

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

ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 17, 1930

No. 16

FEAR NOT.

Come, see the place where Jesus lay.
No longer be thou sad;
Fear not, nor weep this happy day
When heaven and earth are glad.
For thee, for all, this empty tomb
Bids joy to grief succeed;
Bright angels now his grave illumine;
The Lord is risin' indeed!

—Author Unknown.

MY RESURRECTION.

Is there anything dead in me that needs a resurrection? Is faith in God dead? Is belief in prayer dormant? Have I talents wrapped in the grave clothes of disuse? Has my interest in humanity grown emotionless? Have I lost the joy of living so that I wake with no gladness to front a new day? Is my heart cold to the claims of friendship so that I chill those who would fain give me love? Is there no response when duty beckons me to follow?

Then truly I have need of resurrection. Let me haste to implore the only one who can "raise me from the dead." Beyond a shadow of doubt he will speak to me, as to Lazarus, the potent, "Come forth!"—Epworth Outlook.

SUGGESTIONS FOR GENERAL CONFERENCE.

A few weeks ago we suggested to our readers that they submit their suggestions for General Conference consideration in the briefest possible form for publication in this issue. Beginning on page 4 are those contributions together with a few others which have been coming for some time. In order that these suggestions may have due consideration this issue is mailed to the General Conference delegates who are urged to give them careful study. In addition to the contributions from readers, we are submitting brief suggestions on certain subjects which we think should command attention.

1. The most important thing for our Church at this time is to become more genuinely spiritual and thoroughly consecrated, and the General Conference, both by its own conduct and spirit and its legislation, should endeavor to bring this to pass.

2. The next thing is to adopt a financial policy which will both secure the funds needed and spiritualize the wealth of the Church. We need no more financial drives; but we should not yield to the plaint of the "tight-wad" that, although the wealth of the country and consequently of our membership has greatly increased, we should ask for no more for church purposes than we have for the last two quadrenniums. It would be a disgrace to our Church to stand still financially when our giving per capita is among the lowest of the denominations. The total needed is at least 50 per cent more, and the people should be asked for it and led to give it. The term "assessment" should be dropped, because it implies power to collect, when that power is not inherent. The term "asking" would be better, because, while we should not "assess," the General Conference and the Annual Conferences have a duty to "ask" for what they think is needed for the several causes. Specify the first quarter of each Conference year as a period of cultivation, laying stress on Missions, but informing our people about all of the causes, and then on the last week of the quarter make an every-member canvass to get the whole amount pledged, and adopt means to get every member to pledge. One of our greatest weaknesses is that many of our members give nothing. That should be cured.

3. The plan to merge the Sunday School Board, the Board of Education, and the Epworth League Board should not be adopted as submitted by the Commission. It will not reduce expense, because approximately the same number of officials un-

HE WILL SWALLOW UP DEATH IN VICTORY; AND THE LORD GOD WILL WIPE AWAY TEARS FROM OFF ALL FACES; AND THE REBUKE OF HIS PEOPLE SHALL BE TAKEN AWAY FROM OFF ALL THE EARTH; FOR THE LORD HATH SPOKEN IT.—Isaiah 25:8.

der slightly different designations must be employed. While all of these are educational, the work of the Colleges and Universities is so different that it should have its own specially selected Board. The Epworth League and Sunday School work might be merged, because both have to do with the local church, but there is danger of dispiriting the Leaguers by removing responsibility and initiative. The main thing needed is to unify the program of the local church so that there will be no overlapping, but provide flexibility. This can be done by a joint committee whose program must be accepted by the Boards. Consolidating the work of the three Boards in the Annual Conference would give the Board so much work to do that it would have to hold its sessions while the Annual Conference was in session. Then it would become an oligarchy, and many of the best members of Conference would have no committee work. For the best interests of the Conference every member in full connection should be on a Board or committee. The name "Sunday School" should be retained, because otherwise it is hard to distinguish between the different kinds of work. We know what "Sunday School" means.

4. The Constitution proposed by the Commission should be rejected. It is not sufficiently improved to justify the trouble of adopting it, and it seeks to "tie" us up so that future change as needed may be more difficult. The only feature worthy of serious consideration is the proposal for a "Judicial Council," and it is too complicated. If simplified, it should be adopted, as it takes from the Bishops the judicial power which ought not to be associated with the executive. Instead, the Bishops should have the power to veto any measure for sufficient reasons, and it should require a two-thirds vote of General Conference to overcome the veto, but should not require submission to the Annual Conferences. In other words, we would take away from the Bishops judicial power and constitutional interpretation, and give them a veto like that of a president or governor.

5. The question of "Term Episcopacy" should be carefully and dispassionately considered. This writer has no personal feeling in the matter, but advocates it because it is in harmony with the best spirit of the age, and we need to free our Church from the idea of prelacy or ecclesiasticism. The writer was invited by the editor of our Quarterly Review to present argument on the subject, and a summary of his article is reproduced on page 5. If "Term Episcopacy" is not adopted, an age limit should be fixed, and Bishops, when superannuated, should be available for other kinds of service. A man may be incapacitated for the strenuous duties of administration and yet be perfectly capable of performing other duties acceptably. Simply because under our present plan we have no other place for a Bishop, we keep men in the position long after they are capable of performing the arduous episcopal duties, and the man and the office and the Church suffer thereby.

6. Presiding Elders' Districts should be so enlarged that the salary of the P. E. will be adequate without being burdensome on the weak charges. Provision should be made so that a new P. E. may know of his appointment before it is announced and all Presiding Elders should be required to meet their preachers and lay delegates immediately on adjournment of Annual Conference and agree on plans for the year. The Bish-

op, too, should be required to call together his new cabinet and consider the things that have been agreed by the Conference and plan to execute. There is no necessity for limiting the term of a Presiding Elder, but the Bishop should be required to submit to the Conference for secret vote without discussion all the names of those whom he is considering for that position. The plan of the "Open Cabinet" should be adopted, and every preacher and every church should have an opportunity to consider the appointment before it is finally made. The democratic spirit of today will not tolerate secrecy and autocracy, and our Church will lose if they prevail.

7. Provision should be made for the adequate circulation and support of our papers. The Christian Advocate, the Quarterly Review, The Missionary Voice, and the Methodist Layman should be consolidated, issued in magazine form, and sold for one dollar, and every pastor and official required to take it. The Conference organs should be subsidized by the Publishing House and compensation given in advertising, and the Annual Conferences should also subsidize them sufficiently to make the price fifty cents, and then official boards should be required to put the paper into every Methodist home in each charge. Church literature is more needed today than ever before, and only in some such way can it be made to reach those who need it most. It should be made one of the positive duties of each member on joining the church to have the church paper along with a Discipline, Hymn Book, and Bible. Payment for the church paper could be made a part of the regular contribution. Unless we can get our people to read our own literature ultimate dissolution threatens. Some might be driven out by this drastic process, but better to lose a few than to permit the whole membership to lose interest and loyalty through ignorance.

8. Provision should be made so that a preacher might take the supernumerary relation on account of financial embarrassment or affliction in his family.

9. Provision should be made so that when men without the college preparation are admitted on trial, they may be allowed a longer time for meeting the educational requirements, and the committees should be required to keep careful records of work done from year to year so that men under unusual stress might be able to take such part of a course as expediency permits. In attempting to raise requirements we have become arbitrary and unfair.

10. With some hesitancy, because it has not been suggested, I suggest that we eliminate the order of deacon and when a man is ready for ordination make him an elder. Our two orders are historic, but now of no practical value.

11. Let the General Conference make strong deliverances on the subject of Prohibition, Sabbath Observance, and Social Justice, and insert a foot note in connection with the General Rule, forbidding "drunkenness, or drinking spirituous liquors, unless in cases of necessity," to the effect that since that rule was adopted medical science had decided that there are practically no such cases; and an additional footnote, explaining what is meant by "denying ourselves, and taking up their cross daily."

12. Authorize the Board of Church Extension to receive Superannuate Endowment and College Funds and loan them to churches under very rigid safeguards, thus providing safety for the funds and giving strong churches the opportunity to carry their debts in long-time loans. Why should we loan church funds to secular agencies and borrow from secular agencies when we have millions of our own money? Let us make these dollars do double duty.

13. Provide that on a certain day, usually a

(Continued on page 3, col. 1.)

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.
 Prescott District Conf., at Bingen, June 26-27.

PERSONAL AND OTHER ITEMS

Presiding Elder J. A. Henderson announces that Prescott District Conference will meet at Bingen at 7:00 p. m., Thursday, June 26, and continue through Friday.

Rev. J. C. Glenn, P. E. of Monticello District, has accepted invitations to preach the closing sermon of the Fountain Hill Consolidated School April 20 and the closing address of the Crossett Camp Schools April 18.

Illinois Woman's College at Jacksonville will dedicate the Jane A. Areson Residence Hall and their new College Dining Hall on May 3. These buildings are the gift of Senator and Mrs. James E. MacMurray of Chicago, their combined cost being \$350,000.

Sending in a good list of subscribers, Rev. O. L. Cole, our pastor at McGehee writes: "We are having a good year. The people are good to us. Improvements on church property are being made. The church debt retired, with some increase in attendance at service and good-will ruling."

The Home Mission Council suggests that Sunday, May 25, be observed in all the churches as Rural Life Sunday, when the conditions of life in our rural churches should be presented. Pastors who would like to have literature on the subject may get it by addressing Home Missions Council, 105 E. 22nd St., New York City.

As it will be impossible for the editor to attend all of the District Conferences, and even when he does attend it is usually for only part of the session, secretaries of District Conferences are requested to send for publication reports of the sessions showing all of the business transacted, but not going into particulars of addresses delivered.

ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY

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

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

Board of Managers

Little Rock Conference.	N. Arkansas Conference
James Thomas	J. M. Williams
J. D. Hammons	R. C. Morehead
W. C. Martin	Wm. Sherman

Pastors Are Authorized Agents

SUBSCRIPTION RATES:

One year, in advance	\$2.00
Clnbs of Ten	1.50
Rate to All Ministers	1.00
Superannuated Methodist Preachers	Free

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

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

Make money orders and checks payable to the
 ARKANSAS METHODIST.

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

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

ADVERTISING DEPARTMENTS.

Our Foreign Advertising Department is in charge of
 JACOBS & CO., CLINTON, S. C.

Soliciting Offices and Representatives.
 Mr. E. L. Gould, 118 East 28th Street, New York, N. Y.
 Mr. J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.
 Mr. C. E. Ivey, 2 North Blvd., Richmond, Va.
 Mr. G. H. Ligon, 481 Biltmore Avenue, Asheville, N. C.
 Mr. J. B. Harris, 204 Burt Building, Dallas, Texas.
 Address correspondence to the Home Office or Jacobs & Company, Clinton, S. C.

Arkansas Advertising Manager, O. E. Williams,
 1018 Scott Street, Little Rock, Arkansas.

Dr. J. L. Cannon, our pastor at First Church, Pine Bluff, writes: "April 6 was a great day in First Church. It was set apart to raise half of the remaining debt on our property. Dr. James Thomas came down and preached and took the collection which amounted to \$31,000. He did a great piece of work for our church, for which he will be held in lasting esteem."

Hendricks Chapel is being erected in the center of the Syracuse University campus at a cost of \$600,000, which was the gift of the late Senator Francis Hendricks. Seating 1450 persons, it will be the third largest college chapel in the country, being surpassed only by Princeton and Chicago Universities. According to the terms of the bequest, it will be used solely for religious purposes.

The Geneva Scholarship of \$300 has been awarded Miss Janice McKinney, of El Dorado, Ark., by the Lynchburg Chapter of the Alumnae of Randolph-Macon College for Women. Miss McKinney is a member of the Junior Class. The scholarship will be used to pay half of her expenses for the summer, during which she will attend sessions of the League of Nations at Geneva, Switzerland. This work is in connection with the International Relations Club at Randolph-Macon.

In its effort to destroy Christianity, the Russian Soviet government created and financed a militant atheistic league, called "The Association of the Godless," and in recent years has circulated 20,000,000 copies of the paper, "The Godless," filled with unspeaking blasphemies. But Christian America ignores the value of the religious press and patronizes the rotten literature poured out by a commercialized press. Verily, the Soviet government is wiser in its day than the Christian Churches, because it uses the means to accomplish its ends, and the Churches fail to do so.

Bishop Cannon, who has charge of our work in Brazil and who is just returning from his visit to our Congo Mission, writes in the Christian Advocate (Nashville) of April 11 a very interesting article entitled, "Brazil Enters Maderia." As Madeira is a Portuguese colony and Brazilians use the Portuguese language, it was natural that some of our people in Brazil should become interested in the welfare of Maderia; hence as a result of careful consideration of the situation, our Central Conference for Brazil for two years has been raising a fund to start a Mission in Madeira, and Bishop Cannon has just visited the island on his way to the Congo and has appointed as our first missionary to Maderia Rev. Antonio Rolim of the South Brazil Conference, and he has been on the ground since Jan. 21. As Bro. Rolim is a graduate of Hendrix-Henderson College, also of Southern Methodist University, Arkansas Methodism will feel that it is ably represented in this new and promising field. As practically all ships that go from this country to Southern Europe stop at Madeira, this Mission will often be visited by our people.

BOOK REVIEW.

Sunday in the Making: A Historical and Critical Study of the Sabbath Principle in Inheritance and Development; by Charles Herbert Huestis; published by The Abingdon Press, New York; price, \$2.00.

As its name indicates, this is a historical study, and in that respect it is excellent. It is absolutely free from any specious argument for Sabbath observance. If there is ground for any criticism, it is in the fact that the arguments are hardly as strong as the case warrants. However, it is a valuable contribution to the literature of the subject, and is worthy of a place in one's library. Justifying his position, the author, in the "Foreword," says: "I have written this book to meet a demand for which, so far as I know, there is no adequate supply, namely, a study of the Sunday question which has no particular theory to defend and which seeks to state, from the standpoint of modern biblical, archaeological, and scientific knowledge, the origin of the Sabbath idea, to trace the development of the institution through the centuries, and finally to show why today it is in the interests of human welfare that it should be preserved." Then he quotes Dr. G. Stanley Hall, as follows: "If Sunday had no history and there were no divine sanctions, no Fourth Commandment, or even Bible, church, or Christianity, we should still need to observe one day in seven for reasons based upon the needs of man's body and soul; and that is a vital part of

race hygiene for all peoples who would attain or preserve the higher levels of civilization."

John Wesley Among the Scientists; by Frank W. Collier; published by the Abingdon Press, New York; price, \$2.00.

This is a book that should be read by every Methodist preacher and every scientist. It will prove to be interesting, instructive and inspiring. It will do much to clear away the seeming conflict between Science and Religion. It gives a wonderfully clear and authentic account of Wesley's wide knowledge of and interest in scientific subjects, and quotes from his scientific writings which were many, and in some instances in advance of his age. He considered the study of science of great cultural and spiritual benefit. Every Methodist should read this book and get a broader conception of his church and its purpose and ideals.

United States Citizenship; by George Preston Mains; published by the Abingdon Press, New York; price \$2.00.

This book should be read by every citizen and passed on to the on-coming citizens. A careful study of its pages will tend to greatly improve the quality of American citizenship. The author is a thorough student of the signs of the times and a skillful interpreter of them. He discusses some of the more important relations of the citizens to his government and claims that an intelligent and loyal suffrage is of the greatest importance. The book is dedicated to the young men and women of America, now joint partners in political duties. They would all derive much benefit from a study of its pages.

Among the Danes; by Edgar Wallace Knight; published by the University of North Carolina Press, Chapel Hill, N. C.; price, \$2.00.

This volume is the result of research work carried on in Denmark by Dr. Knight, Professor of Education, University of North Carolina. Few of us realize what a worthwhile type of civilization the Danes have developed for themselves. They have succeeded in making democracy a reality, a government that really serves the people. Denmark has an exceedingly good system of popular education. Social injustice has been greatly reduced and the general well-being of the people greatly increased through their plan of education. They give a very high place to sound learning and prefer heavy taxation to ignorance and the ills that follow in its wake. Denmark holds that education is the right of rural and urban citizen alike. There are many ways in which America might profit by a careful study of Denmark's methods and a practical application of these methods to some of her own vexing rural problems. All who are interested in improving rural conditions should, by all means, read this book. They will find many valuable suggestions. It has special value for Arkansas citizens and contains suggestions for the solution of some of our problems.

PINE BLUFF DISTRICT CONFERENCE.

As Pine Bluff District Conference met on Tuesday of last week, and Tuesday is the day when I need to be in the office to make up the paper, I arranged with Dr. Workman to run down in the morning and out to Good Faith, about five miles from the railroad station, make my address and eat a hasty lunch and return on the train that leaves Pine Bluff at 1:15. Brother L. T. Rogers, the obliging pastor of the Pine Bluff Circuit, met me and several others and quickly conveyed us to the Conference, and I was given 15 minutes just before the noon lunch, and then he returned me to the railroad in ample time.

I found a large attendance and a splendid program in execution under the capable presidency of Dr. J. M. Workman. The spirit and interest were exceedingly fine. The dinner on the ground, served by the Good Faith church, was excellent and served in the best style. I was surprised to see the wonderful new church building, a substantial brick with a large auditorium and several Sunday School rooms and kitchen, and best of all it was out of debt. Many new houses have been built in that neighborhood in recent years. Bro. Rogers is enthusiastic about his people and the prospects of his Circuit.

I spoke plainly to the brethren about some church affairs and expected some of them to re-

THE MEANING OF EASTER

The greatest festival of the Christian year is the glorious Eastertide. It comes not simply to remind us that Jesus died and rose again, but it tells us that He is alive today. We rejoice that there are millions of people in every part of the world who believe that He lives. This is the trumpet-call of Easter—"Jesus lives." What does Easter mean to the modern world? It means gladness and there is no reason for sadness as we approach the Easter season. We are not without God and hope in the world. Our hope is in God and hope maketh not ashamed. We should be glad with the season of hope. Let us serve the Lord with gladness and come into His presence with a song.

