-denial, we raise the question "Have we a right to be happy?" A number of the non-Christian religions strongly stress asceticism. In Mahatma Gandhi today we see well illustrated the harsh demands of Hinduism. In Buddhism, likewise, this earthly existence is regarded as evil and the goal of all striving is Nirvana with its complete annihilation of desire. Nor has Christianity in the course of its long history been altogether free from interpretations that would eliminate the common joys of life in the effort to realize religious ideals.

Culture or restraint? Greek or Hebrew? Paganism or puritanism? Here is the perennial alternative that the leaders of the race throughout the centuries have called upon men to face. Have we a right to be happy, or must life be interpreted as an everlasting "No"?

There are many writers and speakers today who are urging their fellow men to cease thinking about religion and begin to "live their own lives," boldly obeying their native impulses. These exponents of the "happiness school" declare that we are to take the world as we find it, that we are simply refined animals and therefore ought to follow the instincts that nature has implanted within us. Such leaders point out the fact that this is a world of beauty, of wonderful adaptations to human needs, and that our first duty is to enjoy it. Let everybody mind his own business and let his neighbors do the same. So runs the argument on its positive side. From the negative angle, much is made of the evil consequence that ensue when we began to fight our primitive instincts and struggle against natural impulses. Disintegration of the inner life sets in under these circumstances, and terrible conflicts that rend and tear personality are the result.

But on the other side of this perplexing question there are those who declare for a rigid program of duty ethics. They are the puritans. To them life means struggle, renunciation, self-denial, and the world with all its beauty and allurements is simply a trap or a snare to catch the unwary sinner and destroy his eternal spirit. Their slogan is "Thou shalt not," and they, in turn, point out that those who follow the pagan ideal will ere long suffer from fatty degeneration of the soul.

But is there no golden mean between these two extremes? Have we any right to be happy in this world? And is it possible to be happy while at the same time we succeed in being good and true? To all these questions we boldly answer, "Yes."

The Christian ideal when properly interpreted embraces both duty and happiness. The key to a proper understanding of a worthy way of life lies in getting a true perspective. When once any man is able to understand, in the light of the gospel, what things should have first place and what should be relegated to second place in his thinking and doing, he will then be "made whole." There is no merit in pursuing self-sacrifice as an end in itself, nor is there any value in mere withdrawal from the world. Here is the ghastly mistake of the ascetics of all history and of the wandering priests of the India of today. This world is a stage upon which we find ourselves as actors. We must go through with the play and act well our parts. Instead of being overcome by our material surroundings and the

complex problem of living together, we must plunge directly into life, rejoicing in its blessings, availing ourselves of its opportunities, overcoming its difficulties, bringing everything into subjection to the Christian ideal.

Yes, we are to enjoy the beauties of nature, the inspirations of the family, the comforts of home, the challenging problems of business, the uplift of man friendships, the companionship of good books. But in the midst of all these blessings we are never to forget that life is a gigantic process, that something eternally worth while is in the making. We are ever to remember that there is such a thing as duty, and that there are times when in the interest of the highest and best we must forego enjoyment and endure the pain of struggle and conflict.

Have we a right to be happy? Yes. There are too many long faces among professing Christians. These ascetics have mistakenly given up the common joys of life to which they are entitled. They take themselves too seriously. They ought to learn to laugh and sing. How can we reach the highest standards of Christian achievement for ourselves or commend the gospel to others when it is illustrated in so sad a way in our everyday lives? Think of the common joys of eating and sleeping, of conversation, of travel, of natural beauty, of reading, of ordinary helpfulness to others, of creative work, of enthusiastic play. Are these illegitimate? No, they are a part of life. God has indeed given us "richly all things to enjoy," the only limitation being that we shall conduct ourselves always as sons of God.

But what about the cross? We are told that Jesus "for the joy that was set before him endured the cross, despising the shame." Here is our example. We may be called upon, yes, are sure to be called upon, sooner or later to endure a cross of some kind. We are to carry it and possibly be crucified on it in the spirit of Jesus, finding joy in the very process—the joy of duty well done. And is not the deepest kind of joy, after all, to be found not in the relatively superficial experiences of life but in the hard struggles for the realization of the noblest ideals?

But we are to be happy, to face life joyfully, come what may. Let us be human. Let us meet each new day with a song, sensing the high adventure that lies before us, ready to "rejoice with them that do rejoice, and weep with them that weep." We may have to face struggle and pain; we may experience a sense of wondrous beauty and high inspiration. But, whatever comes, obedient to the will of God, we shall live and enjoy the wonderful world in which He has placed us.—Zion's Herald.

CHIEF JUSTICE TAFT AND PROHIBITION

Before the 18th Amendment was adopted Judge Taft wrote a letter in which he expressed doubt that the proposed Amendment would be practical. The "wets" have been using that letter with considerable effect. But during the recent hearing before a Congressional committee the following letter was read, and it showed very plainly that the great jurist had changed his opinion after seeing the results.

A letter written to Professor Irving Fisher, of Yale, under date of November 21, 1928.

"My Dear Irving: Thank you for sending me your new book. I shall read it with a great deal of pleasure.

"In the late campaign I found myself in a very awkward situation. I could not issue any publication during it, because of my being on the bench, and yet the New York World published my anti-prohibition letters written to Lincoln (a dry of New Haven) before the adoption of the amendment, and then nobody seemed to take the trouble to publish my speech at Yale given after the

(Continued on page 8, Col. 8.)

METHODIST EVENTS.

Monticello Dist. Conf. at McGehee, Apr. 21-22.
 Helena Dist. Conf. at Helena, Apr. 22-23.
 Arkadelphia Dist. Conf. at Sparkman, Apr. 23-24.
 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

This week Rev. J. E. Cooper, our pastor at Fordyce, is teaching a class on "The Teachings of Jesus" in a Standard Training School at Greenwood, Miss.

Rev. S. B. Mann, our pastor at Okolona, writes that he and his family have just moved into their nice new bungalow parsonage, and he appreciates what his people are doing for them and the cause.

Please look at your address label, and if you find that your date shows that you are in arrears, renew promptly either by remitting or through your pastor who has full authority to represent the paper.

The Central Conference of China of the Methodist Episcopal Church, which has just elected two bishops has fixed their first term at six years, but at the end of that period the term is to be four years with the privilege of re-election.

Rev. S. F. Goddard, who since his superannuation, has been visiting with his son in the Hawaiian Islands, has returned to Mena where he had formerly been pastor, and reports that he is greatly improved in health and would be pleased to assist his brethren in meetings.

April 2, in the parlors of Godden Hall at Galloway Woman's College, Dr. Howard B. Barker, of Pontiac, Mich., and Miss Horton Williams, daughter of Dr. and Mrs. J. M. Williams, were married in the presence of 150 guests, Rev. Harry King officiating. Dr. Barker is a graduate of the University of Missouri and the University of Michigan, and has studied in Edinburgh and Vienna, and Mrs. Barker is a graduate of Galloway College and has studied in Vanderbilt and studied music in New York and Europe.

ARKANSAS METHODIST

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 J. J. GALLOWAY, Commissioner
 ANNIE WINBURNE, Treasurer

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THE RELIGIOUS PRESS

Every Christian family should subscribe for a religious paper. The importance of this is stressed. Such a publication is really necessary for the dissemination of the news of the denomination, and of the church the world round, and for inspiration to Christian living.

The promotion of the circulation of Christian literature is a far-reaching and proper service for publicity workers.

Real news and helpful methods should be sent regularly to the church papers.

Hospitals, jails, asylums, etc., should be kept supplied with religious literature.—Wm. T. Ellis, World Traveler.

The Methodist Quarterly Review for April contains, among others, the following articles: "The Open Cabinet," by Bishop H. M. DuBose; "What Is Spirituality?" by Henry Barnett; "The Church, the State, and Political Parties," by Rembert G. Smith; "The Church, the Pulpit, and the State," by C. O. Jones; and "The Autonomy of the Human Soul," by Charles Franklin. The price of a single copy is 65 cents, per annum, \$2.00. It is edited by Dr. W. P. King, and published by Lamar & Whitmore, Agents, Nashville, Tenn.

The Executive Committee of the Methodist Ecumenical Conference met in Washington, March 20, and decided that the Sixth Ecumenical Conference should open Oct. 16, 1931, and continue ten days. Invitations were received from Asheville, N. C., Atlanta, Ga., Duke University, N. C., Memphis, Tenn., and St. Louis, Mo. Final decision of the place of meeting will be settled at the next meeting of the Committee, June 13, at Louisville, Ky. It had been our hope that Tulsa, Okla., with the wonderful Boston Avenue Church, would extend an invitation.

The State of Pennsylvania recently added 132,000 acres to its forest holdings. Of these 70,226 acres will be under the direction of the Department of Forests and Waters, and 61,910 under the care of the State Game Commission. The land is in ten counties and was purchased at \$3 an acre. This makes about \$400,000 which Pennsylvania has spent in acquiring cut-over lands to make a great forest reserve for the benefit of the state. The income of these timber lands will become a perpetual source of revenue to the children of that state. Arkansas should own forests for the benefit of those who come after us.

The secular press announces the death of Mrs. Ella Withers Moore, on April 6, at the home of her daughter at Monticello. She was the daughter of the late Dr. H. R. Withers and widow of the late R. R. Moore, both of the Little Rock Conference. Surviving her are two daughters, Mrs. E. H. Dozier of Monticello and Mrs. Kate Mullinax of Alpine, Texas, and five sons, Withers of this city, Russell of Chicago, Robert of Dallas, Texas, Collins of San Antonio, Texas, and James of this city. Mrs. Moore, born and reared in a Methodist parsonage was a true wife and mother of the parsonage home. The sympathy of a host of friends will go out to the surviving children.

We have had occasion to refer with contempt and sometimes with a good deal of heat to the bootleg press. We do not, by this phrase, mean to assert that the press generally is in this class. There are many papers, particularly in the small cities and towns, and some in large cities, that are as outspoken defenders of prohibition as the staunchest dries, and these same papers are very cordial and liberal in their support of the Church, giving it an amount of publicity it has not the funds to purchase. These papers and these editors should have the warmest appreciation and the most cordial support of Christian people, and, indeed, of all advocates of prohibition and law and order. Often underpaid, frequently showing the rarest fortitude and courage, they are among our most representative American institutions and the staunchest supporters of democracy.—California Christian Advocate.

On Thursday night of last week the Little Rock Chamber of Commerce had a banquet at which the president, Major J. J. Harrison, presented a "Tentative Five-Year Program." Paying generous tribute to his predecessors, he indicated plainly that it was his purpose to try to

present the facts about our city and state and depend upon them rather than boastful claims to promote our interests. At this time there is no opportunity to make a brilliant record; but Major Harrison can do better than that by laying a solid foundation on which to build a substantial and prosperous city. It is his desire to have our capital city co-operate with the whole state in presenting the advantages of our state to the whole country. The time has come for full co-operation. Let us by honest effort and fair means make Little Rock great and promote at the same time the best interests of the whole state. Arkansas is fortunate in having in the present civic leadership of this city a man of Major Harrison's vision and sanity.

HULBERT-WEST MEMPHIS AND WIDENER-MADISON.

One of the pleasures of my work is found in discovering that certain places or churches are much better than I had supposed. Although I had passed through the communities between Forrest City and Memphis a hundred times I had never before had occasion to stop, and from what I had seen from the railroad I had greatly underestimated the worth of these villages in this rich bottom country.

Hulbert, nine miles west of Memphis, is a town that was created by the Rock Island Railway as a freight terminal. It has a roundhouse and repair shops and all freight trains stop there and are made up to the best advantage. The yards have been built up with dirt excavated nearby and the excavation forms a small lake. As many trainmen must spend the night there, a fine Y. M. C. A. building was erected by the Company, and a fine secretary, Mr. D. B. Grubb, is in charge. It is a two-story building with 22 comfortable rooms and sleeping porches upstairs, and neat well kept recreation rooms and lunchroom downstairs. The cost for a room is only 40 cents for a member and meals at the lunchroom, which is open day and night, are wholesome and reasonable in price. Everything is kept in perfect order so that it is an ideal place for men away from home for the night. The memberships number about 200, and about 25 of the officials have cards, and many of the farmers and merchants of the surrounding country are also members. All windows and porches are screened and the standing water is oiled, and drinking water is safe. After a bountiful supper at the parsonage I spent the night in the Y. M. C. A., and had pleasant converse with the fine secretary, who is also a teacher in our Sunday School.

There are only three or four business houses, but some of them are strong and many farmers trade there, coming from the wonderful bottom farms around over the fine highways.

The public schools are remarkable. The consolidated district is about 26 miles east and west and six or eight miles wide. Five school busses bring the children. The schoolhouse is large, handsome and thoroughly modern and with grounds and equipment cost \$125,000. Full high school work is done through a nine months' session. Music and expression are free. The superintendent is Mr. J. L. Ponder, a graduate of the University of Mississippi. This is his fifth year at Hulbert. He is assisted by 14 teachers, practically all of whom are college graduates. There is a commodious teacherage in which the superintendent and family and all the teachers live, and the cost of board per month is usually less than \$15. There are 300 students. Last year the grammar school had the highest rating in the state.

At Edmondson, seven miles west, is a fine negro high school, and in addition are 14 negro grade schools in this district. With the exception of two or three small schools in remote corners, all of the schools in Crittenden County are in five big districts somewhat like the one at Hulbert. This is a truly remarkable situation. Sometime I am going to spend several days visiting these schools so that I may adequately describe them.

West Memphis, about a mile north, is a somewhat larger town, and being on the main highway going into Memphis and not far from the end of the great viaduct, has attractive stores, filling stations, cafes, and other conveniences for transients. Its children go to the Hulbert school.

Ours is the only church for white people in Hulbert. The Baptists have a church at West Memphis. Our building is a very beautiful small brick built by Rev. E. J. Slaughter at a cost of \$6,500, and is out of debt. A very attractive five-room brick parsonage was built two years ago

A THOUGHT FOR THE DAY

By Amos R. Wells.

To Avoid the Accidents of Life.

The Massachusetts registrar of motor vehicles is urging the education of automobile drivers in order to prevent the appalling and fast increasing number of accidents. He proves the value of education in the matter by pointing to the steady decrease in the motor vehicle death rate among Massachusetts children, due to the safety training given in the public schools, and he would extend that training to adults, not only to drivers but to pedestrians.

The registrar is right. Strictly speaking, there are very few accidents, either in the physical or in the spiritual realm. An accident is a chance happening, but when some one is killed by an automobile, it is because of culpable carelessness on the part of the victim or of the motorist. Study, thoughtfulness, prudence, foresight, would have prevented the terrible event.

That is why Paul urged Timothy to study, that he might win God's approval. The divine favor is to be had on no other terms. It does not come by chance or by inheritance. It comes only by planning, by meditation, by a course of life deliberately laid out and persistently followed up. It is precisely like a course of study in school.

"Study to show thyself approved unto God."

Read II Timothy 2:8-15.

FAITH AND COURAGE

By J. H. Reynolds, L.L.D.

Times of depression call for Faith and Courage. Fortunes are made by faith at such times. Frick laid the foundation for his fortune by buying heavily on falling markets, when panicky men all about threw away fortunes by selling at ruinous prices. Common sense teaches that normal conditions will return.