Easter that means gladness means also newness of life. It brings its own message of renewed life and immortality. At Easter when the Sun of righteousness shines forth in noonday splendor, gloom and darkness scatter; for Easter brings to our hearts the wonderful certainties of life which death can never dim. I do not wonder that Easter brings gladness, since it brings newness of life. The trees clap their hands and rejoice and the flowers join in the chorus of praise. He who is the resurrection and the life bids us put on the garments of life and praise. Easter is the spring time of the heart and enables us once again to believe more sincerely, to live more cheerfully and to serve more willingly. I wish that Easter might mean this much to the whole world. We know that life is fleeting and death is most certain, but he that hath the Son hath life.

Easter means also victory as well as happiness and life. Jesus is not a victim but a victor. With power

to keep His life or give it, He gave it and conquered sin, death and the grave. The cross was not a calamity but the world's supreme hope. It is the manifestation of life, the emblem of hope and the sign and seal of immortality. It marks the shining way from Calvary to glory. The cross speaks not of defeat but triumph. Easter is no fairy tale and Christianity is not a lost cause. The vital thing of Easter can never be destroyed nor its anthem silenced. The living, serving, crucified, risen, glorified Lord is the heart of the gospel.

The dreadful gloom of Calvary cast a spell upon the world. The hearts of the faithful were filled with sorrow and despair, but when the darkness passed away and Easter dawned, gloom was dispelled by a message of victory. Jesus defeated the enemy of man, and death, the last of enemies, shall be destroyed. Thanks be to God for victory through our Lord Jesus Christ. Thank God for the gladness of new life. At this Easter season let us spread the tidings everywhere. What wonders the Lord hath wrought for us. "The Lord is risen indeed." Jesus lives, and because He lives, we shall live forever.—Oklahoma Methodist.

THE ROMANCE OF METHODISM

By Paul Neff Garber.
Methodist Celibacy

"I believe the devil and the women will get all my preachers" was the indignant exclamation of Bishop Francis Asbury upon hearing that another one of his ministers had entered the state of matrimony. When he was told that his loyal bachelor preacher, Jonathan Jackson, had married Asbury cried out in desperation: "Jonathan Jackson is married: O thou pattern of celibacy! Art thou

caught? Who then can resist?"

If Bishop Asbury could have his way he would have retained celibacy which characterized the Methodist preachers when the church was organized. At the time of the Christmas Conference only eleven of the eighty-two Methodist ministers then in America were married. The first five bishops of the church were single men. In fact in early American Methodism celibacy was so common among the clergy that it was said by one historian that "the marriage of a Methodist preacher was an occurrence almost as notable as a transit of Venus."

Bishop Asbury set the example of celibacy for his preachers. He never married. Once when asked why he had remained single he explained that in the first place he had always been too busy to marry. Next he argued he was unwilling to ask any woman to share the hardships incident to his episcopal life; for he stated: "Among the duties imposed upon me by my office was that of traveling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of fifty-two with her husband." Asbury felt that such an arrangement would have been wrong. "What right," he asked, "has any man to take advantage of the affections of a woman, make her his wife, and by a voluntary absence subvert the whole order and economy of the marriage state?" Then he would add, "I had little money."

But even if the great bishop of Methodism never married why should he be so aroused by the marriage of his preachers? It was not because he was hostile to the institution of marriage, but because the marriage of a Methodist preacher usually meant the loss of one more of his

itinerants. On July 12, 1805, Asbury wrote in his Journal: "Marriage is honorable in all, but to me it is a ceremony awful as death. Well may it be so, when I calculate we have lost the traveling labor of two hundred of the best men in America, or the world, by marriage and consequent location." Experienced ministers when married were usually unable to continue in the itinerancy and thus Asbury had to be continually filling the vacancies with inexperienced men. It was because marriage hindered the aggressive work of early Methodism that it was to Asbury a "ceremony awful as death."

If the married preachers remained in the itinerancy they were a burden to Asbury. It was difficult for him to find suitable appointments for them and to secure allowance for their wives. Once Asbury wrote: "Our preachers get wives and a home, and run to their dears almost every night; how can they by personal observation know the state of the families it is a part of their duty to watch over for good?" While presiding over the Baltimore Conference in 1809 Asbury had so much difficulty in placing the married preachers that he lost his patience and declared in open Conference: "I would not give one single preacher for a half dozen married ones."

The salary allowed the early Methodist preachers forced married men to discontinue in the itinerancy. The disciplinary allowance was based upon the needs of a single man; was estimated for those who had no domestic burdens. An annual salary varying from \$128 to \$160 was too small to support a man and his wife. The allowance of \$16 a year for each child under six years, and of \$21.33 for each child between six and eleven years, was not adequate for the prop-

sent it, but so far I have had no unfavorable comments.

Alighting from the train on my return I fell and injured my left leg so that I am now doing my work in a wheel chair; but hope to be fully recovered soon. I have no one to blame but myself for the accident. I was simply in too great a hurry. Next time I'll wait for the train to stop.—A. C. M.

CIRCULATION REPORT

During the past week the following subscriptions have been received: Yellville, J. M. Fryar, 1; Mammoth Spring, F. M. Glover, 9; McGehee, O. L. Cole, 17; Stephens, R. A. Teeter, finishing 100 per cent, 24; Tillar, J. L. Leonard, 100 per cent, 16; Atkins, J. B. Stevenson, finishing 100 per cent, 8; Capitol View, C. D. Meux, 1; Greenwood, H. H. Blevins, 16; Forrest City, Marianna, and Pine Bluff, by L. W. Evans, 14; Murfreesboro, J. D. Montgomery, 11; First Church, Hot Springs, J. D. Hammons, 1; Harrisburg, J. L. Shelby, 1; Strong, A. E. Jacobs, 6; Belleville, J. T. Byrd, 1; Sparkman, C. D. Cade, 11; Conway, J. W. Workman, 2; First Church, Ft. Smith, Dana Dawson, 9; Parkin, Chas. Franklin, 1; Lake Village, A. J. Christie, 1.

These are fine reports, and many others are promised. Let others report rapidly. Let us have many new subscriptions before May 1, so that readers may get the news of General Conference.

SUGGESTIONS FOR GENERAL CONFERENCE

(Continued from page 1).

week before the convening of an Annual Conference, every Quarterly Conference shall meet in a statistical session under the presidency of the preacher in charge, and all statistics shall be completed and recorded, one copy for the minutes, one for the preacher in charge, and one mailed to the presiding elder at the seat of the Conference. Thus all settlements would be made a week before Conference, and statistics would be properly kept and reported. There must be a day of settlement, and it ought to be far enough in advance of Conference to get all statistics recorded. At present usually many items are left

blank in the Quarterly Conference records.

14. Adequate provision should be made for the support of Lake Junaluska Assembly and the Western Methodist Assembly, because both have become a necessity, and each now belongs to a group of Conferences.

15. Not that this writer has any preconceived plan in mind, but because the spirit of Christianity seems to require it, provision should be made for the merging of our foreign missions with those of like kind and the formation of native churches with full self-governing powers as conditions seem to point the way.

16. A Commission or Commissions should be constituted to consider plans for church comity and union so that there may be less denominational competition and fuller co-operation.

17. A Commission should be appointed to confer with commissions of other Protestant denominations looking to the establishing of a great Protestant weekly paper.

18. While the writer accepts every article of The Apostles' Creed, he thinks it improper to require acceptance of it by one who is to be baptized and received into the church, because it requires more than Christ required for discipleship and many of the propositions are of such a theological character that children and very few adults have studied them sufficiently to say that they honestly believe all of them. Instead, require only acceptance of Christ as the divine Son of God and confession of Him before men, a purpose to love God supremely and one's neighbor as himself, a willingness to deny one's self and bear the cross, and a pledge to obey the rules and regulations of the Methodist Church. And the Discipline should clearly indicate the absolute duty of the preacher to instruct all candidates for church-membership in the significance of these requirements. This would keep some people out of our Church, but would guarantee a better quality of the members received.

19. Certain suggestions for the governance of the Conference itself. (1) In order to give all equal opportunity, when a roll is called or Conferences or Committees called, let there be a rotation so that the same names will not always

be first. (2) Appoint a very judicious committee of five whose duty it shall be to read, correct and certify to the accuracy of the Journal from day to day and thus avoid the long time required to read the minutes of the previous session. (3) Instead of a vote being taken to "concur" or "non-concur" on the report of a committee, let the vote be directly upon the question involved and thus avoid the absurdity of occasionally voting for a report to defeat a measure or vice versa. (4) Permit a committee to report only one measure at a time if any other committee has a report to make. (5) Provide that traveling expenses shall be paid in proportion to the time a delegate sits, and when an alternate is seated provide that his expenses and those of the principal shall be prorated. A delegate who attends only a part of the session should not receive full traveling expenses. (6) Urge delegates to economize on their daily expenses and charge only actual cost, saving something to the church if possible. (7) Arrange for the memorial services for the deceased Bishops for the second Sunday at 2 p. m. and make it a session of the Conference. (8) Arrange for the addresses of all fraternal messengers on nights set apart for that purpose, and make those special sessions of Conference. (9) Provide loud-speakers, and also a radio hook-up for all occasions when the membership at large might wish to hear. (10) Permit no one inside the bar but actual members of Conference, but provide convenient rooms nearby where friends may confer with members. (11) Begin at 8:00 a. m., and gain an hour. (12) To save time provide that any member may in advance have his resolutions printed and ready for consideration. Use of the printing press saves time and gives better opportunity for deliberate consideration. (13) Provide that in advance of the succeeding General Conference the delegates may submit to the book-editor resolutions for action which shall be printed by said book-editor in convenient form for use in the Conference. (14) Advise the Committee on Entertainment for the following General Conference to secure rooms at moderate-price hotels, thus setting an example of economy.

er maintenance of children. Unless there were other sources of income very few married preachers were able to exist upon the disciplinary allowance. Even if the salary had been larger many would have hesitated to subject their families to the hardships and privations of the itinerancy.

The church endeavored by legislation to prevent marriage from depleting the ranks of the itinerancy. "Converse sparingly and cautiously with women; particularly with young women," and "Take no step toward marriage without first consulting with your brethren," were two rules placed in the first Discipline of the Methodist Episcopal Church. Up to 1836 the Methodist Book of Discipline required the preacher to remain single until admitted to Conference.

The Annual Conference also attempted to preserve the celibacy of its members. Conference after Conference legislated against the marriage of the clergy. Preachers were denied ordination to the eldership if they broke the Conference rule concerning early marriage. The Conference minute books record many items on this subject. At the Tennessee Conference of 1820 Allen B. Dillard was discontinued for "having married in the course of the past year, and having changed his address and conduct for the worse." The following speech, delivered by Lewis Myers at the South Carolina Conference of 1811, regarding the marriage of preachers is typical of many speeches delivered upon Conference floors during the first forty years of American Methodism. Myers said: "A young man comes to us and says he is called to preach. We answer, 'don't know.' He comes a second time, perhaps third time, even a fourth time, saying, 'A dispensation of the gospel is committed

unto me, and woe be to me if I preach not the gospel.' Then we say to him, 'Go and try.' He goes and can hardly do it. We bear with him a little while and he does better. And just as we begin to hope he may make a preacher, Lo he comes again to us and says, 'I must marry.' We say to him, 'If you marry, you will soon locate; go and preach.' 'No, I must marry. I must marry.' We say to him, 'A dispensation of the gospel is committed to you and woe be unto you if you preach not the gospel.' 'But no,' he says, 'I must marry.' And he marries. It is enough to make an angel weep."

Of all the Conference the Virginia Conference was most opposed to the marriage of preachers. It was called the "Old Bachelor Conference." At the Virginia Conference of 1809 of the eighty-four preachers present, only three were married. Asbury was so happy over this that he wrote with great enthusiasm about the celibacy of the Virginia Conference. A preacher in that Conference who married lost the respect of his fellow members.

The laymen agreed with Bishop Asbury in his opposition to married preachers, but their attitude was based somewhat upon a different motive. They considered that the wife of an itinerant hindered her husband's work and added to the expense of the church. The laymen therefore urged the married preachers to discontinue in the itinerancy, telling them, "You ought to locate; we cannot support you." Unpleasant circumstances often resulted from the appointment of married ministers to certain circuits and stations. In 1828 when George A. Bain was appointed to Raleigh, North Carolina, the stewards protested to Bishop Soule. They claimed that the church was unable to support a married man.

The frontier circuits wanted only single preachers. The members there were happy to entertain the itinerants in their homes, but they considered that a preacher's family was an unnecessary burden. When William Burke was assigned in 1802 to the Limestone Circuit in Kentucky, he found the people so prejudiced against married preachers that he could find no home to board his wife, "either for love or money."

From all this agitation in the church regarding the marriage of preachers it might be supposed that they were sought for by many women. The facts are to the contrary. The Methodist ministers were not considered by loving parents nor by enterprising daughters as "good matches." In 1809 Bishop Asbury while in North Carolina wrote: "The high tastes of these Southern folks will not permit their families to be degraded by an alliance with a Methodist traveling preacher, and thus involuntary celibacy is imposed upon us." This pleased Asbury for he added: "All the better." When L. B. Stateler asked for the hand of Melinda Purdom, her father, although he was fond of Stateler, objected to the marriage of his daughter to a Methodist preacher who wandered over the earth without a home.

It must also be admitted that many of the circuit riders had little to offer their prospective brides. They had eccentricities that would have wrecked domestic life. Many of them were too engrossed with their work even to give attention to a courtship. Moses Brock, without any preliminaries, proposed to a lady, informing her that his horse and saddle-bags were his only possessions. When she desired time to consider his proposal Brock answered: "Think it over while I eat an apple." Lorenzo Dow offered to marry Peggy Miller if she would be willing to allow him twelve out of thirteen months for travel and would promise never under any circumstances to ask him to break an appointment. He further informed her that if she should ever stand in the way of his work that he would "pray to God to remove her."

Regardless of the attitude of Bishop Asbury, of the legislation of the Annual Conference, and of the opposition of the laymen, the preachers married. The result was that the majority of them were forced to locate. "Who are under a location through family concerns?" became one of the regular questions asked at the Annual Conferences. Between 1792-1800 two hundred and twenty members of the Conference were forced to locate, the majority because of their domestic burdens. By 1814 about one-half of all the preachers received into the Conferences had been forced to find other occupations because of financial stress.

American Methodism suffered seriously from this condition. It deprived the church of tried and experienced ministers. So depleted were the ranks of the Alabama Conference in 1836 by locations that Bishop Morris said there were plenty of able preachers in the bounds of the Conference to supply the work, but that "they were attending to their farms, their merchandise, etc." The vacant places in that and other Conferences had to be filled by untried men. Late in life Bishop Asbury declared that if so many of his preachers had not located the Methodists by that time would have taken the continent.

SUGGESTIONS FOR GENERAL CONFERENCE.

PRAY FOR THE GENERAL CONFERENCE

It has always been hard for me to see the need of much discussion of General Conference changes after the Conferences have elected their delegates, and, in the main, the same men and women who have made up the membership of the General Conference for years. We show very plainly our fear of change when in the annual Conferences we repeat from year to year and only put new men in when some one dies.

I cannot say that I personally would like to see very many changes, for I do not think that our troubles can be solved by changes by General Conference. It may be that we do have a little too heavy a wagon for the power. In that case it may be easier to cut some in weight than to get more power. No question about our having quite a balky team, but I see no way to change teams, so it may be best to reduce the load a little. No use to put more load behind a balky team.

If our brethren at the General Conference can just find some way to encourage our folks and start them to going forward again. My! How we do need family altars where the father and mother find time to get the family on their knees at least once a day. I can well remember how my dear old father used to come over it sort of like this during General Conference times: "O God, bless our General Conference now in session. May they be led of Thee in everything they do." He would not forget it for a single service. I believe we can do a thousand times more good by father's method than we can by writing to the papers and thus telling our General Conference what to do. I am willing to join with the millions of stay-at-home Methodists in this sort of a backing of the Dallas General Conference. I believe it would help wonderfully.—W. E. Lark.

OUR GENERAL CONFERENCE SHOULD BE RELIGIOUS.

We doubt not there is legislation that is needed. New times call for new rules and regulations. But one thing is most needful for this General Conference to do, that is, to sit at the feet of Jesus till every member of that mighty body has been baptized anew with the Holy Spirit. Let us all in our imagination assume that this very thing is taking place. Imagine our General Conference gathering in Dallas and securing room and accommodations with their first motive that of waiting in prayer before God till the Holy Spirit comes on them with great power. Then imagine the scenes of the day on which the Holy Spirit actually descends. Men's faces glowing because of the indwelling of the love of God. Brotherly love reigning where self-seeking had been central. Then think of all these men returning to our great Methodism, each bearing in his heart the cross of the crucified Christ. Then think of the marvelous revival in which they would lead us when we looked at their convincing consecration and said to ourselves: "They have been with Jesus." What else would the General Conference in May have to do to make it the greatest General Conference that ever convened? We have imagined it. Let all of us pray for it.—Lester Weaver.

For Older Women



MRS. CLARA RILEY
2100 Paxton & 4th Ave., Sioux City,
Iowa

"I began to take Lydia E. Pinkham's Vegetable Compound at Change of Life. Now I take it every spring and fall and it keeps me in good health. I am able to take care of an eight-room house and garden at the age of 71 years. I will praise the Vegetable Compound wherever I go for it is a wonderful medicine for women. They should give it a good trial by taking about five bottles."—Mrs. Clara Riley.



MRS. BERTHA STEPHENS
21 E. Ross St., Lancaster, Pennsylvania

"I was very nervous and rundown and weighed less than one hundred pounds. I felt tired and weak and I often had to lie down. I took Lydia E. Pinkham's Vegetable Compound because I read the advertisement in the paper. Now I eat well, sleep well, and have good color. In fact, I couldn't feel any better and I weigh one hundred fifty-five pounds. I am glad to answer letters from any woman who wants to know more about the Vegetable Compound."—Mrs. Bertha Stephens.

**Lydia E. Pinkham's
Vegetable Compound**

Lydia E. Pinkham Medicine Co., Lowell, Mass.

GENERAL CONFERENCE AND MISSIONS.

One of the most important problems that confront this General Conference is the relation of our Church to the world situation and in particular to Missions. As revealed by the International Missionary Conference at Jerusalem (studied in many of our churches in "Roads to the City of God") conditions in the mission fields are quite different from what they were twenty years ago.

China, for instance, is in revolution, political, literary, industrial, social. The "open door" for which we have been praying has come. China is formless; it is searching for new ideas and ideals in every field. To help it get the right start it needs the social gospel as well as the individual gospel. If we do not help, say, the factory workers of Shanghai to secure a living wage and decent working conditions, are not the Communists from Russia anxious and ready with plans that will rescue them? We must not let the Chinese feel, as do some of the Africans, that "this God of the Christians had just as well be 'kicked out.' He's doing nothing for his children. Surely if he loved mankind as the missionary claims he does, he would take a vital interest in all these matters (filthy slums, starvation wages, liquor traffic)!" Should we not send more trained social workers, and agricultural missionaries as well as preachers, teachers and doctors?

Also in China, especially the native church is trying to work out a program suited to its country. Many of our institutions are not adapted to them. Should they be burdened with our, to them, hair-splitting denominational differences? How many of us know or care about the difference between Mahayana or Hinayana Buddhism? But probably that is as vital a question with them as the difference between Northern and Southern Methodism is to us.

Our Church of course has taken many steps in these directions, but have we done all that conditions in 1930 demand? Let the General Conference compare our missionary policy with the findings of the Jerusalem Conference. Let it make all the legislative changes that are needed. And let it give the Board of Missions its sanction in following out the recommendations of the Jerusalem Conference.—Ethel K. Millar.

A MORE SPIRITUAL COMMUNION SERVICE NEEDED

Is a main object of the Lord's Supper a renewing of the spirit through meditation and prayer? Do many people attain this to any great degree with our usual method of serving it? Let the laymen answer; this does not affect ministers.

I get more benefit from a Baptist communion, in which I am not allowed to participate, than from receiving the sacrament in a Methodist church as it is usually administered.

Why? Because in our service my attention is distracted by the process of getting myself to and from the altar without having to stand in the aisle. Once safely back in my seat, I draw a sigh of relief and try to concentrate on prayer. But with the stream of people passing by it is not easy.

Two possibilities for improvement suggest themselves: One is already in use more or less in some of our churches. It is to cause the people to go to the altar by sections of pews regularly in prearranged order. When besides this each group that is being served waits and leaves the altar in

a body, much of the distraction has been removed. It is possible to pray. More effective prayer might be secured if the pastor would direct the prayer of the entire congregation. As the first table is being served he might say: "Let us pray for our church, for our influence in the community, for the unsaved." At the second table silent prayer could be made that the way of Christ may soon become the way of all men in every land, etc. In fact, there is no telling what mountains could be removed if, throughout the church, the sermon on communion Sunday was replaced by this directed, concerted silent prayer.

Why not add a preface or footnote to the communion service directing that the people be caused to come to the altar in an orderly manner by groups as they are seated in the pews?

The above plan is a vast improvement over helter-skelter and hurried administering of the sacrament. But it does not eliminate the distraction of the procession of "spring bonnets." And in the case of very large congregations it takes more time, perhaps, than could always be spent on it. The quietest, most prayerful way to me is to remain in the pews. "Un-Methodistic," you say. Please read our service through again. The only place where I can see that, it would need to be changed is in the invitation "draw near in faith," and this could be left as it is and taken figuratively.

Why not put an alternative into the directions for communion as follows: "The communicants shall be invited to the table in pre-arranged order, or (at the discretion of the minister) shall be directed to kneel at their seats." The communicants would kneel and the preacher would pass the bread. They would be seated while the sentences about the wine were being pronounced and kneel again to partake of the wine. In a large church with only one preacher officiating the people might kneel only while it was being passed to their section of the church. Really to have a service most conducive to the spiritual with the least distraction and the greatest quiet for prayer, we should remain seated in the pews, as do the Presbyterians.—Ethel K. Millar.

HOW OFTEN SHALL WE ELECT A BISHOP?

(For some time there has been agitation in the Church to elect bishops for definite period of years rather than for life. Certain memorials proposing this limited tenure will be presented to our coming General Conference and in order to give our readers an insight into the question we are glad to reprint part of the debate upon this matter which is to be found in full in the October number of The Methodist Quarterly Review. Dr. W. P. King, Book Editor of our Church, had two of our editors take sides, the one defending the new proposal and the other maintaining the case for the status quo. We are sorry that we cannot print the whole debate, but space forbids.—Baltimore Southern Methodist.)

FOR A LIMITED TENURE

By Dr. A. C. Millar, Editor Arkansas Methodist

1. The spirit of our age suggests that all public men should be elected for definite terms and be required to get the approval of the electors before entering upon a second period of service.

2. The adoption of the principle of

superannuating bishops furnished a precedent, has given us a more efficient and responsive episcopacy, and has done no harm.

3. The United Brethren Church, a Methodist denomination in doctrine and polity, elects its bishops for only four years and does not ordain them. Their bishops are superior men, the equals of Methodist bishops. They are usually re-elected for several terms, but sometimes a bishop is elected to a secretaryship or presi-

dency, and the change is not regarded as any degradation. This Church is a strong aggressive body, and if its work had not at first been confined to German-speaking people, it would doubtless have ranked with the two major Methodisms.

4. The leadership of a Church should be in harmony with its membership; but when life tenure prevails, it is easily possible to have bishops who are not in sympathy with the legislation and movements of the denomination and who, with-

LITTLE ROCK'S BEST STORE

Everything
to Wear
For All the Family
at the
Lowest Prices

The NEW
BACK'S

The Big
New Beautiful
Store
On Main at
Capitol Avenue

Bank of Commerce
for Savings

North Little Rock

"Growing With North Little Rock"

"The Bank of Service."
"Your Account Solicited"

Mrs Adkins' Cafeteria

800 Main Street

Open 6 a. m. until midnight, week
days and Sunday.
Little Rock, Ark.

Hy-Grade Premium School
Supplies

Save the Coupons
Write for Premium Catalog.
PARLETTE BROS., Inc.
622 East Markham
Phones 7966—6537

Arkla Sash & Door Company

Wholesale Sash, Doors, and Millwork,
Plate Glass.
Manufacturers and Jobbers, Sash, Doors,
Mill Work, Plate and Window Glass.
Estimates cheerfully given.
Send us your blue prints.
Foot of East 17th St. Phone 7121

GILL TRUCK LINE

Phone 5906 511 East Markham
Fordyce, Camden, Smackover, El Dorado,
Warren, Monticello, Dumas, Montrose,
Dermott, Star City, Tillar, Lake Village,
McGehee, Wilmar, Hamburg, Crossett.
INSURED AND BONDED

DRINK

Dr. Pepper
GOOD FOR LIFE

Little Rock Bottling Co.
Phone 4-1469 Little Rock, Ark

We are at all times interested in
the improvement of Greater
Little Rock and the State
of Arkansas.

Southwestern Bell Telephone
Company

THE VIOLIN SHOP

C. D. WOLFF
Restoring and Voicing Old Violins
A Specialty.

Old violins bought and sold. Boks,
cases and accessories.
521 1-2 Main Street
Phone 4-1337 Little Rock

HOME ICE COMPANY

Distributors for Little Rock and
North Little Rock

Phone 2-1416

Franklin Motors, Inc.

Distributors of

FRANKLIN MOTOR CARS

1209-11 Main St., Little Rock, Ark.

Phone 6810

O. G. CRITTENDEN, Pres. & Mgr.

BREIER'S CAFE

BETTER FOODS
BETTER SERVICE

124 W. Markham Little Rock

American **DYERS**
CLEANERS
Superior Quality

Suits Cleaned and Pressed.
Phone 4-2818

Martin Dairy Co.

Manufacturers of

"Quality Ice Cream Made on the
Farm"

Sweet Milk, Cream and Buttermilk
Little Rock-Hot Springs Highway.
Phone Rosedale 507

Artists, Designers
School Annual
Engravers

Peerless Engraving
Company
Little Rock, Ark.

Arkansas' Largest School of Business.

Dr. Pepper
COLLEGE
LITTLE ROCK, ARK.

Corner Sixth and Center

Little Rock, Ark.

where better office assistants are trained
in the shortest possible time.
J. T. Vetter, Mgr. Phone 4-1642

Robinson Business College

Shorthand, Typewriting, Bookkeeping,
Burroughs Posting and Banking Machine,
Monroe Calculating Machine, Civil Service,
Individual Instruction.

Positions Secured.
1219 Center Street
Phone 4-5542 Little Rock, Ark.

GARRETT BROS. FLORISTS

"Say It With Flowers."
The Choicest and Best in Flowers

At All Times.

Store 2611 West 13th

Phones 4-2658—4-2654

out violating any law, discourage forward movements and hold the Church back.

5. We have an abundance of splendid episcopal material, and the election of new men who, in General Conference and elsewhere, have advocated progressive measures, would make it easier and more certain that the measures would be promoted and made effective.

6. By electing for four or eight years, with the possibility of reelection, we would put our bishops on their mettle to make records that would eventuate in their reelection. If it should be decided to elect for eight or twelve years without possibility of reelection, younger men, who had proved themselves, could be elected and return to the pastorate without impairment of their efficiency, and the presence of such men in the pastorate would add great influence to that office and enhance its value and dignity. If men could be elected for a term of twelve years without the possibility of reelection, older men who might not otherwise be considered, but who would be efficient for a short period, might be elected without the risk of trouble to superannuate them when they would become in fact superannuates. Oftentimes it is a painful operation to superannuate an old bishop, and we have had cases in which ineffective men have been continued over the best judgment of the General Conference simply because the appeal to sympathy was strong. Sobs at a protracted meeting are proper, but should be ruled out of General Conference, except at the memorial service.

7. Under our system, our bishops constitute a unique class so different from all others that the bishops come to have a feeling of aloofness and separation that is not consistent with Christian brotherhood. This separateness in large measure prevents the bishops from knowing the real condition of the Church, because it is difficult for men in power to get the truth. Although no more worthy than thousands of other preachers and no more needy, the bishops are virtually guaranteed good salaries, are superannuated on liberal pensions (about five times that of the average itinerant), and their widows also received liberal pensions. This discrimination is often resented and is the subject of frequent brotherly criticism. It smacks too much of prelacy and ecclesiasticism and autocracy.

8. It is argued that election for a term, with the privilege of reelection, would introduce political methods into our Church affairs. If such methods were absolutely absent now, that argument might have great weight; but that man is superlatively innocent and unsophisticated who does not know that even now political methods are used to advance men to the episcopacy and to prevent the superannuation of aged and decrepit bishops. You cannot by any known methods prevent men from seeking high position nor their friends from working for them. Only a sense of decency and the spirit of Christ maintain such contests on a high plane, and the exact form of government has little to do with such things.

9. Men who now do not care for the episcopacy, because they are essentially democrats, would be willing to become bishops if the office had more of the democratic spirit. Men who prefer the pastorate would be willing to serve a term with the

knowledge that they might, with efficiency unimpaired, return to the pastorate. We would not have the spectacle of a man who has outlived his usefulness clinging to an office which he is physically, and sometimes mentally, unable to fill effectively, and of a General Conference dealing with a bishop more tenderly than an Annual Conference deals with its trembling and impoverished preachers who are unable to do full work.

10. The spirit of the age, and we believe the spirit of Christ, demands the constructive cooperation and even federation of denominations of like spirit; but several of the most virile and Christlike denominations are kept apart because it is difficult to unite a non-episcopal and an episcopal church. Some of these non-episcopal churches realize their need of an element of supervision which is found in our episcopacy, and would gladly come into closer affiliation with a denomination with a modified episcopacy. Thus by limiting the tenure of our episcopacy we would be promoting the realization of a better understanding among divisions of the kingdom of God.

Therefore, in view of all these things, let us drop the word "episcopal" from our name and the word "bishop" from our Discipline, and, calling our chief pastors "general superintendents," elect them for four or eight years with the privilege of reelection, or for eight or twelve years without the privilege of reelection, and thus democratize our denomination and prepare ourselves for a more united movement in company with other fine denominations to take the world for Christ.

AGAINST THE LIMITED TENURE By Dr. M. E. Lazenby, Editor Alabama Christian Advocate

No loyal Methodist, of course, wishes to cling to any feature of our Church simply because it is old, historic, traditionally sacred, or because it has worked well in the past. Every loyal Methodist wishes only those features of Church government that will add to our usefulness, our efficiency, our moral influence, and our spiritual power as a Church. Will the limited or the unlimited term of office for our bishops make for this? After a very careful study of the several phases of this question we must conclude that to change the life tenure of the episcopacy to a limited term would so detract from its present efficiency and influence, and would so add to the present burdens of the Church, as to make episcopacy actually untenable.

1. To begin with, the limited term would necessitate quadrennial, or at most, octennial, reelections of the bishops. This would give rise, of course, to recurrent agitation. "Whom shall we elect bishops?" would be forever on our lips and forever in our ears. It is not uncommon now for a General Conference to pass without electing any bishops. The last one so passed, and there are those who say that the forth-coming one will, or ought to, so pass. But the limited term, under its best arrangements and with every possible safeguard, would necessitate the election of from one-third to one-half of our present College of Bishops, if, indeed, not all of them, at any and every General Conference. These would be in addition to whatever new ones might be required. And whether any new (additional) ones would be needed or not, there would always be a troop of

new candidates put forward by their friends.

2. Such conditions would call for political machinations, or at least they would call forth political machinations. We hesitate to use this term, for it involves ideas which ought not to be there. The idea we wish to convey is that even under the present system a man is seldom elected to the bishopric without considerable agitation and effort on the part of his friends. If that be so under the life tenure system, how much more would it be so if these reelections had to take place every four, or eight years, as the case may be. In this way, politics, whatever the term means, would become rampant.

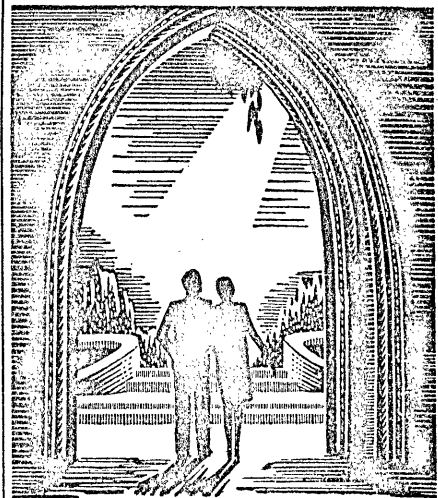
3. The bishops would be subjected to the temptation of "trading" in the appointments of preachers. In doing this the interests of the Church would suffer. Again we quote Dr. Hensey: "The term system would put the independence of the episcopacy in jeopardy. Every bishop would trim his sails to make port four years hence. He would have a personal interest in the election of delegates to the General Conference, and he would be tempted to promote or keep men in responsible positions in order to secure their election. He would never be a bishop, but always a candidate for the episcopacy. And of all reprehensible characters—a perpetual candidate! What could be done with those who failed of reelection? Would they be retired bishops or returned preachers? Every demotion would be a radiating center of discontent."

Though I quote these words from Dr. Hensey, I must be allowed to say that I cannot follow him to the extent of saying or believing that "every bishop would trim his sails to make port four years hence." One may believe that many of our bishops are human enough to be so tempted, and that some of them are human enough to yield to the temptation, but one rejoices in the faith that we have some bishops to whom this would not be the slightest temptation. They would do their duty as they saw it irrespective of results. Dr. Hensey's last sentence, however, is worthy of consideration: "Every demotion would be a radiating center of discontent." How long would Methodism continue to grow with these constantly increasing centers of discontent?

Speaking along this line before the General Conference of 1922, Dr. A. J. Lamar, one of Southern Methodism's most thoughtful men, said: "If you vote to limit the term of the episcopacy, you will have all sorts of men working political schemes to secure the office, and having secured it, they will devote the terms of their incumbency to securing reelection for the next term. We will have the woods full of peewee bishops."

4. The limited term would so detract from the bishopric as to make it lose its great influence. It would "bemean the office and belittle the officer." Say what we may about our bishops being just ordinary men, and about their being made out of the same kind of clay that the rest of us are made of, we do honor them more greatly than we do the average preacher. And this not in any sycophantic way—our bishops would repudiate this—nor through cringing fear—they would resent this, and our own manhood preclude it—but because through all these years we have been trained to think

of the bishopric as the highest office in our Church, and because we have always sought to fill this high office with high and holy men. And up to now no serious mistakes have been made. It will be a sad day for Methodism if we ever make any change in the episcopacy that will cause us to think less highly of the office or of the men elected to fill the office. It is dangerously probable that the limited term would place such limitations about the of-



*Nor cast one longing
lingering look behind"*

It is love that dictates the writing of a will and the purchase of life insurance. By these means provision is made for the comfort and material well being of those who remain to remember and to live on. And it is love that makes provision for the final resting place of the departed, safe from all external change within the protecting walls of the

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

No vain regrets or futile self-reproach haunt the minds of those who have provided this final tribute of devotion, for this is the ultimate of protection and of beauty, replacing the crude horror of other methods. Neither water nor chemical elements nor living organisms can prevail against the security of Cryptorium walls of Armco Ingot Iron or imperishable bronze. That which is laid away in beauty remains unchanged by any external cause through the revolving years.