The psychology of weak people in times of depression calls for cutting down output, discharging laborers, reducing wages. Such a policy aggravates rather than helps. Such measures often produce a panic, increasing suffering and losses.

President Hoover has, in collaboration with big business men, applied the opposite psychology. He has stimulated a building program of seven billions for 1930. While its effect will not be felt immediately, we will have good business conditions this fall. This is the psychology of Faith and Courage. It is a tonic to business.

President Baldwin and his associates say that 1930 will go down as a good business year.

In the campaign for Galloway and Hendrix-Henderson Colleges our people need to exercise faith and courage. If we are weak, we will yield to the spirit of depression, and do irreparable harm to society by not providing adequately for these colleges. We are too poor not to subscribe liberally to the support of these two colleges.

No state in the Union needs, as

does Arkansas, strong colleges. The biggest tax which Arkansas is paying is for lack of leadership. Arkansas has only 25 per cent of the national average of her population in colleges and has less than one-eighth of the national averages invested in higher education. This handicap is costing the state heavily.

The investments yielding the largest returns are investments in churches and church institutions. College and university endowments are yielding larger material dividends than any stocks or bonds. They are producing these results through scientific advances, trained minds, and skilled leaders turned out by these institutions. The United States Chamber of Commerce just recently issued a statement that university and college endowments are producing big dividends for the nation through business in foreign lands financed by American capital and manned by our college-trained men.

America is financing and manning hydro-electric power and other development programs in foreign countries, and these enterprises are bringing a stream of gold to this country.

THE ROMANCE OF METHODISM

By Paul Neff Garber

"Silver and Gold Have I None"

Acts 3:6

The apostle Peter was not the only man who had neither silver nor gold. Practically every early Methodist preacher of America was in a similar condition. Methodism was start-

ed in America by men who preached without any promise of financial assistance. The early Methodist leaders reacted against the hiring attitude of the Anglican clergy who demanded fees for baptism, marriage and other ministerial functions. "Freely we have received and freely we will give," was the declaration of the Christmas Conference. "If we do not benefit the people, we have but little of their money," remarked Bishop Asbury in 1799.

When the Methodist Episcopal Church was organized in 1784 it was decided that all preachers should re-

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It is a new magazine—a new magazine that is fifty-one years old. But how can a magazine be new if it is fifty-one years old you ask? Well, that is what we want to tell you about.

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That is what has happened to Christian Herald. It is fifty-one years old—but under the editorship of Dr. Daniel A. Poling and Stanley High it has been reborn. We want you to see the new born Christian Herald so we make you the special offer of 35 issues for \$1.00 (you save \$.75).

Arkansas Methodist:

For the \$1.00 inclosed please send me the next 35 issues of the NEW Christian Herald.

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by the present pastor at a cost of \$2,500. This year considerable filling has been done in the yard, and shrubs and flowers will be planted. When the improvements are completed, it will be a perfectly lovely church plant. It should be entered in some of the beautiful-church contests.

Rev. F. M. Sweet, the pastor, is in his third year, and is delighted with his fine little charge. He has only 86 members; but there are not many white people living on the plantations. He has members at West Memphis. Has added 25 during his pastorate. The chairman of his efficient official board is H. M. Graham. When Brother Sweet began there the charge received a \$150 missionary appropriation. That has been dropped, and the charge has added that much to the salary and pays everything in full. Supt. T. M. Merriweather presides over a well organized Sunday School whose members outnumber the church membership. Mrs. F. S. Hubbard is president of a very active W. M. S. that has raised over \$1,000 for the parsonage this year, and partly furnished it last year. Mrs. G. E. Alexander, the secretary-treasurer, has rendered highly valuable service. The president of the Senior Epworth League is Ellington Pierce, who is ably assisted by Miss Wilson, one of the public school teachers.

I had Saturday supper with Brother Sweet, room and breakfast at the Y. M. C. A., lectured to a Sunday School class, and preached at eleven on Christian Education and presented Mt. Sequoyah and got a nice freewill offering. After breakfast Brother Sweet had carried me in his car to see West Memphis and the great concrete viaduct which has just been completed by the Highway Department. When the road to the river bridge is finished it will be one of the biggest pieces of highway engineering work in the U. S. and will make traffic possible across the Mississippi bottom under all conditions. As it affords the only bridge crossing between St. Louis and Vicksburg, it is tremendously important.

I had a delightful visit with Brother Sweet and wife and cute little boy, and found him doing good work, full of hope, and in favor with his people. He expects to have a subscription list which will not be merely 100 per cent, but about 150 per cent.

I left Brother Sweet at four o'clock and was met at Forrest City by Rev. Porter Weaver, the wide-awake pastor, who quickly conveyed me to Madison, a village four miles east on the banks of the St. Francis River, where I had supper and spent the night in the hospitable home of Mr.

and Mrs. E. Butler, whose son will graduate from Hendrix-Henderson this year and is on the debating team. Brother Butler and his brother-in-law, Mr. Jones, have a large store and big farms, and are also active members of the church.

Brother Weaver has three appointments: Madison, Widener, and Tuni, the second three miles across the river, and the third about four miles southwest in the country. He expects soon to have Palestine, a village seven miles west of Forrest City. All of these are thriving farming communities with high-class people. Madison has a splendid brick school building; but the high school students go to Forrest City. Widener has a small frame schoolhouse, and its high school students also go to Forrest City. These are not in a consolidated district, but there is some sentiment in favor of consolidation. The splendid highway which is building will make transportation easy. Our church building at Madison is small and on account of the Sunday School our services are held at the schoolhouse. At Widener we have a very neat and well arranged building which provides well for the small Sunday School. The building at Tuni is a good frame. The parsonage at Widener is a fair frame, which the W. M. S. is repairing and improving at a cost of \$150.

The chairman of Brother Weaver's board is J. E. Tankersley. The S. S. superintendent at Madison is W. B. Eubank, a Baptist, who is also superintendent of the public school. The superintendent at Widener is Mrs. S. E. Sweet and of the Sunday School recently organized at Tuni Dr. J. T. Brown, a relative of the great missionary, David Livingston. Mrs. T. D. Rambo is the president of a very efficient W. M. S. at Widener.

Brother Weaver, a Hendrix-Henderson man, is full of enthusiasm and expects 100 per cent on everything. This is his first year on this charge, but he is already in great favor with his people, and expects to have a very successful year. He is carrying out the full program of the church. He hopes to have a 100 paper club. He has just constructed a big bulletin board which will be set beside the highway to give fuller publicity to the work of the church. He gets out by mimeograph a very attractive bulletin each week.

As Mrs. Weaver was at the W. M. S. Conference at Rogers, Brother Weaver and his little son were "baching," hence, after preaching, he returned to Widener, leaving me at Madison. But he came for me Monday morning and I held chapel and spoke on Forest Conservation at the Widener School of which Miss Davidson is principal, and

then was delivered at Forrest City in ample time for the fast train home. As at Hulbert, I preached Sunday night at Madison on Christian Education and presented Mt. Sequoyah and got a nice collection. Members were there from all the churches. The weather was perfect and the whole day was delightful and satisfactory. The arrangements for this trip had been made by Presiding Elder F. R. Hamilton who had been for some weeks trying to fix certain dates for me in his District.—A. C. M.

CIRCULATION STATEMENT.

During the past week the following report has been received from pastors on the circulation campaign. It is good; but brethren are not reporting quite as fast as we could hope. Nevertheless many are writing that they expect to make full reports soon.

Plainview, Earle Cravens, 100 per cent, 30; Atkins, J. B. Stevenson, 9; First Church, Hot Springs, J. D. Hammons, 25; Hoxie, E. B. Williams, 11; Maynard, J. A. Gowan, 4; Conway, J. W. Workman, 15; Dalark, C. B. Wyatt, 7; Belleville, J. T. Byrd, 3; Hulbert, F. M. Sweet, 8; Mt. Home, J. W. Glover, 100 per cent, 26; Prescott, F. G. Roebuck, 1; Hatfield, F. C. Cannon, 1; Ozark, C. C. Burton, 10.

CHIEF JUSTICE TAFT AND PROHIBITION

(Continued from Page one)

amendment was adopted.

"But the result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country cannot be changed overnight or in years. The reform and the adaptation of society to that which the amendment aims must be gradual.

"The temptation of corruption will drag it out. While looking ahead at the amendment I despaired of any success; I really think that it is possible, if we keep at it, to achieve a satisfactory result. The persistence with which the people maintain in Congress a two-thirds majority in both Houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement.

"I see that the wets claim that the election was not a prohibition victory. Well, one cannot argue with that view, and can only let those who believe it continue to believe it.—As ever yours, William Howard Taft."

ceive the uniform salary of \$64 a year. In 1792 this amount was increased by allowing the preacher traveling expenses, but that item included only ferriage, turnpike and bridge tolls, horseshoeing and food and lodging for the preacher and horse when unable to secure it gratis. In 1800 the allowance was raised to \$80, over the protest of many ministers; in 1816 it was increased to \$100. This salary schedule applied only to single men. A married preacher was allowed an amount for the support of his wife equal to the sum allotted to himself, plus a smaller sum for each child.

There were no perquisites for the preachers. The ministers at the Christmas Conference asserted that "we will on no account whatsoever suffer any elder or deacon among us to receive a fee or present for administering the ordinances of marriage, baptism or the burial of the dead." In 1792 the prohibition regarding marriage fees was removed, but it was not until 1828 that a Methodist minister was allowed to even receive a present for administering baptism or for burying the dead. Until 1800 the preachers were required to report to Conference every donation for services or from friends.

It is difficult to understand how the preachers, even though their needs were comparatively small, could exist upon the disciplinary allowance. Furthermore it is a sad fact that they seldom received their meager salaries in full. It was an exception for a minister to secure his entire salary. Elijah Hedding, who later became a bishop of the Church, received in 1807 the sum of \$4.25. Henry Bascom who also was made bishop traveled three thousand miles and preached to four hundred congregations in 1815 for which service he was given \$12.10. In 1816 twenty preaching appointments on the Salisbury circuit, North Carolina, gave \$37.94 to be divided between the preacher and the presiding elder. In 1830 William Landrum, a preacher in Kentucky, had to travel two hundred miles to reach his new circuit. His first quarterly conference allowed him twenty-five cents to meet this expense. Many other similar illustrations could be given but hardly any could exceed the following record from the minutes of the fourth quarterly conference of the Montgomery circuit, Texas, in 1842.

"What are the collections this quarter? Not one cent. On motion it was ordered we now adjourn."

Not only did the preachers fail to receive their entire salary, or "quarterage" as it was commonly called, but they were given a greater part of it in kind. That is why the old Methodist steward's books are filled with credits to members for leather, linen, linsey, socks, shirts, and shoes. Daniel Seager was paid a large part of his salary on the Danville Circuit, Genesee Conference, in 1819 with rye. As he could not sell it to make whiskey, he was forced to trade it for cattle and after several years was able to sell them for cash. At a quarterly conference held in September, 1795, at Beal's Meeting House, North Carolina, the presiding elder asked, "How much has been contributed for the support of the ministry?" Charles Ledbetter, the minister, without saying a word held up a pair of socks.

Attempts were made by the Church to assist the underpaid ministers. The General Conference of 1796 established a "Christmas Fund"

to which gifts were to be made for the relief of the preachers. After the Book Concern was established the profits from the sale of Methodist books were divided among the needy preachers and their dependents. The ministers who received a surplus above the allotted salary were required to turn it over to the Annual Conference to help those who had not received full allowance. The bishops started mite subscriptions for the ministers. Preacher's Aid Societies were organized in some Annual Conferences by which each minister gave every year a small amount into a general fund to be used for the brothers who were financially embarrassed. Public collections were also taken at the Conference sessions.

One of the first acts at the opening of an Annual Conference was the appointment of a Claims Committee whose duty it was ascertain the deficiencies of the preachers and to divide among the most needy the funds which came from the Book Concern, the Chartered Fund, and other sources. These financial committees, however, were able to offer only a small amount of relief. In 1811 there was a deficit of \$3,042.61 1-2 in the Western Conference with only \$427.19 available to offset it.

It is a sad commentary upon the Methodist Episcopal Church that loyal servants were allowed to suffer in this manner. It must be admitted, however, that the preachers were partly to blame for this condition. They were too prone to boast that they were not mercenary; that they preached for souls not money. Bishop Asbury urged the preachers to avoid any desires for money, and sometimes in public he prayed that the itinerants might be kept poor. The circuit riders educated the people to believe that a life of ministerial poverty produced the greatest preachers. It did not take much argument to convince parsimonious listeners that this view point was correct.

It is also true that the majority of the Methodist people were very poor. They could not understand why the preacher should be given much money. Was he not furnished with food, lodging and clothing? What else did he need? In some ways the laymen were liberal toward the church. Men who begrudgingly gave twenty-five cents to an almost ragged preacher, would willingly entertain an entire quarterly conference at their homes from Friday until Monday. They would take loads of provisions to a camp-meeting. They would give a broken-down preacher a place in their home. Their houses were always open to the circuit riders. "No, we never charge a preacher anything," was their answer to the itinerants who lodged with them. The difficulty was that the laymen in doing these noble acts felt that they were fulfilling all their financial obligations to the Church.

Even with these facts in defense of the laymen it must be admitted that the majority of them reveled in and were proud of their "cheap religion." Many men really believed that "quarterage" meant giving a quarter of a dollar at each quarterly conference. One layman is known to have publicly given thanks that he had been a Methodist for many years, "and it never had cost him but a shilling." A. H. Redford relates the story of a class meeting where a good brother in testifying about the conversion of himself and family said, "And I owe it all, under God to

Methodist preachers." At the conclusion of the talk Redford asked the man, "How much do you pay to aid in support of your preachers?"

"I pay fifty cents a year," was his prompt reply.

When a Universalist preacher in Ohio charged the circuit riders with preaching only for money a Methodist replied, "Well, I don't think we have much reason to complain of being priest-ridden, for our preacher teaches our children, furnishes wood and candles, builds the fire, sweeps the house, attends our sick, buries our dead, and preaches for nothing—all for nothing."

Whether paid or unpaid, the Methodist minister continued to minister to the religious needs of the American people. Each year brought a larger number of young men into the itinerancy. In 1818 Bishop Asbury wrote: "Money with us is no article of faith, or term of union, or spring for traveling." When one preacher was asked why he continued his work when the Church allowed him to suffer, he replied that he did not understand that this call to preach was conditional on support from the church. When Reverend Mr. Fillmore was sent to Buffalo in 1818, he was informed by the Presbyterian preacher there that he had better leave because he could not be supported. "Well sir, I will then preach without a support," answered Fillmore.

The preachers gave freely of the small funds that came into their possession. At the Annual Conference when the needy causes were presented they willingly opened their thin purses. Collections were taken among them for the brother who had been ill or who had lost his horse during the year. At the Rock River Conference of 1836 so great was the enthusiasm over a missionary speech that according to the record, "the preachers emptied their pockets so completely with contributions, many of them had to borrow money to return home."

Modern Methodism must never forget those early circuit-riders. It is a benediction and an inspiration to picture those men as they rode through the wilderness of early America, giving without charge religious consolation to the frontiersmen. They had no home and they had no money, but they did have an assurance and a faith that overshadowed the material worries of life. As they traveled over their circuits they sang of their worries of life. As they traveled over their circuits they sang their philosophy in that sacred itinerant song:

"No foot of land do I possess,
No cottage in the wilderness;
A poor wayfaring man,
I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Canaan gain;
There is my house and portion fair,
My treasure and my heart are there,
And my abiding home."

THE ASSESSMENT SYSTEM VERSUS STEWARDSHIP

Reflection From the Ranks

By J. E. Crawford

"The assessment system does not develop our people in the spirit of Christian Stewardship. Motive in giving gives values. This system does not develop in our people the proper motive for supporting the Church. It appeals to Church pride rather than the principles of Christian Stewardship."

"The assessment system hinders, rather than helps, in the development of the true motives and methods in Christian Stewardship. Personal choice, personal convictions, personal interest and personal devotion are elements that enter into Christian Stewardship, and these are not developed through this system."

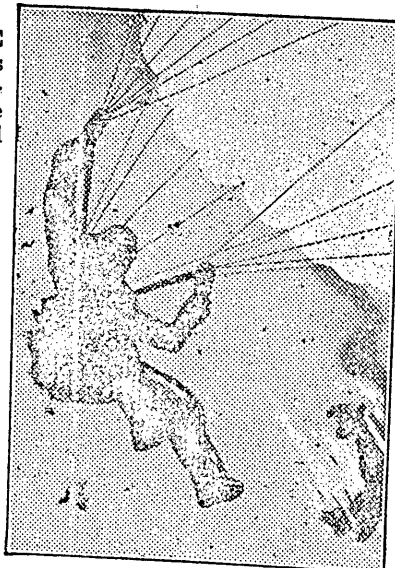
"I think the assessment system hinders us in the development of Christian Stewards. While it is necessary that a careful estimate of needs be made and to the amount actually necessary a small amount be added to

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It is an entirely different story, however, if they wake up in the morning feeling sick, down in the mouth. Then flying becomes a real danger.

What is the matter with these brave people when they are not up to par? The natural poisons in their bodies have not been swept away. They are allowing their brains to be clouded and dulled by poisons which should not be permitted to remain in the body.



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meet emergencies that may arise, it is not necessary that the amounts be assessed to various groups. If the needs be well pointed out and our people be trained in Christian Stewardship, they will contribute to the needs. The pledge system is far superior to the assessment plan."

"It is the horizon of 'interests' that decides the worth of the Methodist dollar. Just where to begin is the question. Shall we begin at the top, or in the Church Conference? It seems to me for a Church to say, 'We will do so and so,' is far better than, 'We have to do so and so.'"

"When the time comes that we can truly say 'our' work instead of 'their' work, then there will be joy in the finances as much as in any part of Church work."

"The assessment idea has made it difficult for preachers to cultivate and train their people in the principles of Christian Stewardship."

"The principal motive back of assessment paying is loyalty—and the loyalty to which church members are urged comes eventually to mean loyalty to the Church. Belief in an infallible Church has never fostered the stewardship ideal and never will, never can. There must be some freedom of choice and liberty of action—some inner impression to develop the stewardship ideal."

"Even at its best the assessment plan serves as a check rather than an incentive for our people to do their very best for the extension of the Kingdom. I believe it puts the emphasis on getting the money rather than developing character and well-rounded symmetrical Christians, which is our chief business as a Church."

"Our modern educational processes are suggestive and not coercive. The pupil must be led and inspired. Coercion robs him of the personal interest and the power of initiative. The assessment plan now followed by our Church is not inclined to engender inspiration or love for the cause."

"It is my conviction that our assessments should be changed to askings. Get each Church to ratify such amounts as they will pay. These askings should be the unified budget of all connectional claims of the Church. One budget with one educational program with voluntary askings would, I believe, bring in more money and leave the payer better off than in the assessment plan."

"I think that every item that we have to raise money for should be put into one great budget, then let each local church voluntarily assume a certain amount of this budget. Let each member voluntarily assume a certain amount as his contribution to the ongoing of the Kingdom. In paying this—not as a tax—but from his own free choice, he develops as a Christian steward."

"As a basis of appeal for loyalty and liberality the 'Assessment Plan' is a failure. And so long have churches failed to pay assessments that they have lost all sense of responsibility therefor. Church pride makes no appeal to them. It is not a Christian motive anyway."

"Our people in the past have responded largely to save the good name of the local church. They have not thought of assessments as opportunities for service, but as burdens they would but could not avoid. A sense of personal responsibility is absolutely necessary to the development of a Stewardship Church. The sense of responsibility can only come as a result of an intelligent viewing of our opportunities and responsibilities. I do not believe we have an adequate

incentive for study and development under the assessment plan. It seems to me that before we can develop a real Stewardship Church, we must shift responsibility to the people."

"Our present program has no place for the voluntary element in which the people who 'pay the bills' of the Kingdom have a voice in how much they shall pay. In places where the people have been unable to pay the benevolences in full there is a sense of discouragement and hopelessness that finds reflection in other relationships of the Church. This attitude would be changed if they had a hand in determining the amount they should pay and in meeting this amount. When a church begins to pay its pledge, it gives it a spirit of independence and interest and is in a position to grow and develop with the passing years. The assessment plan is in essence the taxation plan and is too mechanical and legalistic to afford a stimulus to stewardship culture and development."

THE CELEBRATION OF PENTECOST

By J. J. Meilard

How is the best way to do it? Surely not in a spectacular way. Not by long-drawn out programs, if we would secure the best results. We are burdened with programs already.

But let the pulpit and press and the leaders of every department of the church give much time and space in the clearest statements of the meaning of this pentecostal blessing. What it will do for us, and, more important still, what it will enable us to do for God and men.

If the whole church is to receive the spiritual uplift in store for it every individual member must be reached and inspired to seek for himself all the spirit has to offer.

We shall limit this blessing if we think of it only as a baptism of power. It is that, but more. "Ye shall receive power and be witnesses unto Me and go unto the uttermost parts of the earth." Ye shall receive power to prevail with God, power to win men, power over sin and Satan. But to do this there must be the power of personal experience and personal testimony, both by word and life.

We speak of this blessing as the out-pouring of the spirit, the infilling of the spirit, the baptism of the spirit. It is all of this and more. It is the gift of the Spirit Himself. And in giving Himself the Spirit, like the Master, gives His all. At least, all we are prepared to use.

The names by which the Spirit is called are significant. They indicate his nature and the work he does for us. He is called the Spirit of God and of Christ, because he came out from those, is their equal and is himself very and eternal God. He is called the Holy Spirit, the Holy One, the Good Spirit, because all these things are true of him. In one verse alone (Isa. 11:2) he is called by seven names: The Spirit of the Lord, and the Spirit of Wisdom, Understanding, Counsel, and Might. The Spirit of Knowledge and of the Fear of the Lord. Elsewhere he is spoken of as the Spirit of Adoption, Glory, Grace, Holiness and Promise, the Spirit of Truth and Power and Love. These indicate his attributes and his work. He has all the attributes of the Father and of the Son. And these show that he is as much a divine personality as was the Lord Jesus, while he was here in the flesh. The Spirit can be vexed, re-

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sisted, grieved, quenched.

The symbols of the Spirit also speak to us of the work he does in our hearts. He is called breath because he revives us; the Spirit of Burning because he fires our souls with holy zeal for God. He is called the Wind because his power is mysterious and mighty; called rain and dew because he refreshes and makes us fruitful; called a dove because of his gentleness; a pillar of fire because he illumines and guides; water because like water he cleanses, is free, and like the unfailing springs he satisfies and renews us. He is the Author of our lives, the Comforter of our hearts, our highest and safest guide.

Jesus was here in the flesh but a few years. The Spirit abides forever. Jesus did mighty works, but said greater works shall ye do. Jesus taught many great truths but the Spirit is to guide into all truth. He convinces us of sin, reveals the way to God, inspires to highest endeavor, and prays for us with groanings that can not be uttered.

Peter declares (Acts 2:39) that this pentecostal blessing, this matchless gift of the Spirit, is for all of us, "even as many as the Lord our God shall call." And we know that he calls all men. Therefore all have the privilege of this power.

What then is a blessing?

First of all, it is a baptism of common sense. Peter was lacking in this prior to pentecost, but under the Spirit's inspiration men do the best thing in the most common-sense way. If a proposition is not shot through and through with, and backed up, by common sense you may be

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sure it is not born of the Spirit.

But this blessing is also the power of intense religious earnestness. Men might have other doubts about the leaders of this new movement, but no one could doubt their earnestness. It is the power of a real passion for souls, a burning zeal for God. The power of a holy enthusiasm; not undue excitement. Certainly it is not wild and unrestrained enthusiasm. It is not to be known by its loud and boisterous conduct. But whoever receives this wonderful gift will be in earnest and get to work for God.

It was this intense earnestness that sent the early disciples everywhere preaching the Word, that caused St. Paul to labor day and night with tears, and caused him to say, "I could wish myself accursed from Christ for my brethren, my kinsmen in the flesh." And it was this same mighty urge of the Spirit that drew from the lips of the Master himself that determined expression, "I must work the works of him that sent Me."

Pentecostal power is, of course, the power of consecration, of full and complete surrender. One under this power will go his whole length for God, place all he has at the disposal of the Lord Jesus. And it sets a man seeking for souls as men seek for gold. While it is the power of personal testimony it is also the power of the Word. Two of the world's greatest soul-winners never used anything else. Jesus never quoted from any other book than the Bible and Paul never but once, and he after that determined to know nothing but Jesus Christ and him crucified.

Some of God's greatest promises are back of his Word. "It shall not return unto me void. It shall accomplish that which I please. It shall not fail. For it is the power of God unto salvation." We should sooner expect heaven and earth to fall, said our Lord, than for his Word to fail.

It was not Peter's learning nor eloquence that made him, on this occasion, such a power among men. It was his divinely guided use of the Word. Every sentence was shot through and through with a "thus saith the Lord."

But the gift of the Spirit is more yet than all this. It is the power of prayer. All great men were men of prayer. All great movements are born of prayer. Prayer is still and ever will be the spiritual dynamo of the church, for it brings us into closest fellowship with God and places all the divine resources at our disposal. "If ye shall ask any thing (anything) in my name I will do it."

But pentecostal power is one thing more. It is the power of united effort. These church members were all present. Not ten, nor twenty, but the whole one-hundred and twenty. All there, all praying, all working, all searching the Word, all of one accord. All were bending every energy to find the plan of God and to know his will.

This is the blessing we celebrate and need to seek. And if we would make it fruitful of largest results we must lay it upon every heart and inspire every soul to seek unitedly the gift of the Spirit who with himself will give us all he has to give. The spirit of earnestness and burning, the power of heroic courage and holy daring, the power of consecration and concentration, the power of personal testimony and the right use of the Word, the power of prayer and holy living.

FOR YOUTH

WORK AND ITS VALUE

I once heard a young man make a few remarks that caused me to think he believed himself too good to do certain kinds of honorable work.

The man who does useful work grandly and cheerfully, though his calling may not be just what he would have it, is making the world better by living in it, and what a glorious thing it would be if every young man would judge the dignity of work by its usefulness rather than by the gloss it wears.

Work is the law of our well-being; it is the living principle that carries men and nations onward. The things we feed upon, all products of the farm, the clothing we wear, the beauty of cities and the glory of nations testify to its real worth. There is no royal road to success, and it is far nobler for a man to follow the humblest calling than for him to live an idle life, simply hoping that he may some day be suddenly boosted into a high position.

Perhaps one of the best lessons that the youth can learn when he stands at the gate opening to active life and catches the first glimpses of the possibilities in store for him, is, that he can not attain a high degree of success without encountering many hardships and overcoming various difficulties. If it were not for the shadow we could not duly appreciate the sunshine. It requires hardships to truly temper man for life's duties and cause him to properly value the things worth while. As another writer has said, "The life of the happiest is a tangled yarn. It is made up of joys and sorrows, and the joys are all the sweeter because of the sorrows. Beautiful lives have blossomed in the darkest places, as pure, white lilies sometimes bloom on the slimy, stagnant waters."

Remember, young man, that there are not a sufficient number of high positions to go around, and those who get them usually have to begin at the bottom and show their worth by honest, earnest work and endeavor before they are to be trusted to fill the higher. Men do not dream or idle their way to fame and fortune. The most illustrious men in history were hard workers. Life is toilsome, and the easiest places are not at the beginning. They are to be won—not to be picked up on street corners.

The truly great men have been numbered among the world's persistent workers, and it is no indication of superior qualities for one to leave the impression that he considers himself too good to do certain kinds of useful work.

Andrew Johnson once said: "Some gentleman says I have been a tailor. That does not disconcert me in the least; for when I was a tailor I had the reputation of being a good one and making close fits. I was always punctual with my customers and always did good work." Masons and brick-layers can boast of Ben Johnson, who worked with a trowel in his hand and a book in his pocket. Sturgeon, the great electrician, was once a shoemaker. Shakespeare was a butcher's son, Ben Franklin was a printer, and the common class of day laborers gave us Burns, the poet. Pope and Southey were the sons of linen drapers, and Bunyan was a tinker. Among the great men identified with the invention of the steam engine are those of Newcomen, Watt and Stephenson; the first a blacksmith, the second a maker of mathe-

FOR CHILDREN

TWO WAYS OF LOOKING AT IT

"The hardest thing I have to do," said Johnnie with a pout, "is to look pleasant when there's not a thing to smile about."

"The hardest thing for me to do," said Teddy with a smile, "is to be cross and out of sorts, and fretting all the while."

"I'd rather smile when things go wrong than cry, for, don't you see, a smile is worth a dozen frowns, for you, as well as me."

A smile will quickly drive away ill humor from the face, and call good nature in a trice to come and fill its place.

And so I never sulk; somehow, I think it is a sin."

"I guess you're right, I'll try your way," said Johnnie, with a grin.—Canadian Churchman.

A SHORT WHALE STORY

There is great shouting, the dogs are barking, the men are running down the beach for Kooloo's father has harpooned a whale. Kooloo and his father and mother are Eskimos.

Kooloo's mother calls, "Run to the beach! Run, Ashhoo! Run, Kooloo! Run and call our friends. I will run and help father."

All helped to draw the whale to shore. Kooloo's mother says, "we will use the big bones to hold up our summer tent. We like to eat the skin. We will have plenty of blubber for food. We will have plenty of blubber for our lamps."

Kooloo and Ashhoo eat the raw flesh. The mother and father eat it, too. They talk and talk; they laugh and laugh. The dogs have plenty of food. All are happy.—The Snow Children.

INDIAN CORN

Fat red-breasted Robins were singing in the blossoming apple trees. The earth smelled sweet and fresh when the children stood out in the grass and sniffed. "Time to plant the corn," said Peter's father. "Can we help?" cried Nancy and Peter together.

"We'll see," said father, with a twinkle in his eye. This is how it happened that Peter and Nancy

mathematical instruments, and the third an engine fireman. And it should not be forgotten that Christ was a carpenter.