Hundreds of thousands of loving hearts bear witness to the safety that rewards Cryptorium emplacement. Leading funeral directors everywhere are prepared to explain this service and to supply it. The cost is altogether moderate.

Write for leaflet C.

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



fice that our best men would not desire it. This would certainly cause the office to lose some of its present great influence. As a result the Church itself would inevitably suffer.

One of the holiest and most solemn services in the General Conference is that service when we ordain our bishops. But, why ordain four-year bishops any more than we would four-year presiding elders or four-year secretaries? Undoubtedly, the time would soon come when our best men would decline the office. They would prefer, both from a selfish standpoint and from the standpoint of service, a fixed pastorate, rather than a bishopric for which they must be a candidate every four years, always facing the possibility of a failure to be reelected. Our best men do not like the "perpetual candidate" idea.

As a matter of fact this whole question resolves itself into this question: Shall we continue to have the episcopacy or shall we not? The limited term will so weaken the episcopacy, in its personnel and therefore in its influence, as in fact ultimately to destroy it. With the passing of the episcopacy, of course, there will go also our entire episcopal government, including the itinerancy itself. This is ultimately inevitable.

With such a record as this, is Methodism willing to give it up in order to sail upon untried seas? Is she willing to exchange this long-tried and admirably successful plan for the limited term, with all of its dangerous probabilities, and with its almost inevitable wreckage of our episcopal form of government? Our faith is that she is not!

DIVERS SUGGESTIONS TO THE GENERAL CONFERENCE.

1. Substitute for 7 Article of Religion: "All men are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit."
2. Leave out Chap. 1, Sec. 2, General Rules.
3. Leave out Chap. 3, Sec. 15, Class Leaders.
4. In Order of Worship, Leave off the words "Kneeling in Prayer." Even the preachers stand, and others sit.—S. C. Dean.

HOW IT LOOKS TO AN OLD PREACHER.

Do not disturb the presiding eldership. Presiding elders are greatly needed as preaching men and to help in the revivals.

No new Bishops seriously needed. One or two however could be of great value. No "four-year" Bishops needed, and no changes otherwise for them.

Missionary Superintendents could serve a great purpose if empowered and appointed by the General Conference to handle interests in the absence of the regular visiting Bishop.

The \$10,000,000 Endowment fund for retired ministers should not be loaned to churches for building purposes.

The Board of Missions, and the "Boards" of whatever kind, are creatures of the General Conference, and very much needed. They should be made smaller and less expensive.

To "merge" any of them would create confusion and do little to lessen expense. Too many "overhead people" "run to and fro," and take time at the Conferences doing in honor and valiantly, of course, the

work to which assigned, a less number, perchance, could do as well.

The Bishops and presiding elders, college men, etc., are fairly numerous, and along with the much-mentioned "key man," are often highly capable for useful service, including "signs and wonders" for many locations, "when the day of Pentecost is fully come."—A. H. Williams, Attalla, Ala.

THE GENERAL CONFERENCE AND THE PRESIDING ELDERSHIP.

1. Let the General Conference reduce the size of the Districts.
2. Provide that the presiding elder shall be one of the pastors of the District, thus combining the two positions, and more completely identifying them.
3. The P. E. shall serve on the salary paid him by his pastoral charge, plus his traveling expenses, which shall be paid by each charge as he visits it, thus saving expenses.
4. He shall hold all business meetings on week days.
5. The P. E. and one layman elected by the District Conference, shall be members of the Bishop's Cabinet, giving a fuller representation both to the pastors, and the laity.
6. The District Conference—as far as possible—shall embrace a fifth Sunday, which shall be devoted to devotional services.—B. H. Greathouse.

THE PAPER SITUATION IN OUR CHURCH

We have secured a statement from each of our papers giving the present circulation and the amount of subsidy received last year. The circulation of our Conference Organs totals 122,500. The amount of money received from the Conferences totals \$36,000.

The papers included in these totals are: Baltimore Southern Methodist, Richmond Christian Advocate, N. C. Christian Advocate, Wesleyan Christian Advocate, Florida Christian Advocate, Alabama Christian Advocate, New Orleans Christian Advocate, Methodist Herald, St. Louis Christian Advocate, Oklahoma Methodist, Texas Christian Advocate and Arkansas Methodist. (Figures for the Pacific Methodist Advocate are not in hand).

The report from the publishing agents at Nashville indicates: Circulation of Christian Advocate 15,000; circulation of Quarterly Review 1400. The subsidy from the publishing house for the Christian Advocate approximates \$20,000. For the Review it is \$8000 to \$9000 per year.

All of these papers except three receive aid from conference assessments or from the publishing house.

It must be kept in mind that the Christian Advocate and the Review are of value to the publishing house for publicity purposes, so the subsidy "isn't as bad as it seems."

These facts indicate that practically all our papers are receiving help. The situation is most serious. What are the adjustments that should be made? The present order cannot continue.

The conferences pay \$36,600. These papers reach 122,500 subscribers.

The Publishing House expends \$20,000 for the Christian Advocate which reaches 15,000 subscribers.

Why not the Publishing House relieve the Conferences by appropriating \$30,000 and in return get publicity in papers having a circulation of 122,500. Then let the General Conference lay an assessment of \$50,000 to be taken in publicity in these

Conference Organs for the benefit of the General Boards of the Church. This fund of \$80,000 equitably distributed by constituted authority would do much for our struggling papers and at the same time furnish a medium for the Publishing House and the General Boards to reach the church with valuable advertising.

If the Conference papers are of no value, they should be discontinued; if they are meeting a need, adequate provision should be made for an enlarged service.

These facts are submitted for the consideration of the General Conference at Dallas. Something must be done to care for our local and connectional journalism. The facts call for radical readjustments.

A subsidy of \$6 a copy per year for the Review will not bear discussion.—M. T. Plyler, Manager North Carolina Christian Advocate.

A NEW FINANCIAL POLICY IMPERATIVE

By H. M. Ratliff, Yoakum, Texas.

The Present Situation.

1. Numerous unrelated appeals. The present system lacks unity of presentation. As every one knows, we have many "special days," and "periods of campaign," requiring much time throughout the year. The result is that there is confusion, chaos, discouragement, and even despair in the ranks of the local church. Financial matters seem to many to be of primary importance. The church with a full report is counted successful. Frequently these calls for offerings are handled in such a way as to relegate worship to the background. Instead of giving being a vital part of worship, it is so managed as to disrupt worship. We, therefore, give this as the first indictment of the present system.

2. Failure of the Assessment Policy. This is a tax system. It is external, legalistic, authoritative, and generous, cheerful, voluntary giving is often hindered. Such a policy poorly educates the people as to the merits of the claims. Many churches come to think in terms of a minimum assessment. District stewards think of their task as one of getting their assessments reduced, or held to the level of previous years. The system has created a mind set that functions on the lower levels of benevolence. It fails for lack of adequate motivation. It fails because it does not give primary place to interest, and freedom of choice. As such it violates all approved educational methods and procedure. Any such policy is bound to fail.

3. Revenue falls off. This is clearly seen in the fact that, during the past four years, the Church has paid on an average of about 65 per cent of the assessments. The West Texas Conference paid for the quadrennium 90.2 per cent. Holston paid 86.6 per cent. A number of the larger Conferences paid from 31 per cent to 55 per cent of the assessments. Only two smaller Conferences paid 100 per cent the past year, and their average for the quadrennium is not high. The lower the per cent of the assessments paid, the greater has been the demand for "specials."

4. Loss of members. We have practically lost many small churches with their members. This has been in part due to the assessment policy. These churches have been unable to meet their part of the assessments against the charge. Pastors and officials have, therefore, been inclined to drop such churches from the cir-

cuit. Many small churches have been dropped from Annual Conference reports, and finally discontinued as preaching stations. These members have been lost to the church. We affirm that our financial policy has had great influence in producing this disastrous result.

The present system has resulted in the loss of thousands of members in station appointments. Every church has a per cent of members who do not support the church. Many of these have been illegally removed from the register by order of Church Conference. Many others have not been reported to Annual Conference, though their names are retained on the membership rolls. Why is this done? There is but one reason: if they should be reported it would increase the assessments for the succeeding years. Once they have been dropped there is little hope that they will ever be reclaimed by the church. They are to be numbered among the "lost sheep" of the House of Methodism, to be preyed upon by the many "isms" in the land.

5. Evangelism imperiled. The present plan is rapidly destroying the work of evangelism among the poor people. Even some officials discourage the pastor in his efforts to evangelize the poor. To receive them into the church will but increase the assessments. "You know it costs about three dollars per capita to carry a member." If they can't carry this minimum charge they are not wanted in the membership. What pastor has not heard such sentiment voiced in some church he has served! We seem to have arrived at the time and place where but few who feel unable to support the church are found in its services. Revivals are appraised a success when they get "substantial members," substantial meaning those financially able. Revivals that bring in many children and poor people are not so successful. It is no wonder we cannot report any considerable increase year by year. We plead for a radical change of the present system. Then, (Continued on page 9, Col. 3)

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

County
Seat of
Sebastian
County

Greenwood

A Bright
Spot in a
Land of
Opportunity

(Southern Gateway of the Ozarks)

With an all-white population of 1,375, Greenwood, the county seat, is located close to the geographical center of the county at an altitude of 550 feet in a verdant valley, sheltered by protecting hills. The town has strong banking institutions, good mercantile houses, churches and excellent public school system, cotton gin and grist mill.

About seventeen miles distant, Fort Smith, the second largest city in the State, is located. Greenwood and Fort Smith are connected with newly constructed Federal Highway No. 71, which is concrete paved. Greenwood, with its rural population, thus has access in a few

minutes drive over an all-weather road to the advantages offered by a great metropolitan center.

Any further information regarding Sebastian County and the rich opportunities that await the farmer and investor here, or any information which may be desired by prospective tourists, will be cheerfully furnished on inquiry of

SECRETARY OF
COMMERCIAL CLUB

Greenwood, Arkansas



Methodist Parsonage and Church.



New School Building.

SEBASTIAN COUNTY

Located at the southern extremity of the Ozark mountains and bordering on the state of Oklahoma in northwest Arkansas. It is divided in two districts known respectively as the Greenwood district in the southern part and the Fort Smith district in the northern part.

Soil—Sandy loam with clay base and exceedingly fertile.

Rainfall—Average about 45 inches annually, distributed about equally each month, but slightly heavier in the spring and winter months than in those of summer and autumn.

Minerals—Vicinity of Greenwood is largely underlaid with a rich deposit of very fine semi-anthracite smokeless coal in veins ranging from three feet to seven and one-half feet thick.

Natural gas is produced and used exclusively for cooking and heating at several points in the county.

Population—About 60,000 with a very small percentage of foreign or negroes. Fort Smith district, composed almost wholly of the city of Fort Smith, has a population of about 40,000; Greenwood district, composed of the remainder of the county has a population of about 20,000, entirely rural and small towns.

Highways—The county has shared largely in the \$52,000,000 bond-issue voted in 1927 for state highway improvement; many excellent highways have already been built, while others are under construction. Principal highways are gravelled or paved. All roads are passable at all seasons of the year. More than 100 miles of concrete and gravel highways are under construction in the Greenwood district without burden of taxation.

Agriculture—Cotton has, until recently, been the principal crop, but diversified crops, dairying and poultry raising are now claiming rapidly growing interest and success.

Fruit and berry farming is also increasing rapidly and these branches of farming have proved highly successful.

Dairying—The county presents ideal conditions for this industry. It was one of the first counties in the state to eradicate the Texas fever tick and has made the greatest strides in dairying of any county in the state since that time. It was the first county in the state to organize a Testing Association.

Bermuda grass has proven its value here for pasturage. It makes a green, velvety carpet upon the roughest soil, growing luxuriantly from April to November; until the Bermuda comes on in the spring the Japanese clover, or lespedeza, covers the country side and makes an excellent pasture.

From but \$26,000 worth of butter fat shipped from the district in 1922, production has grown to more than \$100,000 worth in 1927, and the present year's output will largely exceed that.



FARMERS BANK.

W. N. Wilkerson, Cashier
Frank P. Holland, Director.
John Carlisle, Director
R. J. Davis, Director.
G. C. Packard, President.

TO THE INVESTOR

Capital is needed, desired and welcomed. The investor who will aid in the development of the country will be given every encouragement and help by the business men and other progressive people of the community.

Many opportunities in both agricultural and mineral resources of the land are open to capital. More than seventy-five percent of Sebastian county is underlaid with a semi-anthracite, coking, smokeless coal which carries 77 percent of fixed carbon. Thousands of acres of this coal in veins as much as 7 to 7½ feet thick are at the very doors of Greenwood. A number of mines are now in operation and their product is shipped to distant northern markets, but the supply is well nigh inexhaustible.

Dairying in a large way is an investment to assure liberal returns for the investor. Large tracts of land that are ideal for the purpose of dairying are to be had accessible to highways or railways, or both. The man who may care to indulge a hobby for a large dairy estate, or who would establish such an estate solely as a business investment, could find nowhere a situation more suited to the purpose. Timbered mountainside heights looking down upon stream-gashed fertile valleys provide a magnificent scenic setting for his country home, sheltered from winter winds and fanned by cool summer breezes. Water is to be had in abundance, and pasturage is to be had almost twelve months in the year.

Orcharding, berry growing, vineyards offer other forms of investment that will pay handsome returns to the man who has the means and enterprise to give to these pursuits business-like methods. Climate and soil are wonderfully adapted to the various branches of horticulture and great success has already attended endeavor in this line.

TO THE VACATIONIST

If your contemplated trip is taking you to either the East or the West, it is probable you can route yourself via the enchanting Ozarks, "Land of a Million Smiles," with no excessive mileage. Federal Highway No. 71, the great trans-continental highway linking Canada with the cities of the Southland and the ports of the Gulf of Mexico, must be crossed by those traversing the Middle West going East or West. The tourist need only follow this great highway, paved and gravelled, in order to pass through the most beautiful mountain scenery in America.

The Ozarks never tire. Lacking the spectacular grandeur of the majestic Rockies, whose barren peaks soon prove monotonous to the traveler, the Ozarks constantly unfold wonderful green vistas of ever-changing contour which bring forth exclamations of delight with each turn of the road. Lordly peaks are ascended over a broad, highly improved national highway by easy stages, and smiling valleys stretch their cultivated fields far below with an appeal not to be found in barren rock. Springs of purest mountain water and interesting caverns abound along the highway; streams with the sunlight and shadows are crossed and in their depths are to be seen flashing bodies to lure the angler.

Picturesque mountain cabins are interspersed with the modernly artistic bungalows that proclaim that new prosperity which development of this fruitful country is bringing. Berry fields, orchards and vineyards of hundreds of acres are to be seen on the mountain sides and plateaus. On every hand are the marks of advancing progress, but it is a progress which has not robbed the Ozarks of their wonderful charm—has added to it, rather.

The accessibility of the Ozarks now has eliminated the discomforts formerly found in traveling them. All along the highway are to be found delightful camping ground with modern conveniences, pleasure resorts, and cabins for rental at moderate rates, if desired.

The vacationist can find no place in America to equal the charm of a trip through the Ozarks. From Joplin, Mo., the northern gateway, to Greenwood, the southern gateway, the trip is one to bring an untiring delight.

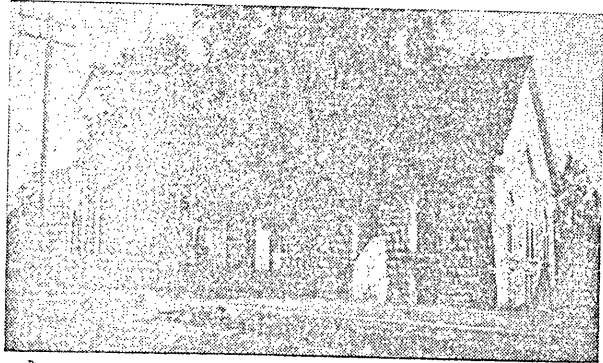
Poultry Raising—Enormous growth is seen in this industry and success has attended the efforts of those who have given their entire attention to it. Two live poultry associations serve the interests of poultry raisers.

Climate—Elevation and vegetation assure clean, cooling breezes in the summer, with nights so cool as to rarely cause discomfort or loss of refreshing sleep. Winters are very mild and short; freezing weather is of short duration and the snowfall is very light.

YOUR GOAL MAY BE REACHED HERE IN THIS WONDERFUL LAND OF UNBOUNDED OPPORTUNITY

This sketch is published by the Commercial Club of the city of Greenwood, and is a truthful presentment of the amazing opportunities offered to industry. The vacationist on his pleasure-seeking tour is welcomed also, because he cannot return to his home without pleasant memories of a wonderful outing nor without a broader knowledge of the undeveloped opportunities which await intelligent industry and investment.

To the casual observer and the unthinking, a true statement of the great fertility of the soil and the marvelous mineral resources that lie practically untouched will seem incredible. But this sketch is published for the purpose of inducing industrious, ambitious men and women of good character to join with us in developing the wealth which is all about us. With such a purpose we could ill afford to make misstatements, as we want a prosperous, contented citizenship; without it there can be no substantial growth or prosperity.



GREENWOOD METHODIST CHURCH.