We sometimes hear a young man remark that the world owes him a living. In one sense this may be true, but he should not forget that a fellow ought to be the right kind of a hustler when it comes to collecting the debt. The young man should ever remember that he owes the world fully as much as the world owes him. He owes the world an active, noble manhood, a steady, honest energy. Duty, with its many voices, is calling upon him. He owes charity to worthy causes as far as his means will reasonably allow, benevolence to the helpless, words of sympathy to the grief-stricken, a helping hand to the fallen brothers who would rise again, encouragement to friends in their noble undertakings and a pleasant smile for mankind in general. In short, he owes the world a truly manly life—a life of all-round usefulness, well seasoned with kindness—a life of industry, uprightness, love, smiles, sunshine and song.—Ozark Democrat Enterprise.

walked down the short rows in their father's little garden, that afternoon, dropping six grains of corn to a mill. They both reached the end of their last rows at the same time, and there sat Hob o' the Mill on a tree stump singing:

"One for the blackbird,
One for the crow,
One for the cutworm,
And three for to grow."

"Oh, you know that, too, do you?" said Peter. "Father taught it to us long ago, when we were knee-high to a grasshopper."

"Do I know it," laughed Hob. "Why I was brought up on it, I was. I see you're planting the corn, too, the way Squanto taught to Pilgrims long ago. You've left out the fish, though."

"Who was Squanto?" asked Nancy.

"That's part of the story," replied Hob with a twinkle in his eye.

"Tell it," demanded the children. They seated themselves on the warm dry grass by the tree stump and waited for Hob to begin.

This is a story of the Pilgrims, said Hob, and it begins with a red face peering in at the door of Elder Brewster's cottage in Plymouth on an April evening in 1621. Love and Wrestling, the little sons of the elder, cried, "Hello, Squanto, hast come to take us fishing?"

The Indian nodded gravely. Then he turned to the elder. "Time plant corn!" he said pointing to the little green leaves in the woods near the clearing. "Indian plant corn when oak leaves big as mouse's ear." The elder smiled.

"We make the ground ready now, Squanto," he said. "See the men and children are spading about the cottages. Tomorrow, thou canst show us how thy people plant the corn." "Must go fishing first," said Squanto. The elder looked puzzled. "What hath fishing to do with corn planting?" he asked. By this time a crowd of the Pilgrim men and children had gathered about Squanto.

"This land, my home," said Squanto spreading out his arms in a dignified gesture. "This land I know. Many years my people plant corn here till they all die of great sickness. Now land is hungry. Feed land with little fish and Indian corn will grow."

"What nonsense is this?" cried Stephen Hopkins, one of the Pilgrim men. "He speaks of the earth being hungry as if it were alive."

"There, there," said Elder Brewster, "This man, even though he be a poor savage, knows the customs of the country better than we. He hath eaten his bread on this land for thirty years and is like to know better what the land needs than we who have been for one winter only. Have thy way, Squanto." He waved the Indian toward the little brook that flowed near the settlement. Thus Squanto taught our forefathers one way of fertilizing the land.—From Hob o' the Mill.

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.

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

A PLEA FOR CO-OPERATION.

Dear Co-Workers: I have just been appointed to edit the Woman's Missionary Page in the Arkansas Methodist. I ask your hearty support and co-operation. It's our page—yours and mine. With your help the page will prove a source of inspiration and helpful information. Send all news intended for our page to me (Mrs. A. C. Millar, 1018 Scott Street). I'll do my best to serve your interests.

Leave space around clippings for necessary instructions. Be accurate, especially as to names and dates, which hardly could be corrected here. Always leave space at top of paper. Allow the editor to change and condense as that is often necessary on account of limited space. Articles for any given week should reach the office not later than Saturday before that week. Write me freely for information. Any suggestions that you may wish to offer will be given careful consideration. Let's make this one hundred per cent, our medium of communication, information and inspiration.—Mrs. A. C. Millar.

LIGHTS AND SHADOWS OF LITTLE ROCK ANNUAL CONFERENCE OF W. M. S. AT EL DORADO.

The spring warmth of April 1 found many delegates with eager faces turned toward El Dorado. The fresh, fragrant promise of Arkansas' varied landscape as it unfurled before them its banner, snowy, rose, gold and green, made a fitting pathway to the gate of El Dorado's gracious hospitality. Busy streams and quiet pools along the way, symbols of life; one carrying heavy burdens, its troubled water clouding the vision; the other, peaceful and calm, reflecting the glory of God's fair universe. How typical of the lives we meet!

El Dorado, bubbling over with "liquid gold," the "liquid gold" of hospitality, its perfect treasure, well organized and graciously extended to all delegates and visitors. All were met and welcomed and carried to their homes. We were taken directly to the hospitable home of Mrs. L. K. McKinney, where a beautifully appointed luncheon was greatly enjoyed and appreciated by an almost full attendance of officials and several guests of honor. A tinge of sadness was felt on account of the absence of Mrs. W. H. Pemberton, Mrs. F. M. Williams, Mrs. H. K. Wade, and other beloved co-workers. Deep regret was felt over Mrs. Steel's decision not to serve longer as Conference president. We all grieve with her over Brother Steel's serious illness. Mrs. Steel's presidency has been a benediction to the Conference and all her co-workers breathe a prayer of thanksgiving that it has been their privilege to know her and work with her and follow her wise leadership. Her gracious influence will remain with us—a blessing throughout the years.

Tuesday afternoon was filled with preliminary business efficiently dispatched. Tuesday evening all were entertained at First Church with a bountiful banquet and a beautiful and interesting program. The young people of First Church gave a very impressive Missionary play. Tuesday

night I enjoyed the hospitality of Supt. and Mrs. J. L. Bond, widely known and loved in fields of school and Church.

Wednesday morning's session was opened with a very spiritual and impressive address by the president, Mrs. E. R. Steel. We hope to have the privilege of publishing this address later. Also we hope the secretary will supply us with a fuller and more business-like report, as we were compelled to leave at noon Wednesday. All departments reporting Wednesday morning gave splendid accounts of progress. The little children of First Church, El Dorado, assisted beautifully in presenting our Children's work.

The Conference was happy to have two charter members present. The venerable charter members, the inspiring body of capable, alert delegates, the eager sincerity of the young people presenting the play, and the little children lifting up their little hands and voices in simple faith and ready to carry forward the torch of the Spirit, all stir in our hearts a fire of hope and courage to strive to have a real year of Pentecost.

When we remember that at the same time, in a similar meeting our sisters of the North Arkansas Conference were in session at Rogers, we are forcefully reminded of the words of our Lord in the vision of Zerubbabel, "Not by might, nor by power, but by my spirit saith the Lord of hosts."—Mrs. A. C. Millar.

ZONE MEETING AT PARIS.

Two of the W. M. S. Zones of the Booneville District held a joint meeting Wednesday, March 26. Five towns, Mansfield, Booneville, Branch, Magazine and Paris, were represented and the pastors from each town were present, and also the presiding elder of the District.

The morning devotional service was conducted by the Rev. Mr. Ashmore of Branch, who read from St. Matthew, and talked on the command Jesus gave his disciples, to go first to the lost sheep of Israel and then to the uttermost parts of the earth. He paid a tribute to the local work of the women's societies, and said that ever since the Shunammite woman was kind to Elisha, women have been kind to preachers.

Mrs. Sadler, president of the Paris auxiliary, welcomed the delegates and introduced Mrs. A. L. Hodges of Mansfield, District secretary, who then took charge of the program. She outlined plans for the annual meeting at Rogers, explained that the District secretaries had been asked to pro-rate the pledge among the auxiliaries, and urged that reports for the Epworth Junior and Children's societies be sent to the District secretary, as well as to the Conference superintendent. She stated the Dis-

trict meeting would be held the first week in May, place to be announced.

The state president of the W. C. T. U., Mrs. Crenshaw of Paris, spoke briefly urging Temperance programs and Bible reading in the public schools. She was followed by Mrs. Reed of Paris, who spoke on "The Department of Temperance and Missions in the W. C. T. U." She said the W. M. S. and the W. C. T. U. should co-operate at home and abroad, and she gave encouraging reports from Mexico and Canada.

After a short talk on how beautiful it is to want to serve, Mrs. Hodges asked Rev. F. E. Dodson to say a few words, and he spoke encouragingly of increasing missionary interest in the District. He touched on the subject of cigarette smoking, which is a growing menace in our land and his remarks brought Mrs. Strausberg of Branch, to her feet, and she delivered a scathing denunciation of the cigarette. She was enthusiastically applauded.

Rev. Mr. Faulkner of Paris opened the afternoon session with a talk on "Power." He read a few verses beginning, "And when the day of Pentecost was come," and spoke feelingly of the necessity of keeping in touch with the power of God, in missionary work. Mrs. Hodges then read the report she had prepared for the annual meeting, and called on the delegates for reports of how their societies were getting along. All had encouraging reports to submit.

Mrs. W. A. Steele of Van Buren, Conference treasurer, was called on, and after urging diligence in collecting dues and sending in reports, she spoke on Prohibition. She asked how many of the sixty persons in the room had received Literary Digest ballots, and only six raised their hands. She called on all Christians to co-operate to keep the Eighteenth Amendment and the Volstead law intact, and to help in every possible way to enforce prohibition.

The District secretary then had all the auxiliary presidents go apart for a period of instruction, led by Mrs. F. E. Dodson. Mrs. Steele took the treasurers apart for round table discussion of their work. Mrs. Sallie Bacon taught a class of Superintendents of Study, and Mrs. A. L. Hodges addressed the corresponding secretaries, and explained their duties fully.

The hospitality of the Paris ladies was perfect and was fully appreciated by all who attended.—Mrs. C. F. Plemmons, Reporter.



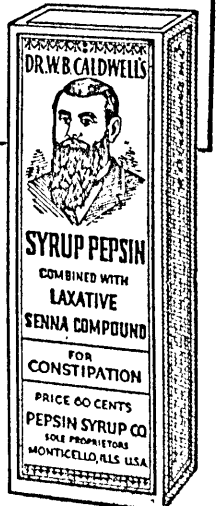
Gray's Ointment

For 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

W. F. GRAY & COMPANY
748 Gray Bldg., Nashville, Tenn.

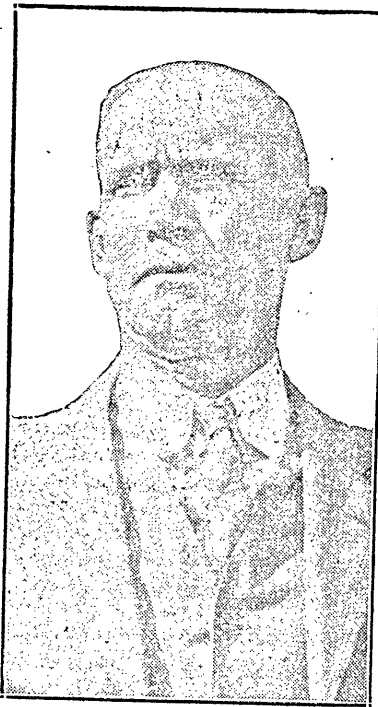
Doctor's PRESCRIPTION when system is sluggish; costs nothing to try

When your bowels need help, the mildest thing that will do the work is always the sensible choice. Take a laxative that a family doctor has used for all sorts of cases of chronic constipation. Dr. Caldwell's Syrup Pepsin is so pleasant to the taste, so gentle in its action, it is given children of tender age and yet it is just as thorough and effective as stronger preparations. Pure senna, and harmless laxative herbs; ingredients that start a gentle muscular action. Avoid a coated tongue, laden breath, bilious headaches, etc. Every drug store has Dr. Caldwell's famous prescription in big bottles. Or just write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.



"THE HEART OF
WOODRUFF
COUNTY"

MCCRORY



W. E. JELKS
Planter and Merchant. Member Board
of Directors of Methodist Hospi-
tal of Memphis, Tenn.

In point of wealth, richness of resources of the trade territory surrounding it, general progressiveness and modernity, the town of McCrory, Arkansas, stands today unique among its sister towns of the State.

With a population of 2,000 people, McCrory, county seat of the Central District of Woodruff County, occupies the center of a trade territory that is among the richest in the world, agriculturally. The town lies 70 miles west of Memphis, Tenn., and 80 miles east of Little Rock, capital city of Arkansas. The town is served chiefly by the Missouri Pacific Railway. Three other roads give service to the county generally. These are the Rock Island, a mile and a half west of McCrory, the Cotton Belt, nine miles east, and the Missouri & North Arkansas, which traverses the county. This splendid railroad service is augmented by excellent bus service—that of the Missouri Pacific bus lines and the Central Arkansas.

This bus service is made possible by hard-

surface highways that pass through the city—State Highways Nos. 16 and 17 and National Highway No. 64.

Right in the heart of one of the richest agricultural sections of the nation, millions of dollars worth of corn and cotton, raised in this territory are marketed at McCrory. In addition, the town is the trading point for the large number of people who produce this wealth. The town does what is probably the largest annual cash business of any town of its population in the state.

Four large modern, electric gins will gin the vast amount of cotton raised in Woodruff County and brought to McCrory for this purpose this fall. Three of these gins have been in operation for some time, while the other is now being installed for the fall ginning. A total of 18 gins are operated in the county. Two at McCrory gin more than any of these.

Dame Nature was indeed in a generous mood when this section of the country was fashioned, and bestowed upon it advantages, resources, and natural beauty, with a lavish hand. The entire section is practically level. So nearly so, in fact, that the highest point in the county is less than 100 feet above the lowest point. The country around McCrory is all well above the overflow, and has no flood problem. No levees are needed here.

Yet, like a ribbon of silver, the famous White River winds its course down the western edge of the county, forming the boundary line between Woodruff and White Counties.

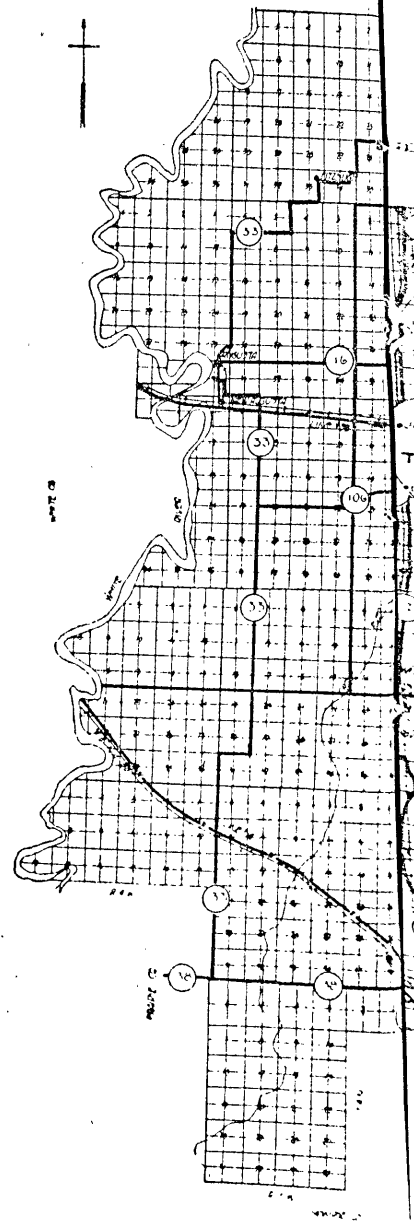
With its wide, clean streets, lined with beautiful shade trees, its many modern homes and pretty cottages, with well-kept lawns, the town of McCrory is one of the most beautiful and progressive in Arkansas. A modern system of electric lights and power is furnished the town by the Arkansas Power & Light Co. An Improvement District, with all obstacles removed, recently has been organized for the installation of a municipally-owned water and sewer system. This improvement will be made within the year 1930.