The Methodist Episcopal Church, South, in Greenwood, Arkansas, was organized by Rev. S. P. Hicks in 1867. There were eight charter members. James A. Johnston was the class-leader and Jesse Little was the steward. The church was organized in the County Court House and in 1870 it moved its place of worship to the Masonic Hall. About ten years later the congregation was strong enough to erect a frame house for worship where the present parsonage now stands. In 1900 a beautiful stone structure was erected and this was enlarged in 1907.

The church has been served by the following preachers in the order in which their names appear: S. P. Hicks, F. A. Taff, G. R. Bryce, S. Smith, J. W. McKelvey, G. W. Evans, S. H. Babcock, S. A. Mason, J. L. Hays, B. T. Crews, W. J. Stone, F. M. Moore, J. A. Peebles, W. R. Gardner, R. A. Cowne, J. E. Martin, J. W. Head, B. T. Crews, Wm. Sherman, J. W. DeShazo, D. N. Weaver, W. H. Dyer, J. H. O'Bryant, J. J. Galloway, J. C. Sligh, G. G. Davidson, D. H. Colquette, Jefferson Sherman, F. E. Dodson, J. A. Reynolds, W. J. LeRoy, J. E. Lark, C. C. Burton, and H. H. Blevins, the present pastor.

The church at this place is sixty-two years old and has had thirty-four pastors, only two of whom served a quadrennium, J. E. Lark and C. C. Burton. B. T. Crews served four years but not in succession.

The Sunday School at this church has had the longest continuous existence of any Sunday School in the county. For fifty-nine years it has had no break or interruptions in its services. It has had only eight superintendents: Maj. M. T. Tatum, Prof. Welty, Capt. W. B. W. Heartsill, P. M. Claunts, J. A. Bell, Z. D. Foote, Geo. W. Johnson and E. V. Swift. Under Mr. Swift the school is well organized and is doing efficient work.

Mrs. John W. Bell is the president of an active Missionary Society. There is a live and active League.



FIRST BAPTIST CHURCH OF GREENWOOD

The First Baptist Church of Greenwood, in charge of Rev. L. E. Craig, pastor, has a membership of 250. Sunday School has an enrollment of 225, with an average attendance of 135, Jess McConnell is Superintendent. The W. M. U. is headed by Mrs. Cliff Oliver and has a membership of 30. The B. Y. P. U. is headed by Rev. G. H. McNutt, and all departments are reported as doing splendid work. During a revival last September 121 new members were received into the church. Last year 78 were baptized, 55 of whom were baptized at one time.

(Continued from page 7).
once more Methodism can go forth to regain something of her lost glory as a church of the masses.

New Policy Proposed.

1. A Unified Budget. We must have a unified Benevolent Budget. We are the only large Church today which has not already formed such a budget. This budget must be made on the basis of the needs of the various interests involved. It may be constructed on the plan of quotas, to be distributed to the Annual Conferences, Districts, and churches.

2. Single Promotional Agency. There should be but one promotional agency responsible for the educational contact with the local church. This agency will correlate and protect the several causes in this Benevolent Budget. It will cultivate the liberality of the church in behalf of all of the causes concerned.

3. The Voluntary Element. The various units in this process must be given a voice in the quotas finally distributed. This must be a real freedom. The quota finally accepted by any church must in fact come as a pledge. This pledge must be made in the light of all the facts, and made as liberal as possible in each situation. It must take account of all local conditions as well as of the Connectional Program. This pledge should also receive congregational ratification in Church Conference, and be followed by an every-member canvass. In this way it becomes personal, educational and democratic.

4. Results to be Expected. Many churches will accept quotas smaller than previous assessments. Many charges have been paying a small per cent of assessments. Let them set the quota at a point reasonably attainable, and increase it from year to year until they have reached their maximum liberality. Others will fix their quotas at a lower point because of local indebtedness, which has all but shattered the morale of the church. Many others can and will pay more than the sum of their previous assessments.

The Board of Missions has succeeded with the Mission Special plan. The work of the Woman's Board has been highly successful without any assessments. The splendid Missionary work of the Leagues and Sunday Schools has been achieved without assessments. All of this is prophetic of the success of such a policy as applied to all of our Benevolences. We, therefore, believe that it is imperative that the General Conference inaugurate a New Policy involving the aforesaid principles. We vote for a New Plan.

WHAT THE PEOPLE ARE THINKING.

We have tried to sound the minds of our people to get the current of thought touching the Church and what the General Conference should do to make the machinery of the Church more efficient. Many other expressions have come to this office besides these letters. We have had a number of reports from beyond the bounds of the Virginia Conference. We have heard from the discussion in the preachers meetings of Richmond, Norfolk and other places. The main drift of all of these opinions indicate a progressive and forward looking mind with strong convictions that some changes will improve our Methodist machinery.

Some of the changes that find a growing following are: Age limit for retiring bishops; official residences and bishops required to live in them; electing bishops for a period of years;

radical changes in the presiding eldership with larger districts; native episcopal supervision of foreign fields; the open cabinet with the bishops and elders discussing freely appointments with preachers and laymen; giving main emphasis for the next four years on Evangelism.

These are the main changes we have found the rank and file of the preachers and laymen we have encountered desire. The people believe these changes will improve our Methodism; they believe them to be fair and just in this time in which we live and the men and women who are advocating these changes are not numskulls and novices but the loyal, devoted workers of the Church. With them we believe the most of these changes are on the way. They may not come now, but the leaders of the Church will do well to give sympathetic ear to these demands.—Richmond Christian Advocate.

SUGGESTIONS FOR GENERAL CONFERENCE

1. Cut the presiding elders' districts to 20 pastoral charges.
2. Revive the administration of discipline, and enforce it.
3. Scrap the "man-made" program that has put us "in the hole" and adopt one of the Holy Ghost.
4. Let the bishops alone. They have made good for nearly two-hundred years and Methodist preachers are as good today as they have been all along the past.
5. Project no new enterprise, but oil up the machinery already on hand, and thereby good will come to us.
6. Do not disturb the Church with the irritating proposition of unification.
7. Give the Church a chance to revive and operate the old family worship.
8. Lift the emphasis that has been placed on money and education for the four or five quadrenniums, and put it on souls—or soul-winning.
9. Open the door of the cabinet, or make it "air tight" to all.
10. Let merit make the appointments and not money nor favoritism.—Jas. F. Jernigan.

PROPOSED CHANGES IN THE DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

The General Conference shall elect a committee on the nomination of the Committee on Episcopacy, to be known as the Executive Committee of Episcopacy, to serve during the interim of the General Conferences. This committee shall consist of one clerical and one lay member from each Episcopal District which is situated in whole or in part in the United States of America; provided, that the two members of each Episcopal District shall not be members of the same Annual Conference. If a vacancy on said committee occurs, either by resignation, death or other cause, the same shall be filled by the Executive Committee from the other members of the Committee on Episcopacy of the Episcopal District in which the vacancy occurred.

This committee shall have the same power during the interim of the General Conferences as may be exercised by the Committee on Episcopacy while the General Conference is sitting; but all of its proceedings shall be subject to the approval of the Committee on Episcopacy of the succeeding General Conference.

It shall be the duty of this Executive Committee to meet in April

or May of each year and the College of Bishops shall meet at the same time and place. The Bishops shall report the result of their labors to the committee which shall have authority to review their official administration, pass their characters and make any change in Episcopal assignments that may be necessary.

Reasons For Proposed Changes.

The Bishops are good men and their characters are above reproach; but the preachers of the Annual Conference are good men and their characters are above reproach. If it is necessary for the characters of the members of the Annual Conference to be passed each year, the same rule should apply to the Bishops.

The Committee on Episcopacy reviews the official administration and passes the character of the Bishops under the present law; we see no valid reason why an ad interim committee should not perform the same duty each year. (See Discipline par. 252; report of Committee on Episcopacy Conf. Jour. 1914, p. 241; report Committee on Episcopacy Conf. Jour. 1922, p. 108).

The General Conference has exercised its authority in dividing the Church into Episcopal Districts (See Report No. 7, page 278, Journal 1922) and we see no reason why it should not assign the Bishops to their respective fields of labor as is done in the Methodist Episcopal Church which labors under the same Restrictive Rules that we do.

We believe that such regulation of the Episcopacy would have a wholesome effect upon our ministry and will go a long way in allaying any suspicion that may exist and will silence much of the criticism of the Episcopal office.—A Clerical Delegate from Mississippi.

SURRENDERING TO THE PHILISTINES.

It is proposed from respectable sources that the General Conference recede on the tobacco question and call back its shock troops in the prohibition issue.

The implications in the prohibition question are that the moral quality and the moral obligations must be forgotten where politicians grab a moral issue and carry it into politics. The Church can work a century for moral reform and social protection for multitudes of helpless sufferers, but if consciousnessless men put the issue into the political arena, the Church and its workers must hands off and let the politicians have their way regardless of consequence.

Politics is the master word with a certain type of Church men. With them the battle stops when the politician blows his whistle. Of course, the politicians of the anti-type will agree to this solution. They will become rampant protectionists of Church purity when they see a chance to thus get the Church sanction of their program. Thus the purists and the plunderer join hands to give a moral issue over to immoral supervisors.

This can never be the program of a Christian republic. The Church must not surrender to the Philistines in the land.

As to the tobacco question: At least one Annual Conference has expressed its willingness to surrender to the Philistines.

We are told that ministers give their pledge to abstain from the use of tobacco and then treat the pledge as a scrap of paper. A rather serious situation. "The law makes law violators, (I have heard that before) therefore the law is wrong." Let us

say to the law, "you are bad—you corrupt our young men." Poor fellows they cannot be expected to keep their vows because their elders puff fragrant smoke all about them. "Blessed is the man who sweareth to his own hurt and changeth not," once Bible truth, is scrap heap stuff now.

There are other matters in this same class. Each ministerial candidate for ordination is asked, "Will you diligently visit from house to house?" To this he solemnly agrees. My observation in three Conferences is that more men disregard this vow than the tobacco pledge. Poor fellows, they just can't see the sense of ringing door bells and praying with their parishioners, especially when their superior officers, the bishops and the elders, have no such duties and the high steeple men, with deaconesses to obey their orders, do nothing of the kind.

Thus our troubles multiply. It is proposed that the Church release men from vows which they find inconvenient to keep, and have a ministry which cannot be bound by assumed obligations. This is the platform, make it easy for the boys to indulge themselves. At this time the tobacco industry is turning heaven and earth upside down to persuade our women and children to spend their money for cigarettes. Millions of dollars are going into this propaganda. Popular athletes and "actresses" are being subsidized to increase the trade. If the General Conference backs up and rescinds its action it will greatly help the tobacco trust to prove the slogan, "The ancient prejudice is gone." The trust can then put the pictures of the General Conference officers on the billboards along with the motion picture folks.

If this General Conference repeals its tobacco regulations—perhaps the tobacco people will furnish free smokes for the delegates, each man and woman finding a fresh package of cigarettes on his desk each day, as packages are now sent to high school graduates.

I suggest that a proper ceremony be made of this proposed surrender to the tobacco Philistines. When the vote has been counted, let the pledge-breaking preachers who may be delegates, come forward and take possession of the platform. Take John Wesley's picture out of the hall that morning. That self disciplinarian would be out of place then and there. Drape Francis Willard's photo and invite the W. C. T. U. to stay away for one brief hour—spare them thus, I pray. Then let the pledge-breaking preachers announce in concert, "We are vindicated. We will eat meat when we please, and let the offended brother and his champion, St. Paul, go 'bloody.'" We broke our solemn vows in behalf of liberty and a noble cause. Know all men by these presents that we cannot be tamed." Then send a special wire to the tobacco headquarters: "At last the ancient prejudice is gone. You have won a noble fight and we are with you heart and soul." Then let the press on the front page of every paper carry word to every mother in every church home in America: "The ministry has quit the fight, look to your own household—O women! We have joined the enemy."

Once there was in the Church a doctrine of repentance. Our friends who are mourning over the weakness and infidelity of the pledge-breaking preachers appear to have forgotten this ancient and most wholesome doctrine. It has always been the salvation of the back-slider, why not preach it now? If conditions are, as

charged, why not ask the General Conference to instruct our chief pastors to go carefully into this situation? Let them rebuke, exhort and reprove and bring to repentance these delinquents. It is hard to believe that surrender to them is better for them than genuine repentance. The Church is constantly tempted to compromise with the world, but after all repentance is the way to salvation.—Marvin T. Haw, in Christian Advocate.

TWO SUGGESTIONS FOR THE GENERAL CONFERENCE

1. The last General Conference of the M. E. Church passed a law authorizing her preachers to officiate in marriages of people that had been divorced, for causes "equivalent" to the one cause specified by our Savior. (Matthew 5:32). Since adultery or fornication is the arch enemy of our home, there can be no "equivalent" and our human legislation should not authorize anything beyond His direction. If our inherent Head of the church has specified fornication as the only ground for divorce and remarriage, His Church should not legislate beyond what He has said and written for our direction. This writer feels that our own General Conference cannot afford to commit this sin and blunder of our Northern brethren. There are causes, indeed, for which married people may be divorced, but our Savior does not authorize another marriage except for one cause, namely, fornication. Since writing the above, I have been told that one of the Presbyterian churches of our country has passed a similar law authorizing the remarriage of people against New Testament directions. Our own church cannot afford to follow the unworthy and unscriptural examples of our sister churches.

2. There is effort made to influence our General Conference to repeal the law requiring our young preachers entering the Annual Conferences to abstain from the use of tobacco. The argument made to repeal this law is not because the habit is not a bad one, but because the law is not enforced; that our young preachers, after promising as they enter the Conference, that they will abstain from the use of tobacco, take to the habit as they desire, and, furthermore, are encouraged to do so from the indulgence of the tobacco habit by some of the older preachers, including some of the bishops. The writer feels that our General Conference cannot afford to repeal this law. On the same ground, every wholesome law on the statute books of our states and nation could be repealed. For the same reason, the law could be repealed requiring us preachers "to go on to perfection, to be made perfect in love in this life, and to visit from house to house, and to diligently instruct the children in every place." There is quite a dearth of conscientiousness on the part of some preachers to carry out these apostolic regulations given us by General Conferences of generations ago, but who would advocate their repeal on the ground that some preachers neglect them?

What an apostolic opportunity is offered for service through our Methodist pastors to visit from house to house in prayerful ministry and give religious instruction to children in every place! To neglect such opportunity on the part of our ministry is quite as pathetic and tragic as for Nero to play the fiddle while Rome burns up. But in face of some careless pastors, missing such

golden opportunities for service these apostolic requirements, unrepealed, will remain in our Book of Discipline. No one has had the temerity to agitate otherwise.

This writer does not place the use of tobacco on a par with the Decalogue, nor its use quite so tragic as the neglect by our preachers of the sacred requirements above quoted in our Discipline. But the habit of tobacco, nevertheless, should be eschewed by our preachers. We are the followers of Christ and St. Paul in our self-denial and in the cleanliness of habits as to our hearts and persons. In the face of millions starving to death in China and of hundreds of millions who have never heard our Savior's name, it is very unworthy of preachers to spend in superfluous and injurious habits money that should feed the famishing or send the Bread of Life to the unevangelized millions. Multitudes of American youths are looking to Methodist preachers for leadership. We must lead them in the pathway of self-denial, (Matthew 16:24) and clean habits (2 Corinthians 7:1). It may be asked will the Kingdom of God get this money thus used for tobacco, if the habit be not indulged? It is answered, "Yes, if we walk in the self-denying ways of our Savior, as we are commanded to do." He has given his order of self-denial and we have no option but to follow. His order is the last word. If it be said that the non-use of tobacco by the American people would cause thousands of its producers to suffer, and also factory operators of its by-products, I answer these producers and operators could be better employed in turning out what would not injure but minister to the higher welfare of our population. Besides, after Methodism has done its utmost by example and kindly advice of both her ministry and membership to get our people to abstain from the use of tobacco, there will not be wanting the millions beyond the reach of Methodism's influence to indulge the habit. Albeit this writer feels sure that if it could be in our Church's power to get everyone to cease to indulge the habit in question and never in the future to take it up, it would in the long run react as a blessing to the tobacco farmers and to the capitalists and operatives of tobacco factories.

The opposite argument as to human need and the necessities of life can be presented. In the pastoral ministry of this writer, he has gone into the homes where nourishing food, comfortable clothes, and needed school books were not had for the children, but in which homes, parents and older children spend from fifteen to forty dollars per year on snuff, chewing tobacco, and cigarettes. When such families were urged to subscribe for a church paper, or to make some contribution at least for the on-growing of the Kingdom of God, nothing would be contributed on the ground that the money could not be spared. Such tobacco use of the family money is a wrong to helpless and inoffensive lit-

Children Cry
for
Fletcher's
CASTORIA

A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

the children. Eggs and chickens from these families of the poor, carried to the cross-roads store or to the city market, that were so sorely needed to be turned into clothes, food, church paper, school books for innocent and irresponsible children were changed as to the first article of purchase into snuff and tobacco.

This appetite for tobacco, they think, must be satisfied regardless of the ill-fated hunger of children. The whiskey habit has done enough in robbing mothers and children of food and clothing from the hard-earned money the husband and father laborer without the tobacco habit coming in as a sinful helper.

By way of digression, I will say that I have preached in communities where the ministry of our church has been starved out, and where I was regarded as preaching for money when I would go horseback during the year hundreds of miles on monthly preaching trips and received less than twelve dollars per year. A tobacco and snuff drummer would get three times as much for a one-day trip to stores of the same community. These people of the community who paid fifty dollars for the trip of the tobacco and snuff drummer as they bought these articles, and some of the purchasers being Methodists, never accused the drummer of coming for the money as he made his trip through the community. He got the money, nevertheless, and these users of tobacco readily paid it, whether they had the cash in hand or borrowed it. The faithful and burdened preacher that received less than twelve dollars as his yearly stipend and under accusation that he was preaching for the money, would be pleased to know how small the amount of money he should get to clear himself of this accusation.

But to this law in the Discipline: Though we may not get all the preachers to abstain from the use of tobacco, our ideals nevertheless should be higher than our practice. Our standards of life should be as high as the New Testament. Our Chief Justice Hughes truly said years ago that the man does his country most harm that would lower the public ideals. At any cost we should hold to our ideals, and never surrender them. Methodism will never in this world attain unto the absolute perfection of our Savior, but we dare not lower our ideals from the example he set and the clean holy life he directed us to live. However much I may love our ministerial brethren that use tobacco, I dare say that our Methodism can not afford to lower her ideals to suit their practice.—J. F. Taylor.

"I Think It Is the Greatest Woman's Medicine There Is"



Tulsa, Okla.—"Dr. Pierce's Favorite Prescription has done so much for me that I think it is the greatest woman's medicine there is to be had. For a long time I suffered from functional disturbances and would have to be in bed several Mrs. J. C. Rodman days, and for several days after I got up would have distress. I doctored and took medicine but never got any help until I started taking the 'Prescription' and it relieved me of my weakness, built me up in health and I have never suffered any more from functional disturbances."—Mrs. J. C. Rodman, 1111 E. Haskell Place.

Liquid or tablets. All druggists.

FOR CHILDREN

JOY AND GLADNESS

Every little song-bird,
Singing bright and gay,
Seems to burst with gladness
For this Easter day.

Every little flower,
Blooming by the way,
Seems aglow with gladness
For this Easter day.

Every heart is singing,
Join to praise and pray,
For the joy and gladness
Of this Easter day.

—Exchange.

ROBBIE'S EASTER LESSON.

Robbie, though only six years old, had attended a funeral. He was very much shocked, and confided to his mother that he had a great fear of dying and having his head covered beneath earth and sod and flowers.

His mother tried to explain to him that his body would be like a garment taken off and folded away, but that he would not be in it. Still the little one was fearful and nervous.

One night, after Robbie's baby sister was asleep, his mother took him in her arms and sang and rocked him to sleep in the good, old-fashioned way. She sat in the bright parlor where the gas was lighted and the open grate was glowing.

The very next thing that Robbie knew, he opened his eyes, and he was lying in his mother's own bed, and on the pillow near him was a wonderful nest of colored eggs. His mother, in a pretty dressing gown, stood before the glass. Baby Grace was cooing in her little crib, beside the bed. His father stood before the fire vigorously brushing his curly hair with two ivory brushes.

The sun was shining in at the big east window, where the yellow canary was singing at the top of his voice—and it was Easter morning!

Robbie was so happy that he kissed the baby and hugged mother hard.

Upon the breakfast table a tall vase of Easter lilies breathed out incense, the golden omelet quivered in its painted dish like solid sunshine, and beside Robbie's plate lay a lovely Easter card with the lines, beneath a picture:

"A butterfly, with gold and azure wings
Floating above its shattered silken cell."

During breakfast Robbie roused from what his father called "a brown study" and said: "Mother, I never knew when I went to sleep last night, nor where I slept, nor how I came in your bed. First thing I knew, it was morning." Then answered his mother: "Dear son, that is just how the Lord takes care of his beloved when he giveth them sleep. It matters not how they go to sleep, nor where they sleep, nor who lays them to rest, for when they awake all is sunshine, music and love, and they arise to a glorious morning."

Robbie's eyes were shining. "Oh, mother," he said, "I shall never be afraid to die any more!"—Christian Work.



Cuts and scratches should be promptly treated. Soothe, heal and protect them with
Gray's Ointment

At all drug stores. For free sample write

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

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

LITTLE ROCK CONFERENCE OFFICERS

Not having received an official report from the Little Rock Conference held at El Dorado, we take the following from the secular press.

New Officers.

Mrs. W. P. McDermott, Little Rock, president.

Mrs. L. K. McKinney, El Dorado, Vice President.

Mrs. H. K. Wade, Hot Springs, Recording Secretary.

Mrs. J. M. Stinson, Camden, Corresponding Secretary.

Mrs. W. C. Smith, Hot Springs, Treasurer.

Superintendents: Mrs. T. H. McLean, Malvern, Young Peoples' Work.

Mrs. L. A. Moorman, Little Rock, Junior Work.

Mrs. B. J. Reaves, Little Rock, Social Service.

Mrs. Spinnenbarger, Arkansas City, Publicity.

Mrs. A. R. McKinney, Texarkana, Mission Study.

Mrs. J. D. Rogers, Huttig, Supplies.

Mrs. F. M. Williams, Hot Springs, Historian.

Mrs. A. C. Millar, Little Rock, Editor.

PRESIDENTIAL MESSAGE OF MRS. E. R. STEEL TO LITTLE ROCK CONFERENCE AT EL DORADO

From year to year as the custom is, your president is expected to come to you with a message of achievement, progress and outlook. We have achieved in that we report a financial increase in connectional work of about \$800.00. In local work and supplies we show a decrease of \$3,000.00 due perhaps to a failure to report, but in no sense do we call this a backward step. It tells of completed projects, organs and pews paid for, and our women free to give themselves to more spiritual tasks. In our personnel we note an increase of seven auxiliaries with only a slight increase in membership. We are not accurate bookkeepers.

The spirit of the Jubilee has been manifest in the feeling of sisterhood and the manner in which the stronger auxiliaries have helped the weaker. The devotional life of our women seems to have been quickened.

As you all know the year has been one of close home confinement for your president, and all credit is due faithful District Secretaries for the manner in which the field has been worked. The Conference officers have been unfailing in their co-operation and sacrificial willingness to help in District and Zone meetings. The harmony of the whole Conference family has been most sweet and Christian.

We are making good strides forward in the method and interest in mission study. Five of our districts sent a woman each to Mt. Sequoyah for the School of Missions to take training in credit work on the current book, "Roads to the City of God." Much interest and enthusiasm was engendered in the district meetings which followed.

Gradually our Social Service de-

partment is becoming more effective. From the old idea of relief work, such as trays, flowers, and groceries we are coming to launch such enterprises as, labor bureaus, housing committees, inter-racial cooperation, jury service, play grounds, and case work with other cooperating agencies. Not the least in our social work is the splendid work being done in the Camden District by Miss Willie May Porter and the District Mission Board.

As in all the years gone by we are still struggling with the problem of an adequate leadership for our young people and children. Our Conference superintendents have worked hard and faithfully. But in the auxiliary, with only a few exceptions, the work has dragged. We must still look forward to a time when every church will with glad accord greet the task of training the oncoming generation, and of passing on to it the enthusiasm, information and inspiration of the advance of the Kingdom. We still think of missionary enthusiasm as a mushroom growth of middle life. God hasten the day when we will be as rational in the religious life of our children as we are in their physical and mental growth.

Dr. Jesse R. Wilson, General Secretary of the Student Volunteer Movement, in a recent number of the Voice gave us facts that ought to stir our hearts as to the effect this neglect of young people's work is having on the future of the missionary enterprise. He calls to our minds the marvelous falling off of missionary volunteers, in all our student conferences and summer assemblies. We know how true this has been in our own Conference in the last five years. Only one of our scholarships is in use this year at Scarritt College. Most of the church boards are running on the reserves, trained in other years and held over for lack of funds. Many factors enter into this situation, but at the root of it all is our failure to give to our youth in the teen age a really adequate vision of the joy of a life of service. We have said "it can't be done" and in many places have stopped trying. Our young people come out of college with no missionary background, no vision of the field, no example of heroic sacrifice and hence no call to a life of service. If this condition is not relieved the future of our work is doomed.

When we read that the Christian Church in America is sending out about eight hundred new missionaries a year but that this lacks about two hundred of meeting the list of retirement and withdrawals and we realize that means a reduction of our total force from America of two hundred a year we can easily see where we will soon land. I am glad to tell you that our own church is not now suffering such loss; but a loss like that to the whole body of American Missionaries will soon be our loss. A trend in the life of the youth of our land will soon be felt in every church.

By consulting the year book of our Council you will find that we are holding our own remarkably well. We are keeping up our force, new recruits are going out every year to take the place of those returned or retired; but friends this will never conquer the world for Jesus Christ. To say we can not interest our young people and can not organize them into auxiliaries and summer camps is to spell the defeat of our whole program. It is time to call the church to prayer for a

leading as to the methods of giving our Gospel to the oncoming generation, and when they have it the matter of life service volunteers will be solved.

We can not for one moment slacken our zeal for the Eighteenth Amendment and every effort for clean movies ought to receive the hearty endorsement and cooperation of every missionary woman. Let us by ballot and petition in speech and in prayer use our influence for righteousness in these two great issues now seriously before the American people.

Much that is appearing in both the church and secular press would tend to unsettle us as to the future of the work for which we are organized. The rising tide of Nationalism and the spirit of autonomy present in all our fields lead us to believe that much adjustment will have to be made in the old policy of the church as to the manner of giving the Gospel. Gradually these changes are being made. New occasions are teaching new duties and the work of every Council meeting shows progress in our methods. We in the Conferences do not always like the change, but "they must upward still and onward who would keep abreast of Truth." There can be no "set fast" policy in a living religion. Life brings us constantly changing conditions that call for change both in the aim and method of our work. Today we can rejoice in the far vision and clear thinking of our Council

leaders, who with a hand on the pulse and life of the younger churches and an ear open to the voice of God are constantly leading us into the paths of service most pleasing to the divine head of the church.

An editorial in a recent issue of the Christian Century carries the caption, "Can Christian Missions be Saved?" The writer here tells us in a very forcible way by carefully tabulated data that the divisions in Christianity are preventing us in any adequate way from assuming a solid leadership for the nations where we work, who are now so torn and distracted through internal strife. Just at the hour when they most need the stabilizing influence of Christianity they look to a Christianity Catholic and Protestant, Baptist and Methodist, Fundamentalist and Liberal all working among them and hear only a Babel of cries "This is the Way." Christianity can not today give one certain sound for those groping in darkness to follow to the light.

In America we see signs of promise; efforts of several great churches to find a common ground of faith and life. As our General Conference comes on it behooves every Methodist to be in prayer for the unifying influences in our church and that the thinking of our leaders may not be for the preservation of self and our traditions but may be at all times for the unifying of the Kingdom of God.

While our National representatives are trying to come to an international agreement on naval armaments we have been praying and petitioning for a whole-souled faith in the Peace-Pact an every effort to abolish physical war. When this is done the task falls to the Christian church of cultivating a nation of peace-loving people. Great as is the task of the naval conference, a still greater is that of bringing in the time when men shall beat their swords into plough-shares and their spears into pruning hooks and every man shall do his neighbor good and not evil. The work of establishing the reign of the Prince of Peace is the task of the Christian Church.

Friends, in this time of upheaval and discouragement and monumental tasks where shall we plant our feet? Two thousand years ago the Captain of our Salvation said to his followers, "Go ye into all the world and preach the Gospel to every creature." He did not tell us how to go but He said "Go." The command has never been revoked. Each generation with its light has performed its task. The torch has come to us. Obstacles seem to arise on every side. Problems grow more complex. The force seems to weaken, but the command still stands, and with its the promise "My grace is sufficient for you." "Lo I am with you always even to the end of the age," "Go ye!" "Ours not to reason why." The need of the world was never greater. The love of the Master was never more available. The reward has always been sure. Go ye.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY

Rogers with its clean, broad streets, magnificent new hotel and many public buildings, spacious homes and numerous churches, its cool invigorating air and soft spring water is one of the loveliest cities of the Ozarks.

It was with great pleasure that the Woman's Missionary Society of the North Arkansas Conference convened here in its fifteenth annual ses-

sion.

Mrs. T. E. Harris, the auxiliary president and Rev. J. A. Womack, pastor-host, with their able assistants, were untiring in their effort to see that nothing was left undone.

Mrs. E. F. Ellis, the efficient president, had things well in hand and "could manage" even when Dr. Goddard was unable to come the last minute.

Miss Sara Estelle Haskin, the Council guest, brought wonderful messages on the fellowship, power and realities of Pentecost and new insight into the facts in her evening address, "A New Advance in Missions."

Mrs. W. L. Oliver, conference corresponding secretary, who has been quite ill, was able to take her usual place to the delight of her host of friends.

Thursday afternoon the women were taken on a beautiful drive through the Ozarks visiting Monte Ne, Saver Springs, over the panorama to Bentonville and Bella Vista and in the evening the neighboring cities presented the program, the Junior choir of Bentonville with its 33 voices gave many beautiful numbers and a pageant "The Star of Peace" was given by the Wesley Players of Fayetteville. It was a magnificent rendition and was greatly appreciated by the audience.

There were many visiting ministers who had part on the program. The session was declared to be one of the very best ever held.

Because of long and faithful service the following names were placed on the memorial roll at Mt. Sequoyah: Mrs. W. L. Oliver by friends and Mrs. J. H. Zellner; Mrs. W. A. Steele and Mrs. R. A. Dowdy by vote of the Conference.

The next session will be held in Jonesboro.

The new officers are:

President, Mrs. E. F. Ellis, Fayetteville.

Vice President, Mrs. A. L. Trent, Fayetteville.

Recording Secretary, Mrs. H. Hanesworth, Augusta.

Corresponding Secretary, Mrs. B. E. Snetzer, Newport.

Treasurer, Mrs. W. A. Steele, Van Buren.

Superintendents

Young Peoples, Mrs. F. A. Lark, Augusta.

Children, Mrs. D. Y. Thomas, Fayetteville.

Social Service, Mrs. J. N. Barnett, Batesville.

Bible and Mission Study, Mrs. John W. Bell, Greenwood.

Literature and Publicity, Mrs. J. W. Workman, Conway.

Supplies, Mrs. C. G. Barton, Earle.

Historian, Mrs. R. A. Dowdy, Batesville.—Mrs. R. A. Dowdy.

THE WOMAN'S MISSIONARY CONFERENCE AT EL DORADO

In the afternoon, April 1st, wife and I left for El Dorado to attend the Missionary Conference. Mrs. E. R. Steel presided. She gave me the privilege of representing my work. I spoke briefly and told about a little girl in the Training School who needed an artificial limb. The conference made an offering of \$34.84 on the price of this limb. For which I am very thankful.

While in El Dorado, we visited the jails and hospital and had a good time working with those found there.—D. H. Colquette.

ZONE MEETING AT BRADLEY

A meeting of Zone No. 1, Texarkana District, composed of Stamps, Lewisville and Bradley societies, was held in Bradley, Wednesday 26, at the Methodist church.

The meeting was opened with a beautiful duet played by Misses Fox and Cochran of Bradley. Mrs. Edwards, zone chairman, presided and Mrs. Clayton, substituted as secretary for Mrs. Herndon. The address of welcome was given by Mrs. Hammond of Bradley, and response by Mrs. Tolson of Lewisville, which was followed by song No. 22; special Missionary words were used by assembly with Miss Fox at the piano. The devotional was given by Brother Irvin of Stamps, the subject, "The Home as a School for Good Citizenship," with prayer voiced in conclusion of the lesson. A cornet solo, was at this time rendered by Mr. Hamner of Bradley, accompanied by Mrs. Edwards, and was greatly enjoyed by all present. The minutes of the last meeting were read and adopted. Reports were given by Mrs. Boney of Stamps, Mrs. Harrell of Lewisville, and Mrs. Adams of Bradley. "An Ideal Woman's Missionary Society," was most ably discussed by Mrs. McKnight of Lewisville. A piano solo was beautifully rendered by Miss Fox of Bradley. "My Obligation as an Officer of Woman's Missionary Society," was presented by Mrs. Purser of Stamps. Mrs. Boney made a short talk on "How to Use Our Literature," referring to topic on children's work, with our specific work outlined for each quarter. Mrs. Kelley of Stamps was appointed Zone chairman, and Mrs. Clayton of Lewisville, secretary. A short consecration service was led by Brother Armstrong of Lewisville, after which he dismissed the meeting with prayer.

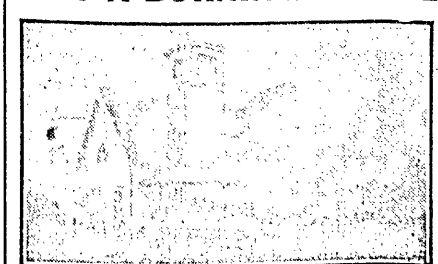
After adjournment, we were invited to remain for a social half hour, during which time the hostess society served a lovely sandwich plate. The Lewisville and Stamps auxiliary extended thanks to Bradley for their kindness and each left expressing appreciation for the cordial hospitality shown.—Zone Secretary.

BOONEVILLE AUXILIARIES

An interesting and entertaining joint meeting of the two societies of the First Methodist Church, South, of Booneville, was held in the Epworth League room of the Church on Monday afternoon at 2:30 o'clock. Twenty-four regular members and one visitor, Mrs. C. E. Hamilton, Dallas, Texas, were present.

Mrs. John Pendergrass, president of Society No. 2, presided. Mrs. Sam Roberts gave the devotional

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address

HENRY P. MAGILL, Sec'y and Mgr.

1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent

Southern Church Department

808 Broadway, Nashville, Tenn.

P. P. P.

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

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

Dr. E. A. Gullidge & Sons.

422 Linden Ave.
Memphis, Tenn

DANGER HEADED OFF

Constipation Troubles Soon Go Away Following Use of Black-Draught.

Burke, Texas.—Mrs. Orea Crawford, of this place, tells of her use of Thedford's Black-Draught which she says covers a period of "a good many years."

"We use Black-Draught as a regular family medicine for constipation, and I try always to keep it in the house.

"I have found it a reliable medicine to give the children when they get upset from over-eating, or have colds, for after taking Black-Draught they get all right in a little while.