A public school system second to none in the state is provided here, and the people are justly proud of their schools. The different religious denominations are well represented, with a number of beautiful and costly houses of worship. The great majority of the people are church-goers, and the moral tone and atmosphere of the town make it instantly recognized for what it is.

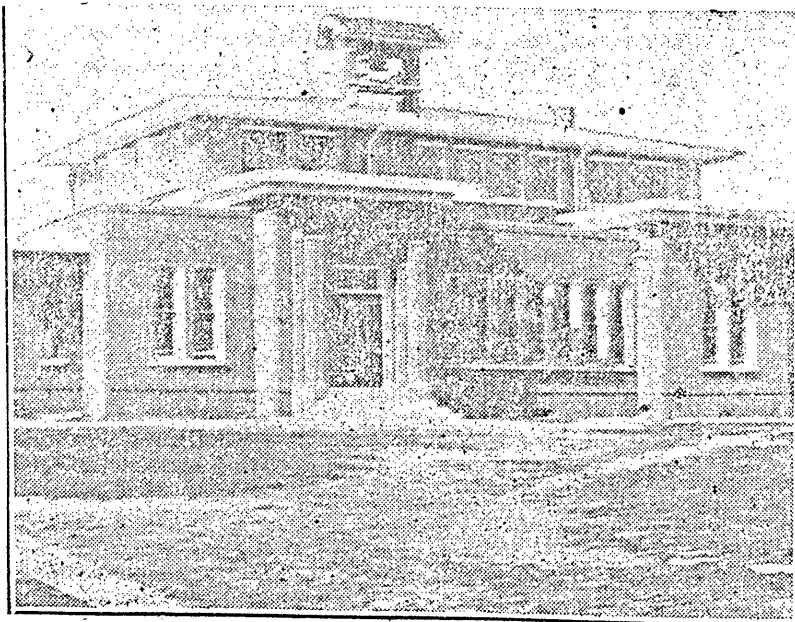
Among its many modern business institutions and industries, McCrory boasts the largest and most up-to-date bakery in the county, and one of the most modern in the state. It also has the largest printing plant and newspaper plant in the county. This plant is owned by Walter W. Raney, State Senator from that District. Senator Raney's parents were pioneers of this section. He secured his early education in the public schools of McCrory. He had his own way to make, and under the critical eyes of the very people among whom he was born, he has fought his

way up from the bottom of the ladder, and day, at the age of 42, he is recognized as one of the real leaders of the State, one of the most influential men of his time.

Senator Raney's newspaper at McCrory, The Central Leader, is doing much for the section in making its wonderful resources known to the world. As a State Senator, Raney's greatest achievement was the passage of his bill to increase Confederate pensions in Arkansas to \$50 a month, or \$600 a year with no increase in taxes whatever. He secured the passage of a bill to appropriate \$30,000 for the expense of holding the Con-



federate reunion at Little Rock in 1928, thus making the holding of the reunion in the capital city of Arkansas possible. Much other valuable legislation has been put through by Senator Raney. He is today State Commander of the Sons of Confederate Veterans, Arkansas Division.



Methodist Church, Rev. W. J. Spicer, Pastor.

This advertisement is made possible by
The Fair Store No. 58,
W. F. Hawkins, Manager
Welcome Service Station,
W. Jimerson, Owner
Walter W. Raney,
Senator and Editor
The Arkmo Lumber Yards,
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Planters Mercantile Co.,
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L. C. Tyson Company,
Leonard Nelson, Manager

ARKANSAS

**"THE HEART OF
WOODRUFF
COUNTY"**

Mr. Raney is not a fanatic in any sense of the word, on any subject, yet he is proud of the fact that never in his life has he taken a drink of intoxicating liquor. And that record will continue to exist as it stands, according to the Senator.

Among others who are doing much to keep the little city of McCrory before the world in its true light are: Dr. J. F. Hays, county health officer, with headquarters here, F. D. Chastain, county agricultural agent, and Miss Julia E. Luster, home demonstration agent.

Other leaders in McCrory, whose energies, labors, time and money are always at the dis-

Co., W. E. Jelks, Best Chevrolet Co., Fore Bros, Service Station, Riggs Brothers Motor Co.

All in all, McCrory is one of the best towns in the State of Arkansas today, with a future rosy with promise and a present teeming with possibilities for tomorrow, together with industry that is bringing its own reward.

McCrory High School

McCrory is justly proud of its splendid public schools. In 1926 her citizens, realizing the need of larger and better buildings, added two annexes to the already large brick building. This was made possible by gift of \$5,000.00 each by Mr. Heyman Arnof and Mr. Vance M. Thompson, successful business men of McCrory. Previously the campus had been increased to about eight acres, the largest in the county.

Since 1927 the school has been under the direction of Supt. H. E. Brown, who came to McCrory from Harrisburg, Ark., where he had been superintendent for nine years. Before coming to Arkansas in 1917 he had been in charge of the high school at Hartford, Kentucky, eight years.

Under Mr. Brown's supervision McCrory Schools have shown a satisfactory growth. In three years the teaching force has increased from ten to fifteen teachers; the Smith-Hughes work in Vocational Agriculture and Home Economics has been added. These give practical training in agriculture and home-making.

The students in agriculture had a total project labor income of \$4,543 last year and the school made it possible to give instruction to many adult farmers in the surrounding territory where project income was about \$12,000, the largest reported by any school in Eastern Arkansas.

In the Home Economics Department about forty girls received two years' training which will make them better and more efficient home-makers.

The high school enrollment has materially increased and McCrory now has the largest high school in the county. The school offers 20 units of high school work which is accredited by the State Department of Education. The graduating class of 1930 numbers twenty-nine, the largest in the history of the school. In the past three years 63 boys and girls have been graduated, most of them entering college.

The school has been fortunate in having a Board of Education whose co-operation, progressiveness and loyal support, have increased its growth and influence. The directors are: V. M. Thompson, president; G. W. Barber, secretary; P. E. Files, D. M. Huff, L. E. Pollett, J. I. Stoker.

A large factor in all school advancement has been the live, active, Parent-Teacher Association. In addition to other activities they have equipped and operated the only movie theater in town, the profits from which go to their treasury. These capable, energetic women lose no opportunity to increase the funds for school improvements. Mrs. L. H. Best is the able president.

One of the largest factors in the growth of the school has

been the development of a splendid spirit of loyalty and co-operation in the student body. This has been manifested in all school activities, and a spirit of good sportsmanship has been built up. A step forward this year has been the issuing of a high school annual, The Jaguar, in which the entire school is represented and which is the first to be published in the county.

Another contributing cause to the school's advance-



WALTER W. RANEY
State Senator and Editor. Author of
\$600-a-year Confederate Pension
Law.

ment has been the loyal backing and generous support of the citizens of the town and community. Never has this been more clearly shown than this past week when McCrory entertained the Literary and Athletic meet of the rural schools of the county. The business men contributed \$200 to secure cups, medals and trophies for winners in the various events. A crowd, the largest on record and estimated at 2,000, was present and enjoyed the town's hospitality.

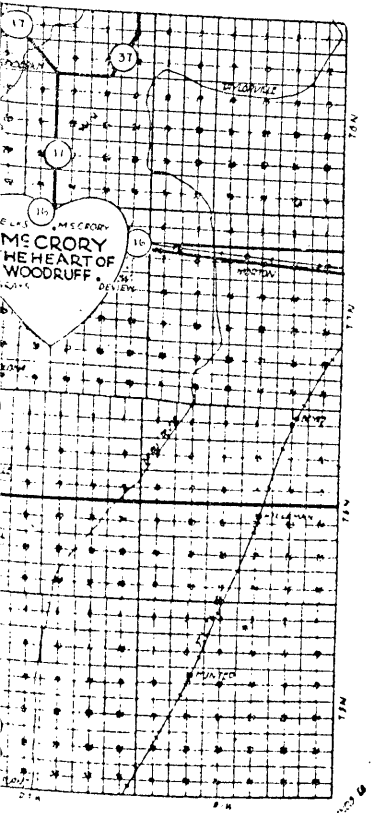
Situated as McCrory is, "The Heart of Woodruff County," and with a progressive board, a strong faculty, and a loyal citizenship the future of the school is assured.

McCRORY METHODIST CHURCH.

The McCrory Methodist Church was organized in the year 1888, and the first church building was erected that same year, which was the first Protestant church in the town. The church was organized and the building erected by Rev. T. A. Whitaker, who was pastor of the DeView church at the time. Mr. L. W. Sturdivant is the faithful superintendent of the wide-awake Sunday School. The women of the church have a fine Woman's Missionary Society with Mrs. T. A. Jeffries, Sr., as its efficient president. The young people have two fine Epworth Leagues, with John Fryer, president. The Board of Stewards are: W. E. Jelks, chairman; D. M. Huff, treasurer; L. W. Sturdivant, secretary; J. H. Crosset, Sr., W. B. Fakes, G. G. McCrory, J. G. Pulley, S. C. Bunch, George W. Barber, H. E. Brown, and Dr. J. W. Morris. Lay Leader, F. J. Henderson.



McCrory High School



**WOODRUFF CO.
ARKANSAS**

posal of those interested in the upbuilding of the town and county are the following firms and individuals:

Fair Store, Thompson & Son, Planters Mercantile Co., The Arkmo Lumber Yards, Arnof Bros., Tyson Store, Welcome Service Station, Walter W. Raney, Arkansas Power & Light

Following individuals and business firms:

of Brothers,
"Everything to Wear"
E. Jelks,
Prominent Farmer and Planter
D. Thompson & Son,
General Merchandise
t Chevrolet Co.,
ales and Service
e Bros. Service Station,
Keep Smiling With Kolleys"
gs Bros. Motor Co.,
authorized Ford Dealer.

Sunday School Department

STRANGER'S HOME CIRCUIT.

Just a word about our Training School that was held at Stranger's Home. We had a fine school, and good attendance. The average was 20. Those who took credit enjoyed it. The number that took credit was eight. We were delighted with our teacher, Brother Wade. He taught us a good School.

We hope to have him back with us again in another school some time.—Luther Love, P. C.

CARTHAGE

Thursday afternoon, April 3, I drove to Carthage and met with Rev. Geo. L. Cagle and his people of Carthage, and some from Willow, in a service that night in which we discussed the new Program of Work.

As our people begin to study the new Program of Work they discover the enlarged import of the Sunday School work. It is more than one hour on Sunday. It reaches throughout seven days in the week. It is related to every interest of life.

The new Program of Work offers fine guidance to earnest Sunday School workers.—S. T. Baugh.

Are You Successful?



From the day that a young man starts out to seek his first position to the end of his business life, his health and personal appearance have a world to do with his success. If you are not physically up to the mark

—appetite uncertain, digestion poor, and a general sense of incapacity and weakness, take DR. PIERCE'S GOLDEN MEDICAL DISCOVERY. It renews the blood with the vital life-giving red corpuscles and promotes robust health, a clear skin, energy, pep. Get "GMD" from your druggist in either fluid or tablets. Ingredients printed on label.

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Epworth League Department

HENDERSON UNION, PRESCOTT DISTRICT.

An Epworth League Union was organized at Gurdon Friday night, April 4, and named Henderson Union, in honor of their great presiding elder.

This Union is composed of the Chapter members, with their pastors, of the following pastoral charges: Gurdon, Okolona, Blevins, Prescott, Prescott Ct., and Emmet.

After a splendid devotional service led by Mr. Nallon Wylie, and the Emmet delegates, an address was delivered by Miss Dixie Lee Gates, of Okolona, and one by Miss Virginia Sharp of Prescott.

The following officers were elected: President, Mr. Drew Avance, of Gurdon; vice-president, Mr. Merle Smith, Prescott; secretary, Miss Dixie Lee Gates, of Okolona; treasurer, Mr. Nallon Wylie, of Emmet.

The next meeting will be held at Emmet Thursday night, May 1.

Delightful refreshments were served by the Gurdon Leaguers.

This was a fine meeting and the young people were enthusiastic about their future plans.—S. T. Baugh, Secretary.

SUMMER ASSEMBLY.

Little Rock Conference.

It will be well to keep in mind the date of the Little Rock Conference Epworth League Assembly. It is to be held at Conway, June 16-20.

Opens Monday night, June 16, with a great banquet. Closes Friday night with a great consecration service led by Dr. Paul W. Quillian of Little Rock.

Indications point to a record attendance. Watch for literature to be mailed out to pastors and Chapter officers soon.—S. T. Baugh.

ANNIVERSARY OFFERINGS.

Little Rock Conference.

Following are churches in Little Rock Conference sending in Epworth League Anniversary Day offerings and amounts. We appreciate the fine response of our pastors and their people in promptly holding this important service and remitting their offering.

Some churches have found it necessary to postpone holding their anniversary service for a week or two, which is all right. Hold it as soon as you can get to it and remit promptly.

Arkadelphia District.	
Arkadelphia	\$ 8.69
Camden District.	
Stephens	\$12.00
Little Rock District.	
New Hope (Bryant Ct.)	\$ 3.00
Humnoke (Keo-Tomberlin)	3.50
Primrose	8.00
England	12.00
Mt. Tabor	2.65
Forest Park	2.00
Total	\$31.15
Monticello District.	
Tillar	\$ 9.00
Winchester	3.30
Newton's Chapel	2.70
Extra (Ftn. Hill Ct.)	2.50
Wilmot	19.00
Monticello	18.00
Lake Village	8.07
Previously reported	3.00
Total	\$65.57
Pine Bluff District.	
Sheridan	\$15.00
Rison	18.00
Total	\$33.00

News of the Churches

NOTICE TO GENERAL CONFERENCE DELEGATES

Delegates to the General Conference in Dallas, May 7, will not be entitled to the special rates at the Adolphus Hotel until the night of May 6. This agreement was made by the representative of the locating committee and the hotel management months ago. Let the delegates and officials please bear in mind this announcement.—Committee.

FORGOTTEN WOMEN.

It was the pleasure of the Conference Director of Superannuate Endowment to attend the 16th Annual Meeting of the Woman's Missionary Society of the North Arkansas Conference held at Rogers. Five minutes of their precious time was given to the Director and was used by him in presenting the cause of the Widows of Superannuated Preachers. It was shown that there are 1,500 widows, pensioners on this fund, directly, and added to this, are the wives of the 1,000 superannuates, making a total of 2,500 women who are either directly or indirectly dependent upon this fund.

By actual count, one-third of the delegates present were either wives or widows of preachers, Superannuated preachers in their day organized 9,000 Missionary Societies. The sainted V. V. Harlan and Brother Harrelson organized the Missionary Society of the North Arkansas Conference. Sister O. H. Tucker was for a long time Conference president and Sister S. H. Babcock organized the Home Mission Society of the old White River Conference. Preachers and preachers' wives have made a wonderful contribution to the Woman's Missionary Society. And yet, one-half of the charges do not have Missionary Societies. And thus one-half of our parsonage homes do not have the benefits that come to the more favored charges which are blessed by the operations of the local department of the Missionary Society.

These women of the Conference were exhorted to be selfish for one time by looking into this matter to see how far behind their respective charges are. And we would take this means of exhorting preachers' wives all over the Conference to make gentle suggestions in a most diplomatic way to the end that something may be done in each pastoral charge to-

Prescott District.	
McCaskill	\$.75
Texarkana District.	
First Church	\$40.50
Sanding by Districts.	
Monticello, 8 Churches	\$65.57
Texarkana, 1 Church	40.50
Pine Bluff, 2 Churches	33.00
Little Rock, 6 Churches	31.15
Camden, 1 Church	12.00
Arkadelphia, 1 Church	8.69
Prescott, 1 Church	.75
Totals, 20 Churches	\$191.66
—S. T. Baugh, Secretary.	