"I use Black-Draught for bilious, sick headache. I have found that a dose or two, taken at night, will give quick relief for constipation and the complications which follow when that condition runs on.

"A bad taste in the mouth in the morning, dizziness and a dull headache, all leave quickly after a few doses of Black-Draught. I find it is not safe to let such things run on. I try to head off the danger by taking Black-Draught in time. It is a dependable medicine."

At the first sign of constipation, take Thedford's Black-Draught.

This purely vegetable medicine has been in use nearly 100 years.

Sold everywhere. Try it. NC-225



reading on "Pentecost" using Acts 2.

Mrs. Louie Gran and Miss Rosa Holland sang a duet, "Pentecostal Power." Mrs. J. J. Nichols led in prayer.

Inspirational reports were given by Mrs. F. E. Dodson of Society No. 1, and Mrs. Thurman Bentley and Mrs. John Pendergrass of Society No. 2.

Preceding the benediction all joined in singing "Take Time to Be Holy."

A thoughtful and interested member of Society No. 2, Mrs. H. G. Moore, though absent from the meeting on account of illness in her family, ordered and had served, from a local drug store, delightful refreshments to those present.—Rosa Holland.

WYNNE AUXILIARY ENTERTAINS

The W. M. S. held an unusually interesting meeting in the church basement, Monday, March 17. It being the anniversary of the birth of good St. Patrick, the room was beautifully decorated in green shamrocks and yellow jonquils in green bowls, and the hostesses, Mesdames B. F. Hamilton, Ed Brewster, Will Hinton, Emma Smith and Effie Levesque were distinguished from their guests by wearing green caps.

Sixty-seven guests were present, one of them being Mrs. Eli Myers of Forrest City.

Mrs. A. H. Holt had been selected to hold the devotional exercises and the topic was "The Christian Ideal of Marriage" and the scripture read was Luke 16-18, followed by a splendid application.

"Rescue the Perishing" was sung and Mrs. Farris led the prayer.

The next song was "A Charge to Keep I Have," after which the missionary program was given with the topic, "The Home Teaching Good Citizenship," Mrs. T. E. Lines leader.

Papers were given by Mesdames Geo. Kellogg, Sam Vann and Mrs. O. N. Kilough and a general discussion followed on the subject of Temperance and Prohibition.

Mrs. H. K. Barwick Jr. gave a full report of the Social Service work during the quarter, the President, Mrs. G. D. Morris called attention to the poster advertising the "Passion Play" to be given in Memphis soon, and the meeting was turned over to Mrs. Will Hinton who presented a fine Irish program as follows:

"Mother McChree," vocal solo, Mrs. Harry Lollar.

"Pat Applied For," reading, Mrs. Elsworth Turner.

"My Wild Irish Rose," vocal solo, Mrs. J. R. Byrd.

A spirited potato contest was next enjoyed after which the hostesses served lovely ices and cake carrying out the shamrock idea in white and green.

This was one of the best attended and most enjoyable meeting we have had in a long time, and was an indication of renewed interest in the work.—Secretary.

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.

Sunday School Department

A FULL HAPPY DAY

Sunday, April 6, I drove to Fordyce, attended Sunday School and preached at 11 a. m. for Rev. J. E. Cooper. Sunday afternoon I drove out to Stony Point for Sunday School, preached there for my good friend, Rev. L. E. Wilson. Mr. Hempstead, Mr. Red Thomas and his family are helping carry on the Sunday School at this place. Sunday evening I attended both Hi Leagues and Senior League service, preached at 7:30 and drove home. It was a full day but I enjoyed worshipping with the good people of Fordyce.—S. T. Baugh.

GILLETT COKESBURY SCHOOL

Rev. R. H. Cannon taught, "The Life of Christ," at Gillett April 24-28. They had a good school. There were six credits. Rev. Van W. Harrell is the pastor.—S. T. Baugh.

ST. CHARLES COKESBURY SCHOOL

Rev. R. E. Simpson taught the Cokesbury course, "The Life of Christ," at St. Charles the week of April 24-28. It was a good school with six credits. Rev. H. L. Simpson is the pastor.—S. T. Baugh.

ROE COKESBURY SCHOOL

Rev. C. D. Cade taught a Cokesbury School at Roe the week of April 24-28, using as the text "The Sunday School Worker." There were seven credits. Rev. W. T. Hopkins is the pastor.—S. T. Baugh.

DR. MINOR COMING

The coming of Dr. Ora Minor to the Arkansas Pastors' School this year should be one of the great points in this school. He is one of the most sensible men I know. He approaches the problems of the small church, town and country, in a most helpful manner.

I sincerely hope every pastor of a small town or country church will take at least one of the courses Dr. Minor will offer in the Pastors' School.—S. T. Baugh.

NEXT SUNDAY IS SUNDAY SCHOOL DAY

Sunday is the day set apart by our Church as Sunday School Day to be observed all over the church. This happens to be Easter Sunday this year. Some schools may not find it convenient to combine Easter with Sunday School Day. We trust these will observe the next Sunday or at least just as soon as possible. Many schools will take advantage of Easter and observe the day next Sunday. In the Little Rock Conference an unusually large number of schools have already ordered programs. These have all been mailed. This Conference never falls down on Sunday School Day.—Clem Baker.

TRAINING SCHOOLS IN PINE BLUFF DISTRICT

The week of April 27-May 2 has been set apart as Training Week for the eastern half of the Pine Bluff District. During this week two Standard Schools will be held. One will be at DeWitt for the schools on the Gillett, St. Charles and DeWitt Charges. The courses and instructors are as follows:

The Christian Religion—Rev. Fred Harrison, instructor.

Life of Christ—Rev. R. H. Can-

Epworth League Department

BOONE COUNTY UNION LEAGUE INSTITUTE.

The Boone County Epworth League Union held its Annual League Efficiency Institute in the High School building of Bellefonte, with an enrollment of 63, April 4-6.

The following Leagues were represented in the Institute: Harrison, Olvey, Bellefonte, Valley Springs, Burgman, and Omaha. Valley Springs led in the number of representatives having a group of thirty.

The Institute started off with a splendid inspirational address by Rev. J. A. Reynolds of Harrison.

The faculty was composed of Dean, J. Neff Hammons; Bible, Rev. J. A. Reynolds; Devotional Life, Prof. M. J. Russell; Spiritual Work, Rev. Harold M. Nance; Missionary Work, Rev. Ray McLester; Social Service, J. Neff Hammons; Recreation and Culture, A. D. Robins.

The Institute was the most successful we have had in this county. Forty-five certificates of credit were awarded.

Our Union has been very successful under the efficient leadership of Rev. Harold Nance in fulfilling our aims for the year. We have been able to help organize several Leagues during the year and have prospects of organizing others soon.

The future of Epworth League work in our county looks very promising.—Martin A. Bierbaum, Corresponding Secretary.

ANNIVERSARY OFFERINGS, LITTLE ROCK CONFERENCE.

Epworth League Anniversary Day offerings are coming in right along from churches in the Little Rock Conference. We appreciate this hearty response. Following reports were received this past week:

Arkadelphia District.
Carthage\$ 3.00
Sparkman 12.00
Previously reported 8.69

Total\$ 23.69

Camden District.
Strong\$ 8.25
Previously reported 12.00

Total\$ 20.25

Little Rock District.

Hunter Memorial\$ 10.00
Bauxite 10.00
Sardis 10.00
First Church, L. R. 104.19
Asbury 15.23
Previously reported 31.15

Total\$180.57

non, instructor.

Sunday School Management—Rev. Clem Baker, instructor.

The other school will be at Altheimer for the schools on the Sherrill-Tucker, and Altheimer-Wabbaseka Charges. The courses offered at Altheimer are as follows:

The Pupil—Miss Faye McRae, instructor.

Life and Letters of Paul—Rev. E. C. Rule, instructor.

Stewardship—Rev. J. F. Simmons, instructor.

Each of these schools will begin at 3:00 Sunday afternoon April 27, with two class sessions Sunday afternoon. These schools will be six-day schools and close with the awarding of certificates Friday night, May 2. Dr. Workman and all his pastors involved are thoroughly behind these schools.—Clem Baker.

Monticello District.

Previously reported\$ 65.57

Pine Bluff District.

Tucker\$ 3.45

Previously reported 33.00

Total\$ 36.45

Prescott District.

Gurdon\$ 5.75

Previously reported75

Total\$ 6.50

Texarkana District.

Horatio\$ 6.82

DeQueen 12.00

Mena 5.00

Hatfield 1.71

Fairview 20.00

Previously reported 40.50

Total\$ 86.03

Standing by Districts.

Little Rock, 11 Churches.....\$180.57

Texarkana, 6 Churches..... 86.03

Monticello, 8 Churches..... 65.57

Pine Bluff, 3 Churches..... 36.45

Arkadelphia, 3 Churches..... 23.69

Camden, 2 Churches..... 20.25

Prescott, 2 Churches..... 6.50

Totals, 41 Churches.....\$419.06

ON THE HONOR ROLL.

The following charges, with their pastor go on the Conference Honor Roll:

Hunter Memorial, R. S. Beasley.

Bauxite-Sardis, R. L. Long.

First Church, L. R., W. C. Martin.

Fairview, Claude R. Roy.

We thank you, one and all, for your splendid efforts in providing funds for us to do the work you want us to do for the young people of this Conference.—S. T. Baugh, Secretary.

PAYMENT ON PLEDGES.

Little Rock Conference.

Following amounts have been received from Chapters listed during March as payments on Mission pledges:

Arkadelphia District.
Nothing for March.

Camden District.
Bearden\$ 25.00

El Dorado 10.00

Total\$ 35.00

Little Rock District.

Capitol View\$ 10.00

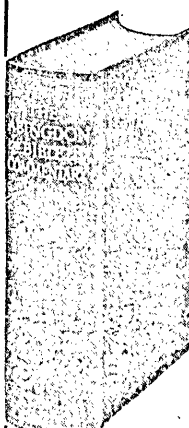
Highland 20.00

Bauxite 2.00

Sardis 10.00

The Abingdon Bible Commentary

Edited by FREDERICK C. EISELEN, EDWIN LEWIS, DAVID G. DOWNEY



JOHN A. HUTTON, D.D., Editor, The British Weekly.

The Abingdon Commentary seems to me nearly perfect as a contemporary commentary on the Bible could be. It is in my view the best of the single-volume commentaries in English on the Bible.

LUTHER ALLAN WEIGLE, D.D., Dean of Yale Divinity School.

It is hard to avoid seeming overenthusiastic about this book. Better than any other one-volume commentary on the Bible, this meets the needs of the average man of the present day.

In a Single Volume. Maps in colors
PRICE, in the United States, net, \$5.00, postpaid
outside the United States, net, \$5.50, postpaid

At the Better Bookshops
THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
150 Fifth Ave. 420 Plum St. 740 Rush St.

Mt. Tabor	2.65
Total	\$ 44.65
Monticello District.	
Winchester	\$ 5.00
Dermott	6.00
Total	\$ 11.00
Pine Bluff District.	
Nothing for March.	
Prescott District.	
Hope	\$ 24.00
Prescott Hi	10.00
Total	\$ 34.00
Texarkana District.	
Hatfield	\$ 1.50
Mena	2.00
Texarkana	15.00
Total	\$ 18.50
Totals by Districts.	
Arkadelphia	Nothing
Little Rock	\$ 4.65
Monticello	11.00
Pine Bluff	Nothing
Prescott	34.00
Texarkana	18.50
Total	\$143.15
—S. T. Baugh, Secretary.	

ARKADELPHIA DISTRICT LEAGUE MEETING.

Rev. J. Wayne Mann, presiding elder of Arkadelphia District, and Rev. J. D. Baker, pastor at Malvern, are announcing a great Young People's meeting to be held at Sparkman, Tuesday evening, April 22, beginning at 6 o'clock with a basket supper on the church grounds.

This is a District-wide Epworth League meeting. It is the opening of the Arkadelphia District Conference. Pastors and representatives of all the Chapters in the District should arrange to attend this meeting.—S. T. Baugh.

Why Suffer?

Often, people afflicted with rheumatism, gout, or lumbago, suffer in silence. Renwar possesses certain properties that relieve these afflictions. Try Renwar. It may be what you need. Send 75c to WARNER SALES CO., Nashville, Tennessee



Serious complications may develop. HERB EXTRACT, formerly known as Herb Juice, is generally recognized as the greatest medicine on the AMERICAN MARKET today for cleansing and toning up the system. It thoroughly cleanses and regulates the organs of elimination thus avoiding more serious troubles.

Thousands of people report **HERB EXTRACT** brings results after other medicines have failed.

Get your bottle now at your druggist's.

News of the Churches

GALLOWAY COLLEGE NEWS.

Galloway Woman's College will present the annual May Day festival, one of the best known events of the kind in the entire Southwest, on Saturday, May 3, and Miss Margaret Ann Lake of Varner, president of the Student Government Association, will appear as queen. She will be attended by Miss Mary Morris of Parkdale as maid of honor and by Miss Hope Raney of Wilson as train bearer.

Pages in the festival will be Louise Oglesby, Lewisville; Clare Phillips, Newport; Grace Atkinson, Fordyce; and Ann Lawton, Pine Bluff. The attendants will be Lucille Copeland, North Little Rock, Gladys Murphy, Junction City; Mary Eleanor Garrett, Beebe; Sallie Matthews, El Dorado; Ruth Lindley, Tuckerman; May Graham, Tuckerman; Gertrude Westmoreland, Prescott; Louise Bruce, Fort Smith; Willine Forrest, Waldron; Virginia Blankenship, Pine Bluff; Margaret Donaldson, Paragould; Kathleen Gregory, Parkdale; Virginia Hawks, Poplar Bluff, Mo.; and Jo Lack, Leslie. Martha Jean Randall of Searcy will accompany the queen as flower girl and Jimmie Smith, also of Searcy, will be crown bearer.

All who have witnessed the May Day at Galloway are enthusiastic about its high quality, and each year several hundred make the trip to Searcy to be present. The 1929 festival unfortunately encountered bad weather and was terminated before completion, but was later presented in full on the campus.

Gladys Murphy of Junction City, a senior and president of the Lanier Literary Society, has been appointed by the University of Arkansas as lecture assistant to Dr. Harrison Hale, professor of Chemistry. Miss Murphy will also continue her studies there for the Master of Arts degree. The appointment is a compliment to Galloway as well as to Miss Murphy and testifies to the thoroughness of the instruction given.

The Student Government Association has chosen Miss Kathleen Hobson of Mammoth Spring, a junior and president of the Irving Literary Society, as its president for 1930-31. Miss Hobson last year received a certificate in Home Economics and at the commencement one year hence will receive the Bachelor of Arts degree.

During the present year Galloway has been fortunate, as formerly, in having very capable officers of all student organizations. The Literary Societies, the Student Government Association, the Flash Light and the Gallowegian, as well as other organizations and enterprises, have been ably led and managed, so that the year has proved one of the most successful on record. Extra-curricular activities go a long way toward determining the character of a college, and Galloway is in the fortunate position of being able to invite comparison.—Reporter.

HENDRIX-HENDERSON NEWS.

The event of the week was presentation of the annual play, "Tweedles," a comedy by Booth Tarkington, which in the hands of the Dramatic Club became a first-class entertainment. Miss Vivian Hill, associate professor of English, directed the performance and the cast included Wanda Garrison, William Bell, Faye Owens, Lucibelle Workman, Rex Thompson, George Holmes, Mildred Mosley and Austin Tucker.

Guy Jones, energetic sophomore and president of the Booster Club, has been advanced by the College Profile to the rank of new editor. Jones, who is small of stature, has entered many college activities, winning membership in the varsity debating squad and taking a prominent part in literary society activities.

Back in the old days before Hendrix was the consolidated college, golf was made known to the students through the efforts of Charles T. Davis, now a brilliant member of the Arkansas Gazette staff, playing on his improvised course on the campus. Since then the royal and ancient game has taken on the dimensions of a first-class intercollegiate sport, and the Warrior Varsity Team is the goal of quite a few good players. The Warrior golfers were

glad to welcome Sammy Richmond of Russellville, who last year won the state interscholastic meet and steady improvement of his game has brought him still more to the front. Other candidates for the team include Horace Hunsaker, a co-star with W. D. McClurkin in the 1929 college championship team, Alvin Robinson and Sterling Melhorn.

Speaking of sports, the co-eds are going strong on archery. In the recent tournament, first place was won by Lucille Menard with 79 points, and second place went to Lucille Esmen with a score of 60. Mary Sue Shepherd was first among the Freshmen. Other co-eds who participated in the tournament were Martha Jackman, Eloise Davenport, Lula Garland, Billy Anderson, Mary Parris, Mina Jones, Edna Earle Massey,

The Gus Blass Co.

Arkansas' Largest Department Store.
Stylish Ready-to-Wear for

Men, Women and Children

Home Furnishings of Good Influence.

Do Women Suffer More Than Men?

Physicians tell us that the nervous system of woman is more highly organized, more delicately poised, and therefore more sensitive to disturbances and susceptible to pain than that of men.

Women especially appreciate and profit by the use of Capudine, because it quickly relieves high nerve tension and pain by soothing the nerves—not by deadening them. For nervous headache, periodic pains, pains in the back and sides, neuralgia

and rheumatic pains, nothing is so quickly effective and satisfactory as Capudine. Being liquid, it acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

Every home should be supplied with Capudine. It brings grateful relief from nerve strain and pain, and affords peaceful relaxation in just a few minutes. At drug stores in 30c and 60c sizes. (Adv.)

Would you like to try this doctor's laxative free of charge?