ON THE HONOR ROLL.

We are delighted to list below the name of each charge, with the pastor, who has reached the goal, which places their names on the Conference Honor Roll.

Tillar, Rev. J. L. Leonard.
Wilmot, Rev. D. T. Rowe.
Rison, Rev. A. W. Hamilton.
Others will be added from week to week as the reports come in.—S. T. Baugh, Secretary.

ward the payment of the balance due on this sacred fund.

Yes, we are going to have to admit that this cause in a great measure has failed. Our Conference through the various Quarterly Conferences pledged \$308,000 to Superannuate Endowment. Up to Conference 1929 we had paid \$97,804, which is less than one-third of the amount legally pledged by the various charges. About 11 charges, only, have paid the full amount pledged. Now some excuse may be made for the small charges whose boundaries may have changed and whose membership may have become less able to play—even the charges that are not in the habit of paying the assessment for their pastor, should they fail to pay their Superannuate Endowment Quota. But surely these better charges, even those paying \$2,000 and more to the pastor and always taking pride in paying in full on preacher's salary and Conference Claims, and who boast of making generous subscription to the Missionary Maintenance Fund, churches that are really model in almost every other good work, may not be able to take any pride in the fact that after seven years, they still owe large balances on this sacred fund.

Brothers and sisters, let me plead with you. Let's make an honest effort to redeem ourselves from this our unhappy plight.—H. Lynn Wade, Conference Director.

MISSIONARY OFFERINGS

Progressive Charges

The great success of our Missionary Offering this year is very greatly helped by the large list of Progressive Charges. The best part of this work is the very fine spirit which the pastors and people are manifesting in reaching these goals. It is really a great joy to know that the brethren have entered into the Missionary Program in such a whole-hearted way. Many pastors have worked hard and have done excellent work but because of certain local conditions have not been able yet to attain the progressive rank. These we appreciate also. But you want to see the list.

Little Rock Conference

Charges	1929	1930
Arkadelphia,		
R. E. L. Bearden	\$ 37.32	\$236.77
Hot Springs Ct.,		
Harvey Anglin	4.25	30.00
Magnolia,		
O. E. Holmes	450.00	500.00
Gillett-Little Prairie,		
Van W. Harrell	5.50	21.13
Amity,		
J. W. Nethercutt	35.00	40.00
Bingen,		
R. C. Walsh	72.00	100.00
Okolona,		
S. B. Mann	57.75	65.00
Hatfield,		
F. C. Cannon	15.50	20.00
North Arkansas Conference		
Charges	1929	1930
Tuckerman Ct.,		
H. W. Jett	\$ 30.00	\$ 35.15
Magazine,		
J. J. Decker	22.00	45.00
Dover,		
W. M. Adcock	16.50	25.00
Prairie Grove,		
E. E. Stevenson	53.00	67.00
Cecil,		
L. A. Alkire		11.00
Lavaca,		
J. B. Stewart		17.00
Brinkley,		
J. J. Galloway	25.00	75.00
Elaine,		
J. R. Nelson	36.30	36.50
Corning,		
W. F. Blevins	90.75	105.50
Maynard,		

J. A. Gowan	3.35	10.00
Rector,		
H. O. Bolin	23.00	40.10
Bald Knob,		
Cecil Culver		35.50
Beebe,		
W. J. Faust	47.00	50.00
Leslie-Shirley,		
W. A. Patty	8.00	10.00

This makes a total of forty-five progressive charges for the Little Rock Conference and fifty for the North Arkansas Conference. This would indicate that the North Arkansas Conference is going to have more of such fine charges than the Little Rock Conference. Many charges have additional offerings yet to send and when this is done this fine group of charges will be greatly increased. Next week we hope to publish the promised list of charges that have paid the same this year that they did last year.

Missionary Offering from March 29 to April 5, 1930.

North Arkansas Conference		
Rector, by H. L. Alstadt	\$	40.10
Hoxie, E. B. Williams		37.25
Newark, I. L. Claud		13.41
Tuckerman Ct., H. W. Jett		35.15
Strangers Home Ct.,		

Luther Love	13.00
Beebe Station, W. J. Faust	50.00
Smithville, A. W. Harris	2.00
Bald Knob, by Willie Richards	35.50
Osceola, J. T. Wilcoxon	100.00
Dover, W. M. Adcock	25.00
Tuckerman, W. W. Albright	150.00
Viney Grove,	
J. C. Snow	9.50
Brinkley, J. J. Galloway	75.00

Little Rock Conference		
Richmond Ct., J. B. Pickering	\$	30.00
Crossett, O. L. Walker	-----	350.00
Gillett-Little Prairie,		
Van W. Harrell	-----	21.13
Horatio Ct., W. W. Christie		3.10
Winfield, by		
Mrs. A. W. Mulkey	-----	100.00
Prescott, F. G. Roebuck	-----	1.75
Prescott Ct., E. B. Adcock	---	64.80

Bingen Ct., R. C. Walsh	33.00
Warren, A. W. Waddill	200.00
Hot Springs Ct.,	
Harvey Anglin	30.00
Vantrease Memorial,	
By Rodger Ellis	10.00
Magnolia, by D. D. Goode	500.00
McGehee, O. L. Cole	295.00
Amity-Norman,	
J. W. Nethercutt	40.00
Swan Lake, C. F. Hyde	11.00

District Standing	
Little Rock Conference	
Arkadelphia, J. W. Mann	---\$ 521.02
Camden, J. J. Stowe	----- 2,420.40
Little Rock,	
Jas. Thomas	----- 5,247.50
Monticello, J. C. Glenn	----- 3,302.60
Pine Bluff,	
J. M. Workman	----- 1,066.63
Prescott,	
J. A. Henderson	----- 2,197.00
Texarkana,	
John L. Hoover	----- 1,852.80
Total	----- \$16,607.75

North Arkansas Conference	
Batesville,	
Jefferson Sherman	\$1,097.31
Booneville, F. E. Dodson.....	429.50
Conway, J. W. Crichlow	1,039.26
Fayetteville,	
F. M. Tolleson	767.00
St. Smith, H. L. Wade	365.58
Helena, F. R. Hamilton	936.07
onesboro, J. A. Anderson	678.41
Paragould, E. T. Wayland	485.86
earcy, W. C. House	510.85

607.75 to date this year. And \$5,863.10 from the North Arkansas Conference as against \$6,310.74 to date this year. I am in receipt of a letter from Dr. Cram in which he says, "Your Conferences are the only ones making advance over last year." All of us rejoice in the success thus far of the Missionary Program in Arkansas. However, we greatly regret that conditions are such that the same advance is not being made in other Conferences in our Church. This good result has been made possible by the unusual Cultural Program which we had and by the continued cooperation of the presiding elders, pastors and missionary committees. There are twenty-eight charges from the Little Rock Conference and one hundred and six from the North Arkansas Conference from which no offering has yet been received. I trust that when the knowledge of our success thus far has reached these charges the pastors will make a special effort to send in an offering and thus have a part in our success.—J. F. Simmons, Sec.-Treas.

NORTH ARKANSAS CONFERENCE COLLECTIONS

The Conference treasurer wished very much to visit the Plainview Methodist Church last Sunday and present its "Paid-in-Full-Before-Conference" receipt to Rev. Earle Cravens, its wideawake pastor, but he has no expense fund for such trips. He did the next best thing by writing a letter of congratulation. Last year Plainview under Brother Cravens' leadership surpassed itself in paying out Oct. 3. This year it achieved that honor March 21. The pastor's fine work was splendidly backed-up by Plainview's secretary-treasurer, W. W. Aldrich. In fact, the whole church enthusiastically co-operated in winning this great victory.

Brother Cravens and Plainview Methodism are very much interested in meeting all their financial obligations in full, yet the great objective of that church and its preacher is not money, but it is the spiritual development of the church and the community, and the carrying of the Gospel with its grace and glory to the whole world.

Plainview, being in the Booneville District, of which Rev. F. E. Dodson is presiding elder, gives that District its second 100 per cent charge, and "ties" it with the Jonesboro and Conway Districts for "first honors" in number of charges already paid out. Seven pastoral charges of the North Arkansas Conference have completed their collections quota. The 1929 record for same date was four "Hundred Per-Centers"; so 1930 is three ahead.

First Church, North Little Rock, Conway District, A. E. Holloway, pastor, R. J. Rice, treasurer; Wynne, Helena District, W. L. Oliver, pastor, C. J. Coffin, treasurer; and Hoxie, Paragould District, E. B. Williams, pastor, Mrs. C. A. Bassett, treasurer, have all paid four "in full" monthly installments. This trio leads the entire Conference of the churches paying by the month; and they are also surpassing all their own former records. Extra fine work, worthy of emulation!

First Church, Paragould, W. C. Davidson, pastor, C. W. Stedman, treasurer, sends in the largest check that I have received of late; being also its earliest-ever remittance. Both Doctor Davidson and First Church always pay the "Benevolences" in full, and will, of course, maintain

this high standard.

Bono-Trinity, Jonesboro District, Griffin Hamilton, pastor, Geo. A. Lamb and Miss Allie Patton, treasurers, is well in advance of any previous April 4. Counting on these folks for the Honor Roll this year.

Last year Charlotte, Batesville District, finished its quota Nov. 12. Brother J. J. Clark, its pastor, begins paying still earlier in this his second year and plans repeating 1929's great record. Watch him do it, or better.

Sulphur Rock-Moorefield, Batesville District, W. E. Benbrook, pastor, is within twenty-five cents of having paid one-fourth of its year's entire quota. Never before was it this far along this soon. Mighty fine!

Brother A. W. Harris, pastor of Smithville, Paragould District, has been hindered in his work by an attack of influenza and appendicitis in February. He underwent a major operation at the Methodist Hospital in Memphis, Feb. 24. He is just now getting back to his work, but undaunted he is taking hold with a vim and plans a 100 per cent victory.

The first report on the Conference Collections Payments will be sent to the Arkansas Methodist about April 25. All remittances received by that date will appear in it. This will give the brethren opportunity for special Easter offerings on the "Claims". I understand many are planning to take advantage of this the "Best Day" in the year for a great offering for the World Service of the Church.—George McGlumphy, Treas.

GALLOWAY COLLEGE NEWS.

With the resumption of school after the spring recess, students of Galloway Woman's College were greeted with the scholarship list for the third quarter, and its news certainly must have been good to Miss Anna Mack of Newport, who headed the list with "A" grades in six subjects, a new record for the present session. Miss Nina Hays, McCrory, and Miss Gertrude Westmoreland, Prescott, both ranking high in scholarship on previously published reports, were in

second place with this grade in five subjects each.

Others on the honor list for the quarter were as follows:

Four Subjects—Gene Castel, Huntington; Corinne Crossett, McCrory; Elizabeth Green, Hope; Mary Lawson, Crossett; Ruth Lindley, Tuckerman; Mary Louise Mahan, Stamps; Alice Proctor, Martin, Warren; Mary Lou Parker, Camden; Willie Mae Singer, Warren; Marjem Ward, England.

Three Subjects—Louise Bruce, Fort Smith; Mildred Burks, Dermott; Mary Wanda Cole, McGehee; Willine Forrest, Waldron; Frances Gardner, Vannale; Carolyn Greeson, Prescott; Etheline Mayo, Turner; Harriet Moon, DeQueen; Caroline Score, McCrory; Mary Appoline Smoot, Beebe; Clarice Wode, Caruthersville, Mo.

Two Subjects—Grace Atkinson, Fordyce; Alma Forrest, Waldron; Alta Mae Garlington, Searcy; Mildred Gossett, Searcy; Rubelle Gray, Newport; Mary Paul Jefferson, Bradford, Tenn.; Joada John, Eureka Springs; Minnie Bonner Kittrell, Augusta; Mary Morris, Parkdale; Gladys Murphy, Junction City; Louise Oglesby, Lewisville; Clare Phillips, Newport; Mary Florence Scobey, Warren; Elizabeth Sharp, Prescott; Laverne Thomas, Fort Smith; Farris Williams, Searcy.

One Subject—Louise Acuman, Edith Backs, Thelma Baugh, Mary Katherine Blackwood, Virginia Blankenship, Elizabeth Blanks, Martha Blevins, Ruthal Brown, Frances Choate, Katherine Few, Marguerite Gammill, Evelyn Grammer, Helen Harrison, Mildred Henderson, Mary Ella James, Margaret Ann Lake, Dorothy McMahan, Sue Martin, Pauline Matthews, Bernice Medlin, Lollie Ruth Murphy, Juliet Nebhut, Margaret Sue Nugent, Frances Patterson, Marie Smith, Elizabeth Sutton, Katherine Taylor, Pauline Walker, Bonnie Warriner, Margaret Whaley, Norma Whitley, Faye Williams, Carrie Winters.—Reporter.

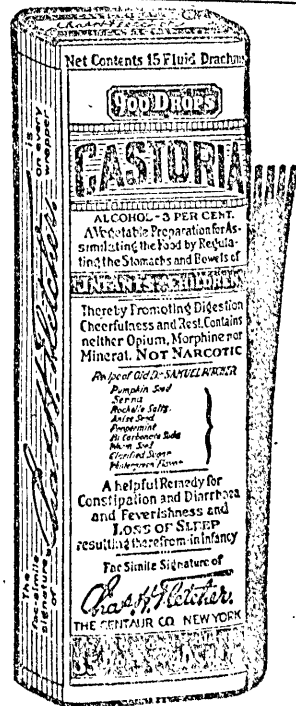
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Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still

the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.



HENDRIX-HENDERSON NEWS

The Young Women's Christian Association at Hendrix-Henderson College has elected Miss Etta Neal Mayhan of Little Rock, a junior, as president for the 1930-31 session, succeeding Miss Mary Lee Little of Conway, now head of the organization. The Young Men's Christian Association named Marvin Williams of Little Rock, another junior, to the presidency to succeed Ray O. Beck of Green Forest. The "Y" Associations at Hendrix-Henderson are concluding a session of great activity, the results of which are counted very satisfactory.

Hendrix-Henderson has taken membership in the newly organized Arkansas Inter-collegiate Forensic League, which will foster the development of public speaking among its members. Dr. O. T. Gooden, chairman of the Hendrix-Henderson debating council and president of the Scholarship Societies of the South, is chairman of the league's executive board. The first event for the new organization will be the state inter-collegiate oratorical contest, May 5, at Arkansas College, Batesville. Public speaking has always had a conspicuous part in extra-curricular activities at both Henderson-Brown and Hendrix, the colleges which preceded the merged institution and the present year is proving no exception. The Warrior debating teams have a full schedule, and it is confidently expected that the orators will bring home their proper share of victories.

The spring months have witnessed continuation of the campus beautification program, and much effective work is being done by the college staff.—Reporter.

CROSSETT ENTERTAINS BROTHERHOOD

Crossett did not leave anything undone that would have added to the happiness or pleasure of those attending the Monticello District Brotherhood meeting held there April 1. Rev. O. L. Walker, the wide-awake pastor, and his good people had been planning for this meeting for several weeks. The business of the meeting was concluded by the noon hour at which time the group marched from the church to the Community House where a delicious dinner was served and a delightful program for the entertainment of the guests was rendered.

After this pleasant hour together the guests were conducted to the great lumber plant. There they split into smaller groups, each group being led by an official of the Crossett Lumber Company through the entire mills. Two happy and instructive hours were spent in this way.

About 4:30 o'clock the guests found themselves back at the church ready for the drive through the pine forests to the Crossett Camp (a town of over one thousand population). There they were delightfully entertained. Mr. Levi Wilcoxon, an official of the company, conducted the group through the Community House, the large store, over the grounds, and finally to the boarding house. Here was found an interesting dis-

but the impromptu speeches, being to the point, were enjoyed. This was a most happy hour. It was the fitting close of a great day. There was a profound sense of gratitude in the hearts of all for the splendid way in which Brother Walker and the members of his church and the officials of the Crossett Lumber Company entertained them.

These Brotherhood meetings, however, accomplish a great deal more than entertainment. The fine fellowship together, and the helpful inspiration received are worth everything. The Monticello District could not get along without its monthly Brotherhood meetings. Under the leadership of our splendid young Presiding Elder we are reaching toward the goal, and a great report at conference. We are all under the leadership of Him who knows no defeat. It is His work that we are doing. With optimism we shall follow His lead.—D. T. Rowe.

YELLVILLE

It is gratifying to know that the crowds at the Methodist Church, both at the morning and evening services on Sunday, have been constantly increasing until now the house is crowded at every service. Rev. Mr. Fryar brings a message that is soul-inspiring and delivers it in a manner that convinces his hearers that he is truly a man of God and they go away feeling they were glad to have been there and they come again. The choir service is unexcelled, and special music is rendered at every service, which is an attraction that every one enjoys. If you are not attending these services, you are missing a lot that contributes to real happiness.—Mt. Echo.

MAYNARD

I am sending you a list of 52 names as new and renewals for the Arkansas Methodist. I would have sent this list before now, but I have been sick since the night of December 25. Haven't been able to fill my appointments but about three or four times since that date. Now I am up and able to go about town, but not able to preach yet.

We paid off our last note of \$176 on our church building at our first Quarterly Conference before I got down bedfast.

We have a nice little stone church building that we are proud of. We have a fine bunch of true Christian workers. They have certainly been loyal to me and helped me to carry on my work while I have been sick.

When I came back from Conference I started out to raise every dollar of my Conference Claims. I had more pledged when I got sick than my charge paid last year. Besides I have organized groups of boys and girls that have secured several pigs to raise and the proceeds are to be applied on my Conference Claims. We have women's clubs that have a number of hens to be set and all of the chickens that are hatched and raised go to our Conference Claims. We have just closed out a great revival at Maynard with Bro. W. M. Edwards leading in the soul-campaign. It was a wonderful meeting.

of my ministry of the Lord and Master, and I have prayed earnestly and sincerely to the Lord that he will give me strength and power to carry out the greatest program for the church and the Master's cause this year that I have ever done in the history of my ministerial work.

Brethren, pray for my recovery, write me, if you have time and tell me you are praying for me and my work. May God's richest blessing be on all the ministers of the Methodist church in which I have done my very best for twenty years.—John A. Gowen, P. C., Maynard, Ark.

LESLIE

We are very happy in our work at Leslie. Bro. House, our P. E., held our second Quarterly Conference last Sunday. Bro. House is a great P. E., and we are expecting great things in the Searcy District this year.

We had a good Quarterly Conference. They raised the assessment \$200 above what they first made it. Our Sunday School has made an increase of 39 per cent since Conference.

The Missionary Society and League are doing some fine work. We also have a newly organized Junior League. We go to Shirley once a month and are glad to be among old friends. Shirley was on our first work.

Leslie knows how to be good to a pastor and his family. We had a great pounding and at every dinner that the church or school have we are given a welcome.

We have one of the finest groups of young people that can be found any where. The salaries are being paid monthly. We are praying and working for a great year.—W. A. Patty, P. C.

BENTON

We closed on Sunday, March 30, a two weeks' revival, with Rev. George Tucker of Memphis, one of the general evangelists, doing the preaching. The attendance and interest were splendid all through the meeting. About fifty persons will be received into the membership of the churches of Benton as a result of the services. Thirty will come into our church, twelve into the Baptist church, and possibly eight or ten into the Presbyterian church.

We shall observe Sunday, April 13, as Decision Day in our Sunday School. Already twenty children and young people have expressed their purpose to come into the church. We expect several more. We shall organize them into a class for instruction right away and receive them at the evening service Easter. That will make the number received into the membership this year close to fifty.

Mr. H. M. King, our Church Extension Board architect, has just sent us the preliminary sketch of the religious education building which we propose to erect. The building committee is now studying the plans and as soon as some minor changes can be made we shall go right ahead. We ought to break ground within sixty days. That will give Benton an excellent plant, making it possible for us to meet the requirements of the B Type Sunday School Program according to the new Programs of Work.

The location of the State Hospital for Nervous Diseases just west of our city is causing the folks to prick up their ears. Considerable building activity will be in progress in a few months and the reaction in business here will doubtless be favorable. A three-million dollar insti-

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ing them. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

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tution is not a small affair.—T. M. Lee, P. C.

AN ARKANSAS STUDENT AT DUKE

(The following is taken from the North Carolina Christian Advocate). "In line with our announcement last week, another picture adorns this page, this likeness being that of Rev. Edgar R. Shuller, a member of the North Arkansas Conference, but at present a student in the School of Religion at Duke University. Shuller comes from the Ozark Mountains where he grew to be over six feet high, and every inch of this height is a part of a real man.

"After inquiry, I have learned that this young man, who will give ten weeks to the Western North Carolina Conference next summer teaching in and conducting Cokesbury Training Schools, was born and reared on a farm near Ozark, Ark. After finishing high school he went to a junior college, and after two years there, completed his work for an A. B. degree at Hendrix College in 1925. Following his graduation he became pastor at Valley Springs, Ark., and in connection with this work taught Bible and coached athletics at a Methodist Training School. He hopes to get his B. D. degree at Duke in February, 1931.

"Brother Shuller has already given two summers' work to North Carolina Methodism under the direction of the Duke Foundation. We shall be delighted to have him in our Conference this summer. He says he is looking forward with much pleasure to being with us."

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THE ROYAL ROAD TO FRIENDSHIP

By Rev. J. A. Chapman, A. B., B. D. Price \$2.00. Garrett and Massie Inc., Publishers, Richmond, Va.

I have examined with a great deal of pleasure the Reverend J. A. Chapman's latest contribution to sermon literature, "The Royal Road to Friendship." In this volume Brother Chapman has brought together seventeen sermons which he has on different occasions delivered before various civic and fraternal organizations. It is the only book of its kind I have ever seen. The title is a most happy one, and the material is admirably arranged and well written. It is in itself a little commentary on the principles of the fraternal orders that have added much to our civilization. In each chapter, within a short space, Mr. Chapman summarizes the tenets of the respective orders, and draws some very practical lessons as to their value. Every fraternal man will find this little book a delight and inspiration. And those ministers who are called upon to speak before fraternal orders will find this book luminous with ideas that he needs.—Costen J. Harrell.

AS A SUPPLY'S WIFE SEES IT

I just want to thank Bro. J. F. Jernigan for his letter in the issue of Jan. 16, "An Inconsistency." I am truly glad some one can see the conditions of a supply preacher's life.

When a man is called of God to preach the gospel and has no A. B. degree, why does the Conference use him if he is not worthy of his calling? I never have found in the Bible where Jesus said you must go and have a college education before God will call you. I know that we all need an education, but Jesus said that fruit is the test of discipleship. What would become of the 41 charges if it were not for the 41 supply preachers?

I know a supply that has done work that a member of the Conference could not or did not do. He worked the charge up in good shape, but he must not stay and enjoy it. Just move him along and let him fix up and build up some other place.

I want to thank Rev. A. E. Jacobs for his article in the issue of March 27. It is not a question of a preacher being worth the amount set in the resolution, but the question of existence. They are expected to heed all the calls and come right in line. I know a supply that has had less than \$75 since Conference. How can a man live, support his family, buy gas, visit the sick and fill all his appointments on that? They merely exist. You hear it all round: "You haven't been in my home yet." Well, they must put on a smile where a tear would fit best.

I also want to thank Bro. R. H. Cannon for his article of recent date. When a man has a work of six or seven churches and about \$700 salary and has to make long drives to and from all these called meetings, it makes it hard on him. He is expected to push the drives, but he can't get anything, try as you may, and he is usually looked on as one that don't try.

Dear Brethren, just get out in the rural country where there are no roads in bad weather. Walk some and ride some. It is not all sailing on flowery beds of ease.

I did not mean to scold, but I surely know something of the rural work, and I also know what it means to be handicapped by a poor educa-

tion. My dear mother was taken when I was a mere child and I had to mother a bunch of boys and keep house for a dear old father. God has blessed me with health and I'm still studying and trying to learn to be of some help in the world. I know it is a great handicap we have to work under, but God will answer our prayers.

Pray for us, we need the prayers of all to help us through the rough pathway of life.—A Supply's Wife.

CHRISTIAN EDUCATION IN AMERICA

Christian culture and Christian character form the two hemispheres of achievement in the realm of civilization; and the burden of this noble task rests very largely upon the denominational colleges of America. The Christian education of today stands face to face with two serious dangers; the ultra-secular trend of many state institutions of learning, and the growing disposition of a certain type of educational leaders to develop schools of the higher learning into vocational tread-mills. To the dwarfing of those fundamentals which are essential to the superstructure of human society.

The champions of Christian education should assume a more aggressive attitude in behalf of church colleges, and should at the same time, in the larger circles of influence, stand shoulder to shoulder with the Christian apostles of the pulpit, against the advancing forces of unbelief. The leaders of the godless government of Russia pursue their wicked course thousands of miles across the sea; but their spirit is abroad on wings of darkness in every land, and is subtly flowing undiscerned through innumerable channels of influence in our own Christian America.

There are many elements of moral strength, many great educational factors, for which the Christian college is the sponsor supreme in the educational forum of America. First of all, the Church College has been what its name suggests and requires, a genuine Christian Alma Mater; a real mother to mind and heart, pouring forth from the mountain-spring of Truth the nourishing streams of moral sentiment and Christian faith.

The colleges under the guidance of the Christian churches of America are holding fast to the fundamentals of the Faith; not wavering, not with an air of apology, not under the banner of compromise, but with steadfast allegiance to the code of Sinai and to the creed of Calvary; asking for the Old Paths, and yet progressively moving onward therein, and not backward; building into the manhood and womanhood of the nation at once the wisdom and knowledge of the schools, and the moral enthusiasm and eternal hope inspired by the blessed miracle of regeneration.

If our Christian colleges should cease their glorious task in the arena of American education, and leave the field to the secular education which is seeking to over-shadow and displace the teachings of the Gospel of Christ, the very fortresses of the Faith would be endangered. Christianity must go to school in these days, as well as to church; must experience not only a strange warmth of the heart, but a noble enlightenment of the mind. And our institutions of the higher learning are giving to their student-bodies the manifold culture which comprehends every rope of true development; a

culture which fulfills the Greek philosopher's definition of education, "the highest possible development of body, mind and spirit," and crowns that achievement with the blessed hope of immortality.

The rugged simplicity which is characteristic of the Christian life, whether we speak of individual men and women or of the institutions with which they are connected, is one of the uniform factors of the Christian college. The smaller colleges, fostered by the Christian churches of America, have made the better record in sending men to the front in the various walks of life, because the earnest student in such

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riches; and there is certainly a level of income below which a church college cannot function with real efficiency. Even if the Christian college should pray the prayer of a Solomon: "Give me neither poverty nor riches, but feed me with food convenient for me," yet the food convenient and essential to the adequate support of any college in these days must include adequate buildings, well-rounded and well-manned departments in every field of knowledge compassed by the curriculum, and individual teachers equal to their appointed tasks.

The educational institutions of our own church are fortunate in the possession of teachers of exceptional talent and they are worthy of salaries far above the average now maintained in the Christian colleges of America. The situation is unfavorable throughout the world today in commercial and industrial circles but even yet America is more fortunate than many other nations. And our people will surely rally to the support of our colleges.—Methodist Protestant-Recorder.

PLAN FOR MORE RURAL CHURCH WORSHIP

Our rural charges depend upon men for worship and preaching services who are busy men. These men have several or many churches in which they are working and preaching. Why can't some plan be formulated that will give these men an opportunity to do more in each church and yet not make them neglect any other one?

With the new books out on Worship, one can easily see that people may find God in the singing of a good hymn, in the reading of the Bible, in the silence of unspoken prayer, and in the fellowship of Christian folk. A sermon is not essential to worship. It is only a part. The sermon should not be mainly to teach Christians how to find God, but it should direct their power obtained from God.

On circuits, whether two or eight point ones, there can be a regular worship service following Sunday School without the presence of a minister. After the classes have finished and the teachers and pupils have assembled, let a regular worship service be held.

Of course, this will require some effort on the part of the pastor, but it is a worthwhile one. He can have his hymns selected, the passage of Scripture which fits the theme of the day, and then he could have written a short eight to twelve minute sermon and handed it to one of his best men to read. This gives to the congregation some personal touch from the man who leads them in their spiritual seeking and adventuring.

But one may say that the pastor would have to write too many sermons. If he hasn't time (but most of us have), then let him write out the same sermon that he is delivering, at another church that same day. Such may add to the intellectual glow of ministers anyway. Many repeated words and thoughts could be cut out if we wrote sermons in full.

I believe that this plan will work. It should enrich our idea and practice of worship, and it gives the ministers a chance to instruct and lead his people more often.

People need to worship with others often. This spiritual craving will be left empty with only one service a month. If one receives help in praying and worshipping this Sun-

day, he will be helped next Sunday also. It has an extra value in taking people to church more regularly, and also teaches them that they may find God without the presence of a minister.—Paul V. Galloway.

EDUCATION AND TIME REQUIRED

The question has been raised as to our educational system or lack of system, as you may please to call it. I would ask the question, why should our children in Arkansas be required to go through a twelve-year course in the public schools when children of other states get through with eleven, with the same number of credits and are admitted to our own state schools with the same advantages that our own boys and girls have after having had twelve years?

I know the old gag that you grow a squash in ninety days but it takes years to grow an oak, but if the oak has no advantage over the squash why grow oaks at all?

A graduate from other states from an eleventh grade school can come to our own state and enter our colleges and university, with exactly the same credits that our own children do from our twelve grades, go through their classes shoulder to shoulder, and when they are through who can say by looking at their work or their diploma, which is which?

By simply making some sane adjustments in our state controlled schools so as to allow the grade work to all be done in seven years and make the eighth year first in high school, there could be effected a great saving to the state and to the people as individuals.

With approximately 600,000 children in schools, at a cost of \$40 for each year for twelve years, \$28,800,000, or an annual cost of \$2,400,000, one of this can be cut off and saved and neither the school nor the child suffer loss. This would mean a saving of \$2,400,000 each twelve years to the state, and the parents would be saved one year's expense, which would run several times as great as that of the state, and the pupils would in each twelve years save 600,000 years' work.

Besides that, often people might be able to reach the eleven-year course that could not go twelve, and in no case can it be shown that a twelve-year course has any advantage over the eleven-year course.