Every family has occasional need of a laxative, but it should be a family laxative. One that can't form a habit, but can be taken as often as needed. When the breath is bad or tongue is coated. Or appetite fails. A doctor knows the right ingredients. Dr. Caldwell's Syrup Pepsin combines harmless herbs and pure senna. It starts muscular action and soon corrects constipation. Gently, but surely, it relieves a bilious, headachy, or sluggish condition. It is mild. Delicious. Effective. All druggists keep this famous prescription ready, in big bottles. Or write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle postpaid.



Before buying any additional insurance let me show you our complete protection policy.

It pays if you live
It pays if you are disabled
It pays if you die.

The premium on this policy is exceptionally low as compared with its values.

GEORGE P. KORDSMEIER

Special Agent

Central States Life Ins. Co.

Federal Bank Bldg. 4-3094—6654 Little Rock, Ark.

Margaret Wilford and Eunice Horton. The girls at Elizabeth Millar Hall have been given access to two tennis courts there, and a spring tournament is planned in this sport. Rev. A. W. Martin, alumnus of Hendrix-Henderson, is author of the

book, "Worship in the Sunday School," which has been issued at Nashville by the Cokesbury Press and a copy of which has been received by the College Library. For the past three years, Mr. Martin has capably (Continued on page 16)

HAVERTY
FURNITURE CO.

ON MAIN, BETWEEN SIXTH AND SEVENTH

Phone 8098

The Truth About Furs

The Little Fur Shop

Storage and Remodeling

Louis Balsam, Prop.

17-18 Arcade Bldg. Little Rock

P. H. RUEBEL CO.

Funeral Directors

Phone 4-0107

112 E. 6th St. Little Rock, Ark.

HEALEY & ROTH

Funeral Directors

'Leading Service Since 1905'

Phone 4-0549

EASY MONEY

To Church Societies or other organizations in any part of the State. All you have to do is talk among your friends. I will do the rest. For full particulars write

C. L. TIPTON

The Landscape Man of Little Rock



Choose Your Piano
as the Artists Do.

Baldwin

Reed Music Co.

719 Main Street
Little Rock, Ark.

GENERAL

Transfer & Storage Co.

Local and Long Distance Moving.
Phone 8787

Second and Rock Streets

Will Delaney
Kenneth Wing Little Rock, Ark.

LADIES' WEAR AND MILLINERY

Marx

620 Main, Little Rock
209 Main, North Little Rock

See What They Have at Marx Before
You Decide.

Next Time You Move—
Call

J. E. THOMPSON
MOTOR EXPRESS

Bonded—Insured

Phone 4-3768

314 Scott St. Little Rock

Crowning Hymns

A great new song book for churches, Sunday Schools and Choirs. 324 pages in shape notes. Only 35¢ per copy, \$3.60 doz., \$13.00 for 50, \$24.60 per 100.

Central Music Co.

Little Rock, Ark.

Clarence Saunders

Sole Owner of My Name.

The Self Service Stores With Quality Food Products. Nationally advertised brands—buy what you know; know what you buy.

Stores all over Arkansas to serve you.

Cabot Nurseries

2924 E. 3rd St. North Little Rock, Ark.

Fruit and shade trees, evergreens, shrubs and field grown roses. Get our prices before you buy. Out flowers re onable.

N. M. SHIVE, Prop.

Phone 4-1902

Little Rock Packing Company

Home of Arkansas Made Brand Products.

Foot of E. 4th St. Phone 4-0860

LITTLE ROCK PAINT & WALL PAPER CO.

Paints, Varnishes
Wall Paper

Tel. 6157

318 W. Capitol

VOWELL'S
FINE FOODS

"If It Grows We Have It."

Telephones 4-6363—4-6364

205 West Capitol Avenue

Little Rock, Ark.

Mundo Plumbing Co.

Repair Work a Specialty

Res. Phone 7031 Bus. Phone 6820

1807 West Sixteenth Street

Little Rock, Ark.

Pettit-Galloway Co.

"Serving the Public Since 1905"

Plumbing and Heating

114 E. 7th St.

Phone 4-0300

CASH WORKS WONDERS AT

JACK
FINE'S

**PALAIS
ROYAL**

Little Rock, Hot Springs, El Dorado,
Fert Smith, Monroe, La.

The National Savings & Loan Association

"6% Paid on Full Paid Shares"

Seven Per Cent Compounded Monthly
Paid on Installment Shares.

New Donaghey Bldg. Phone 2244

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

Geo. W. Donaghey, Pres.

SUNDAY SCHOOL

Lesson for April 20

JESUS TEACHING FORGIVENESS

LESSON TEXT—Matthew 18:15-35, or
Easter Lesson, John 20:1-16.

GOLDEN TEXT—Forgive us our
debts as we forgive our debtors.

PRIMARY TOPIC—Jesus Teaching
Forgiveness.

JUNIOR TOPIC—Jesus Teaching
Forgiveness.

INTERMEDIATE AND SENIOR TOPIC—Why
Practice Forgiveness?

YOUNG PEOPLE AND ADULT TOPIC—What Is True Forgiveness?

This lesson touches a most vital subject for our everyday lives. We are always surrounded by wicked men. Ill treatment we shall most surely receive, for all who will live godly in Christ Jesus shall suffer persecution (II Tim. 3:12).

In this lesson we have divine instructions as to our behavior in case of such ill treatment.

I. How to Gain an Erring Brother (vv. 15-20).

A sinning brother is lost. To bring him to a knowledge of his sin and restore him to fellowship in the church is to gain him. One soul is of greater value than the whole world. The method to be used is:

1. Personal (v. 15).

Go alone and tell him his fault. Personal effort is most vital in winning an erring brother. It is usually an effective method.

2. The help of a comrade (v. 16).

"Take with thee one or two more." The presence of one or two comrades helps in making known his fault.

3. Tell it to the church (v. 17).

Sometimes the church can accomplish that which the individual and the comrades fail to do.

4. The binding authority of the church's decision (vv. 18-20).

When the church follows the instruction of the Lord, gathers in the name of Jesus Christ, and is actuated by the Holy Spirit, its decisions are final.

II. Peter's Question (v. 21).

This question was probably occasioned by the ill treatment which Peter was then experiencing at the hands of his fellow disciples. Christ's confession of Peter brought him into the limelight. The question of the disciples, "Who is greatest in the kingdom?" shows that there was some jealousy of Peter among the disciples. This envy and jealousy was known to Peter. His patience being thus tested, he came to Jesus with a question regarding forgiveness. From the Lord's teaching as to the efforts to bring about reconciliation in case of offenses between brother and brother, he knew that the spirit of forgiveness would be required. Peter, disposed to be gracious, inquired, "till seven times?" showing his readiness to forgive his brother not three times, but twice three times, and a little over.

III. Jesus's Answer (v. 22).

This answer was an astonishing revelation to Peter. Jesus said, not until seven times, but until seventy times seven, showing that willingness to forgive should be practically limitless.

IV. The Two Creditors (vv. 23-35).

These two creditors illustrate Christ's principle of forgiveness.

1. The gracious creditor (vv. 23-27).

The king in this parable represents God. The servant who is greatly in debt represents the sinner, any sinner, every sinner—you and me. We were hopelessly in debt to God. Ten thousand talents are equal to some twelve millions of dollars. To meet this obligation would be an utter impossibility. This man's plan for time,

promising to pay all, resembles man's vain imagining that he can pay his debt to God, that by his future good works he can atone for past sins.

2. The cruel creditor (vv. 28-35).

The man who was forgiven so much found a man who owed him a small sum—perhaps seventeen dollars. He shut his ears to this man's entreaty to have patience with him, flew at his throat, and cruelly put him into jail. The great mercy shown the one whose debt had been forgiven did not touch his heart, so he refused to be merciful. Being set free from so great a debt as our sins against God, we should not take up some slight consideration against our brothers, but should make God's act of unlimited forgiveness toward us a standard of unlimited forgiveness toward others.

(1) We, every one, continue to need every day the forgiveness of God. When we pray, "Forgive us our debt as we forgive our debtors," let us be sure that we have put away all thought of sin held against others. No mercy will be shown to those who have not shown mercy.

**THE
TOWNSEND HOTEL**

"One of the Best"

Modern in Every Respect.
Accommodations and Service

"As You Like It"

Centrally Located

European—Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.

Free Garage



ANNUITY BONDS

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity Bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The Annuity Bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information, please give your age. THIS IS IMPORTANT.

For Further Particulars, Write

J. F. RAWLS, Treas.

General Work, Board of Missions,
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

**PROTECTION
Against Old Age**

served the Church as Home Extension Secretary for the General Sunday School Board at Nashville, being there a co-laborer with Rev. J. Q. Schisler and a number of other Hendrix-Henderson men and women.

The Garrett Biblical Institute, theological school of Northwestern University, Chicago, has secured for the Hendrix-Henderson library several bound volumes of the Methodist Quarterly, a publication by the Methodist Episcopal Church. Several of the publications date back more than 50 years.

On May 1, the College Profile will close its contest for the best feature story contributed by a student during the year. The winner will receive \$10 in gold.—Reporter.

MISSIONARY NEWS

How the Victory Is Being Won

Newark, I. L. Claude—In sending a good offering Brother Claude says, "This is just the beginning and more will follow as I collect it. We are in the midst of our every-member canvass. We had our Mission School and it proved to be very profitable."

Gillett, Van W. Harrell.—This new

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c. **DICKEY DRUG CO., BRISTOL, VA.**

QUICK RELIEF Antiseptic Japanese Oil takes all soreness out of aching joints and muscles. **SORE MUSCLES** QUICK. It generates a pleasant heat that drives out the pain. Won't blister like old type liniments. 46 Years Success. At Drugists. Quick Relief With **JAPANESE OIL**



THE PERRY PICTURES
ONE CENT SIZE 3x3 1/2. For 50 or more.
TWO CENT SIZE 5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children. 5 1/2 x 8. Or 50 for Children, 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 323, Malden, Mass



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Drugists.
Hiscox Chem. Wks. Patchogue, N. Y.

OIL SHOULD CLEAN AND PROTECT AS WELL AS LUBRICATE —SAYS HOUSEHOLD EXPERT

The oiling of household devices presents a problem different from that of factory equipment, says a nationally known housekeeping expert. Household appliances are not used constantly and therefore collect dirt and rust when idle. Consequently, oil intended for general household use should clean and protect as well as lubricate.

3-in-One, a scientific blend of mineral, vegetable and animal oils, does these three things better than any other oil. It costs a little more to buy but much less to use, for it will save you many dollars in repairs and replacements on sewing machines, vacuum cleaners, lawn mowers, washers, the electric motors of fans, refrigerators, ironers and similar household devices. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

young pastor is beginning his ministry with assurance of success. "Things are going fine down here. Raised practically all my Conference Claims in pledges and cash and the people and their pastor are all happy. Don't count on the above offering as all of our mission money. I am going to get more later in the year."

Warren, A. W. Waddill.—"I am sending you herewith check for \$200, which makes \$700 paid by the Warren Church. I notice that the Little Rock Conference is in advance of this time last year on this special. This is good, and I hope that the total this year will be a great deal larger than ever before in our Conference."

Richmond, J. B. Pickering—"Enclosed herewith check, which is Wilton's Mission Special in full. Remittances from other churches will follow soon. I believe we will go out one-hundred per cent on the Missionary Offering. We are having a great, good time on this fine charge."

Magnolia, O. E. Holmes.—This is one of our best charges and it is blessed with having one of our best pastors. The School of Missions was so conducted as to reach the whole church. In giving an account of this work, Brother Holmes says: "We studied our book in three adult classes in the Sunday School. Some seventy-five people were in these three classes. Then we had our regular School of Missions for the whole church. In a contest of attendance between the Woman's Missionary Society and the Board of Stewards, the Stewards won by a small margin. We had an average of forty people for the six nights of the school. We had a real good time. Much credit is to be given our splendid Missionary Committee composed of Mrs. J. G. Brown, Mrs. Walker Smith, Mrs. J. B. Mullins, Mr. C. W. Martel and Mr. D. D. Goode."

Helena and Camden—The Missionary offering will be taken at First Church, Helena, and First Church, Camden, Easter morning. I have been in conference with both Brother H. K. Morehead and Brother H. H. Griffin, and they have assured me that the missionary offering will be taken care of on that day. These two pastors know how to lead their people to rejoice in doing great things for the Kingdom of God. There are perhaps other pastors who plan either to take the missionary offering on this Sunday or to complete the one which has been started.

Charges Maintaining the Maintenance
There are a number of charges that have sent in an offering this year to the same amount as last year. These charges are really maintaining the missionary program. I think these charges and pastors deserve this special classification. The following amounts represent the offerings from these charges for 1927 and 1930.

Little Rock Conference	
Pullman Heights,	
S. K. Burnett	\$ 135.00
Smackover, J. W. Thomas	150.00
Carlisle, W. Neill Hart	225.00
Des Arc, J. L. Tucker	120.00
Asbury, J. L. Dedman	725.00
Henderson, O. C. Birdwell	50.00
Hunter Mem., R. S. Beasley	50.00
Pulaski Heights,	
J. M. Hamilton	400.00
Lonoke, J. T. Rodgers	250.00
Hope, F. A. Buddin	1000.00
Murfreesboro,	
J. D. Montgomery	200.00
North Arkansas Conference	
Mt. Home, J. W. Glover	\$30.00
Gravelly-Bluffton,	
Bates Sturdy	30.00

Holland-Naylor, H. J. Harger	10.00
Berryville Ct.,	
M. F. Johnson	5.00
Lincoln-Farmington,	
Frank Mathews	5.00
Aubrey, J. W. Harger	25.00
Valley Springs, Harold Nance	70.00
Missionary Offering from April 5th to April 12th, 1930.	
North Arkansas Conference.	
Desha Ct., Hoy M. Lewis	\$ 8.00
First Church, N. L. R.,	
A. E. Holloway	100.00
Nettleton-Bay,	
M. A. Graves	22.00
Gregory-McClellan,	
E. M. Peters	14.00
Wiseman, L. R. Ruble	16.00
Corning, by W. L. Oliver	74.50
Hughes, G. C. Johnson	5.00
Salem, by R. L. White	4.50
First Church, Fayetteville,	
Wm. Sherman	176.17
Vandale-Cherry Valley,	
I. D. McClure	11.00
Portia, R. L. Castleberry	12.00
Danville, J. L. Pruitt	50.00
First Church, Searcy,	
W. P. Whaley	385.00
Green Forest, W. E. Cooper	26.55
Paris, E. W. Faulkner	118.50
Evening Shade,	
O. R. Findley	13.56

Total received to date \$7,347.52

Little Rock Conference	
Emerson, O. C. Robison	\$ 77.00
Lockesburg, J. A. Parker	4.00
DeWitt, R. H. Cannon	42.00
Carthage-Tulip,	
G. L. Cagle	1.50
Paron-Pleasant Hill,	
J. F. Taylor	3.58
First Church, Pine Bluff,	
J. L. Cannon	414.00
Sherrill-Tucker,	
F. F. Harrell	69.00
Carr Mem., by	
Mrs. Roy Hutson	30.00
Glenwood-Rosboro,	
J. H. Cummins	125.00
Strong, A. E. Jacobs	21.75
Monticello, Rex B. Wilkes	240.00
Dallas-Hatfield,	
F. C. Cannon	22.75
Buckner, L. R. Sparks	6.00

Total received to date \$17,664.33
Grand total from both Conferences \$25,011.85
—J. F. Simmons, Treas.

WANTED, USED SONG BOOKS.

We need 500 gospel song books to use in the camps on the Cummins Convict Farm. There are thousands of discarded song books in our churches over the state. If I can have 500, these will help in our services there. If you have as many as three dozen of a kind that you will donate, please advise me.—D. H. Colquette, 714 1/2 Main Street, Little Rock, Ark.

PINE BLUFF DISTRICT CONFERENCE.

On Tuesday, April 8, I went to the Pine Bluff District Conference at Good Faith, in company with Dr. A. C. Millar, Rev. J. C. Glenn, and Rev. J. W. Workman. Rev. J. M. Workman was presiding. I heard good sermons by Rev. J. W. Workman and Mrs. J. M. Workman; speeches by Dr. Millar, Rev. J. C. Glenn, Rev. O. L. Walker and others. I made a short address in the interest of the American Bible Society, and Institutional Missions and returned home on the afternoon train. I joined the Pine Bluff District Conference in July, 1891.—D. H. Colquette.

Keep Little Ones Well and Comfortable
and they'll stay happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

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

A. W. HARVILLE,
Cashier.

Dated February 21, 1930.

Dependable Remedies From Our Own Laboratory

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

Full Quart Pure Imported Russian Mineral Oil

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

SNODGRASS & BRACY'S

Big Busy Drug Store
120 Main St. Little Rock, Ark

Frost Proof Cabbage, open field grown, well rooted, strong, each bunch fifty, mossed, labeled variety name. Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early and Late Dutch. Postpaid: 200, 75c; 300, \$1.00; 500, \$1.25; 1,000, \$2.00.
Onions, Crystal Wax and Yellow Bermuda. Postpaid: 500, 75c; 1,000, \$1.25; 6,000, \$6.00.

Tomato, large, well rooted, open field grown, mossed, labeled with variety name. Livingston Globe, Marglobe, Stone, Baltimore, June Pink, McGee, Earliana, Gulf State Market, Early Detroit. Postpaid: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.00.

Pepper, mossed and labeled Chinese Giant, Bull Nose, Ruby King, Red Cayenne. Postpaid: 100, 75c; 200, \$1.00; 500, \$2.00; 1,000, \$3.50.

Porto Rico and Nancy Hall Potato Plants postpaid: 500, \$1.75; 1,000, \$3.00; 5,000, \$12.50. Full count, prompt shipment, safe arrival, satisfaction guaranteed.
Union Plant Company, Texarkana, Ark.

STOMACH UPSET, SOUR? THIS WILL COMFORT

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

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

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

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

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