Mr. and Mrs. Arkansan: This is the year when you will be called on to vote for those who propose to represent you in the various state offices. I am simply giving this out for you to think about. And vote for the man that does more than to promise to do something about tax business. Let the promise be definite, that something will be done that will count sure enough.—C. N. Smith in Mena Star.

LOBBYING VS. RIGHT OF PETITION

The National Conference of Organizations Supporting the Eighteenth Amendment, representing thirty-one national bodies, meeting at the Dodge Hotel in Washington, adopted the following resolution which was presented by Arthur J. Barton, D. D., LL. D., of Atlanta, Georgia, Chairman of the Commission on Social Service of the Southern Baptist Convention and also Superintendent of the Department of Church Extension of the Home Mission Board of the Southern Baptist

Convention:

"The improper use of money or influence in any form by selfish and sinister persons or organizations for corrupt ends with the public servants of the people, whether legislative, judicial or executive, can not be too strongly condemned nor too promptly uncovered and punished. On the other hand the right of petition and remonstrance is happily and securely embodied in the Bill of Rights, is one of the prime marks distinguishing a democracy from an autocracy or oligarchy, and is one of the foundation stones and safeguards of our Republic. To characterize the exercise of this right as 'lobbying' in no way alters or abrogates the right as one of the guarantees of our liberties. Honest, patriotic, public-spirited citizens, both as individuals and by groups and organizations, have the inalienable right to make their will concerning any matter of public policy known to their public servants.

"It will be a sad day for us and will mark the day of the decline if not of the doom of our government when our public servants are too weak to resist the corrupt and corrupting lobbyist who would turn them aside from the path of duty and right, or when they are too proud to hear and consider the judgment, will and desires of good and honest citizens and organizations properly and appropriately expressed. Citizens and organizations of worthy,

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patriotic and unselfish motives and purposes, who seek the good of the people and of the Republic have nothing to cover or to conceal and nothing to fear from the searchlight of publicity whenever turned on. Let those who would turn on the searchlight be sure that it is so di-

rected as to reveal the activities and operations of individuals and organizations who are openly committed to a course of defiance of and rebellion against the established policies of the Government and who would make barter of the health, happiness and prosperity of the people."

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SUNDAY SCHOOL

Lesson for April 13

THE CHILD AND THE KINGDOM

LESSON TEXT—Matthew 18:1-14; 19:13-15.

GOLDEN TEXT—Suffer little children, and forbid them not to come unto Me: for of such is the kingdom of heaven.

PRIMARY TOPIC—Jesus, the Children's Friend.

JUNIOR TOPIC—Jesus the Friend of Girls and Boys.

INTERMEDIATE AND SENIOR TOPIC—Growing in the Kingdom.

YOUNG PEOPLE AND ADULT TOPIC—The Sin of Neglecting and Misguiding Children.

I. The Greatest in the Kingdom of Heaven (vv. 1-4).

1. The disciples' question (v. 1).

The prominence given to Peter in connection with the announcement of Christ's purpose to build the church and the payment of tribute with the money in the fish's mouth, provoked jealousy on the part of the other disciples. The transfiguration scene revealed the divine person and the program of His kingdom. Seeing that the kingdom was to come to realization despite the tragedy of the cross, disciples wished to know their place of rank in the kingdom.

2. Jesus' answer (vv. 2-4).

He taught them by placing a little child in their midst.

(1) Condition of entrance into the kingdom (v. 3). The great question was as to whether they were really in the kingdom. Their behavior revealed the fact that they needed conversion. Before they could even see, much less enter into, the kingdom, they must be born from above (John 3:3, 5). (2) Whosoever possesses childlike humility is the greatest (v. 4). The child is dependent, lowly and modest. Those who have been born again, or converted, have these characteristics.

II. The Lord's Identification With His Believing Ones (vv. 5-9).

1. Receiving the believer in Christ's name is receiving Christ (v. 5).

Through faith in Christ we become God's children and so completely is our life interwoven with His that He regards treatment of us as treatment of Himself.

2. The peril of causing a believer to stumble (vv. 6-9).

To cause to stumble means to give occasion for a moral fall. The particular reference was to the carnality and selfishness which were expressing themselves in their contention for pre-eminence. Their behavior was not only an injury, but a stumbling block to others. Everything causing one to stumble, though it be as vital as hands and feet, should be removed.

III. Believers Are Specially Cared for by the Heavenly Father (vv. 10-14).

1. They are under angelic guardship (v. 10).

So precious is the believer in God's sight that angelic messengers are provided (Heb. 1:10). These angelic messengers have access to the very throne of God, even beholding His face. So high is the honor bestowed upon believers that the highest angels are sent to guard them.

2. The Son came especially to save such from their lost condition (vv. 11-14).

The Heavenly Father does not will that any one of these should perish. They are objects of the Father's seeking love. The salvation of the humble believer has been secured by the incarnation and the sacrifice of the Good Shepherd.

IV. Jesus Receiving Little Children (Matt. 19:13-15).

We should carefully note the setting of this text. Jesus had been speaking of the sanctity of marriage which is

the bulwark of the home. Into the sacred enclosure of the home comes childhood to complete and ennoble it.

1. Children brought to Jesus (v. 13).

Doubtless they were brought by their parents. Many parents today who are careless as to themselves, desire to bring their children into touch with Jesus Christ.

2. Rebuked by the disciples (v. 13).

They regarded children as too insignificant to engage the Lord's attention. Christ places high value upon children.

3. The disciples rebuked by Christ (v. 14).

These words uttered by the Lord have placed a peculiar dignity upon the child. It is Christlike to care for children and no service in the world pays such large dividends.

4. Christ laid His hands upon the children (v. 15).

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OBITUARIES.

McLure.—Joseph J. McLure was born in Pike county, Alabama, June 30, 1854. When 17 years of age he moved with his parents to Arkansas and settled in Nevada county, where he grew to manhood and lived until 1889, when he moved to Waldo. There he lived until he moved to Texas in 1900.

He was married to Miss Cora A. Pipkin, daughter of "Uncle" Daniel Pipkin, of blessed memory, at Glenville, Arkansas, June 20, 1876. He and his wife seemed perfectly fitted for each other. Both were earnest Christians and loyal members of the Methodist church. For nearly fifty-four years they walked together in blessed and holy companionship. Their home life was as nearly ideal as one might hope to find.

Nine children were born to them, three daughters and six sons. Three of the sons passed away on the threshold of young manhood and their going brought the only great sorrow which ever came into the home until the husband and father was called to follow them, leaving the heart-broken wife and mother and the six remaining children, Mrs. T. C. Turk, Mrs. F. S. Brummett, Mrs. L. L. Nelms, J. R., Frank F. and R. P. McLure, to finish the journey of life alone. He also leaves eleven grandchildren and many nieces and nephews. All of his own brothers and sisters preceded him in death except his sister, Mrs. Fannie Mitchell.

It was my happy privilege to be his pastor four years in Waldo. I was frequently a guest in his home, which was always known as "The Preachers' Home." I knew him intimately and loved and trusted him always.

Eternity alone will reveal the full measure of his influence for good during the years which he spent in Waldo. He was active and efficient in every phase of church life, serving as chairman of the board of stewards, superintendent of Sunday School, and other offices of the church. No man ever gave to the church a more whole-hearted and unselfish service. He died February 19, 1930, after a lingering illness of several months. For several days before his death he knew that the "time of his departure was at hand," and patiently yet joyfully awaited his release from the body.

A short funeral service at the home was conducted by Rev. W. Harrison Baker, pastor of Munger Place Methodist Church, Dallas, in which church he and his family had been members during his stay in Dallas. His body was brought to the old home at Waldo that it might rest beside the graves of his three boys and of his beloved father. A special service was held at the Methodist church in Waldo, which was attended by a large company of friends and relatives, many of them from neighboring towns and communities, who came with tearful eyes and sad hearts to pay a tribute of love and esteem to the memory of one of the best loved men who had ever lived in that section of our state. It was the sacred privilege of the writer to conduct this service. Rev.

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E. M. Pipkin of Arkadelphia, brother of Mrs. McLure, was present to share in the sorrow of his loved ones, and he offered the prayer of dismissal at the grave. He poured out his soul to God in behalf of his stricken loved ones. That prayer touched the hearts of many people and reached the throne of God.

We covered the grave with a mass of beautiful flowers—the gifts of friends and loved ones from many places, and turned away with sad yet strangely comforted hearts, leaving the body of our beloved one to rest until our Lord shall come to claim His own. He sleeps in Jesus, and "If we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him."—J. A. Sage.

Nabors.—Isy Florence (nee McClure), was born October 27, 1854, and died March 11, 1930. She was sick only about ten days. It was a very sad experience for the family, as Brother Nabors was sick at the same time, and thinking that he might pass away, too, made things look very dark. Sister Nabors was married to Thomas C. Nabors in 1879. To this union were born three children, two of whom are still living, J. H. and Howard C. Sister Nabors was converted and joined the M. E. Church, South, at old Falcon at the age of eight, and remained a faithful member of the same until the end came. Her membership with others was moved to Mount Ida, now on the Buckner Circuit. She is survived by her husband and one sister and the two splendid sons and their families, and a host of friends to mourn their loss. Her funeral was conducted by Rev. L. R. Sparks, her present pastor, assisted by Rev. Otto Teague, her former pastor. The writer was her pastor for four years some years ago, and will say it was always a benediction, a spiritual uplift, to go into her home, not only because of her beautiful Christian life, but the godly life of her husband and the splendid Christian lives of her dear boys. The beautiful Christian spirit was represented in the spotlessness of everything about her home, and how happy she and Bro. Nabors would become when worshipping in God's house, and they would shout praises to God. May the comforting influence of the Holy Spirit abide with you all until you meet in heaven is the prayer of your old-time pastor.—F. R. Canfield.

Moore.—Martha Jane Moore was born September 10, 1851, at La-Grange, Tenn., and fell asleep March 23 at the home of her son in the Mount Zion community, after an illness of several weeks. At the age of 14 she took Jesus as her personal Savior and united with the M. E. Church, South. From that time until she was confined to her home on account of failing strength, Sister Moore was a faithful servant of Jesus Christ, seeking to bring His love into the lives of the people she touched. On December 21, 1870, she was united in marriage to Thomas F. Moore. In 1881 Brother and Sister Moore came to Arkansas. To this union ten children were born, five girls and five boys, nine of whom remain to mourn her passing. She had 27 grandchildren and 21 great-grandchildren to mourn her death. One sister, Mrs. Sallie Beal, of Bethel Springs, Tenn., survives. It was her pastor's privilege to visit her in her home during her recent illness. To know her was to love her. She will be missed by loved ones and friends alike, for no one on earth can take her place. Her funeral services were conducted by the pastor at Mount Zion Church, in

the presence of a large gathering of friends and relatives. The pastor was assisted by Rev. J. E. Harris, pastor of the Nazarene churches at Beebe and Ward.—John G. Gieck, Pastor.

Koonce.—Miss Mittie A. Rice, daughter of William C. and Sarah F. Rice, was born at Monticello, Arkansas, April 13, 1860. In early childhood she professed faith in Christ and united with the Methodist Episcopal Church, South. Throughout the years of her life she was true to her profession and loyal to her church. On December 31, 1890, at the home of her parents, she was united in marriage with W. A. Koonce. They began the worthy adventure of founding a home near the city of Monticello. Later they removed to Wilmar, and finally to Crossett, where they spent the last 24 years of their sweet companionship together. To this union were born three children, two of whom died in infancy. The third is their daughter, Mrs. P. H. Herring, who resides at Dermott, Arkansas. Sister Koonce was an active member of the Order of the Eastern Star, being an officer in the local chapter for several years. She was injured in a fall about four years ago. From this she never recovered, being practically an invalid until her death, which occurred February 26, 1930. Her funeral was conducted by the Rev. Odem L. Walker, assisted by the Rev. W. F. Warren, and from the Methodist church at Crossett. Interment was had at Monticello cemetery. In addition to her daughter, Mrs. Herring; her granddaughter, Helen Herring; her son-in-law, P. H. Herring, and her broken-hearted husband and life companion, Mr. W. A. Koonce, she leaves a host of friends and relatives to mourn her loss.—Odem L. Walker, Pastor.

Sweet.—Mrs. Emma Paine Sweet was born December 7, 1846, in Tennessee, but lived a great part of her life in DeSoto county, Mississippi, moving to Arkansas in 1882. Died March 25, 1930. On April 7, 1868, she was married to Mr. S. E. Sweet, who preceded her death nine years. He was a soldier of the Confederate army, she a mother of the Confederacy. To this union there were born eight children. Those who survive are: S. E. Sweet, Jr., A. G. Sweet, Mrs. Ethel Geary, Mrs. T. D. Rambo, and Miss Mary L. Sweet; seven grandchildren, one sister and a host of friends. At 16 she professed faith in Christ and joined the Methodist Episcopal Church, South, in which faith she remained until her death. Though confined to her room for months before her death, her interest in the church never faded. She was an active member of the Woman's Missionary Society until her death. She was always cheerful and appreciated any courtesies shown her. She was a great lover of children and very much devoted to her own family. She never spoke harm of anyone. Her friends are numbered as those who knew her. She has gone to be with those loved ones and friends who have gone on before. It can well be said to the surviving loved ones that with her faith in Christ she is not dead but transplanted from this world to the world of the more abundant life. Funeral services were conducted in the home at Widener, Arkansas, by Rev. F. R. Hamilton, her presiding elder, and Rev. Porter Weaver, her pastor. Interment was made in the Forrest City cemetery.

Losson.—Mrs. Milia B. Losson was born in Tennessee, December 8, 1835, and died near Austin, Arkansas, March 24, 1930. She was the mother of five children, four of whom remain, with seven grandchildren and ten great-grandchildren, to mourn her loss. For the last 31 years she had been making her home with her daughter, Mrs. E. L. Judkins. Besides her daughter, her three sons, Walter, Jack and Lon Losson, are bereft by her departure. Her remains were laid to rest at the Sylvania cemetery. She was a saintly woman whom one learned to love. Her kindly admonitions were sought by neighbors and kinsmen alike. In her going we are made poorer, while heaven is made richer. Her funeral services were conducted by her pastor, in the presence of a large group of friends and relatives.—John G. Gieck, Pastor.

Collins.—Thearl Gendon Collins, son of Brother and Sister Jesse Collins, was born January 24, 1922, near Spring Hill, Ark., and died March 20, 1930. He leaves a father, mother, two sisters and a dear old grandfather and a host of relatives and friends.

Thearl was the pride of the home, being the only boy, too, he was a bright, lovable boy. He will not only be missed at home, but at school his classmates will miss him. His teacher will miss him, for Thearl was always kind and affectionate to all. In his going our loss is heaven's gain. The funeral was conducted by the writer, in the presence of a large crowd of relatives and friends.—A. J. Bearden, Pastor.

TWO WAYS TO BE SURE

Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a granite of greatest crushing strength; freest from water, lime and iron, which are deleterious, and in time tend to disfigure the monument; and which affords a stone of an even and beautiful crystalline structure.

The buyer may be absolutely sure of getting the real Winnsboro Granite if he insists upon the dealer delivering a certificate from the management of Winnsboro Granite Corporation, to the stock used being Winnsboro Granite; but to make assurance doubly sure the purchaser may test monuments by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain, some mistake has been made, and the monument is not of Winnsboro Granite.

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