

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 24, 1910

No. 17

PUNGENT PARAGRAPHS.

The objects upon which you spend your money indicate the slant of your soul.

It is hard for a rich man to be religious because his thought is largely upon making and investing to make more.

The truly rich man is the one who can free himself from the burden of his wealth, while the poor man is he who is overborne by his wealth.

Money by its cares may be a burden to bind its possessor to the earth, or it may, if kept underfoot in service, be a stepping stone to heaven.

If he has the right motive, the rich man who pays the missionary's salary that he may preach Christ to dying men, is also a missionary and a preacher.

In a simple civilization money means little because there is little to buy; but in a complex civilization wealth means much because of the multiplicity of desirable objects for which money may be exchanged. That is why today, among us the chief end of man is money.

"THE PREACHER AND POLITICS."

"The Preacher and Politics," by W. Wofford Duncan, published by the Abingdon Press, New York City, and sold for \$1.25, is a very timely book. It is a "study in ministerial relation to public life" by a preacher who has avoided the sensational, but has not been afraid to lift up his voice against public evils. He shows very clearly that those who in recent years have been trying to discredit the Protestant preachers of America by charging that they were violating the American principle of "separation of church and state," are either ignorant or seeking to pervert the public mind by a misrepresentation of facts.

Asking "What is the separation of church and state," he very properly answers: "Obviously, it is the effort of the government to deal impartially with all religious bodies. The union of church and state is specific alliance of the nation exclusively with one religious organization. The members of that organization can rightly expect political favors and appropriation of public funds. It is this which the American government has repudiated; but this does not mean repudiation of all religious influence in governmental affairs. By no means, for all religious bodies now have equal access to the government and none is given any precedence. This means more religion, not less. Religion in government is not confined to prayers in Congress or thanksgiving proclamations. It is the ethical urge for civic righteousness. Here is the religious opportunity which the American government provides."

Arguing that there is much haziness in popular thinking, the author quotes from Prof. Bacon's American Plan of Government, which is really an interpretation of the Constitution. He says: "In commenting on the First Amendment to the Constitution, which states, 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof,' Prof. Bacon makes plain the two things that the Amendment pronounces un-American: first, the use of public funds to support any religious sect or its officers, and, second, any government determination of religious doctrines. Can the preaching of civic righteousness and the injection of Christian ethics in any wise be construed as a violation of either of these constitutional provisions? It certainly has nothing to do with the diversion of public funds. The American church is wholly self-supporting. When it deals with public life it is none the less financially independent. Surely, the government is not involved in any religious issue when the church promotes the public good."

Dr. Duncan says: "Most of the expressed fear that the church will lose her spiritual power comes from those who have never shown any interest in preserving the spiritual life of the church. Editors, magazine writers, and secularists, many of

THEN JESUS SAID UNTO HIS DISCIPLES, VERILY I SAY UNTO YOU, THAT A RICH MAN SHALL HARDLY ENTER INTO THE KINGDOM OF HEAVEN.—Matt. 19:23.

THE FREEST PRESS.

I wish to say just a word about the denominational newspaper today, whether owned by the denomination or privately owned: If we do not maintain these papers, the country will be pretty nearly bereft of independent journalism. That is a terrific word, I know, but I think I know that it is the truth, and I think I know that you know it. . . . I know what a good many other people know with reference to the freedom of the press in the twentieth century. Big business is running this country, and big business buys pages upon pages of advertisements which make possible the bulky daily prints of our land.

"And big business is perfectly willing to fill up page after page of the newspapers with artistically arranged advertisements just so long as big business knows exactly what is on the front page and the editorial page of these papers."

"And whenever any editor stands up in meeting and expresses himself too freely, big business calls, not the editor, perhaps, but the publisher into the woodshed and gives him a good spanking and points the index finger in his face with the threat that if that sort of thing happens just one more time—just one more time!"

While we are considering this aspect of the case it may be worth while to observe that the freest periodical press in America, not excepting the so-called liberal journals, is the denominational church paper. Perhaps a study of its advertising pages may indicate the reason for its freedom.—Louis D. Newton, with comment by "The Baptist."

whom have nothing to do with the church, are the chief alarmists here. They do not come into court with clean hands, and their plea may therefore be dismissed. Where the plea is sincere it is largely due to misinformation. The days of spiritual power have been those of combat with wickedness in high places. The spiritual church has thundered at thrones and challenged kings."

"The only people who can consistently object are the secularists, those who have no religion. They are a very small majority, and they are the people whom Protestantism, according to Doctor Cadman, has permitted too largely to control political life. Our real contention is with these secularists. Many of them are Christian in name, but they seek, not the moral betterment of the nation, but political preferment for themselves and their church. Others are pure secularists and irreligionists to whom government is a mere expedient to aid selfish aggrandizement, and in the exploitation of the government to that end they desire to be large participants. Now over against this crass materialism, which often seeks to clothe itself in garments of light, is placed the passion of the church to bring in the kingdom of God. . . . Protestantism does not desire a monopoly in moral uplift. Let Roman Catholics and Jews and Mormons and Mohammedans, if they will, organize their forces and promote reform societies seeking to eliminate graft, to extend sobriety, and enforce obedience to law, and Protestantism will join hands with them. It has not criticized organized movements of this kind, even in the ages of hierarchical domination. What it criticized then was or-

ganization for political preferment. Such an organization in the present day it will and must oppose to the end, but reform movements backed by any religious body are gladly hailed."

We would like to quote further, but space limitation forbids. We advise our preachers to get this book and read it. The Protestant denominations have before them their stormiest days, because the enemies of righteousness are making and will continue to make their most vigorous efforts to drive our preachers out of politics to the end that the politicians may cease to be troubled by the friends of reform.

On the question of prohibition we warn the politicians that they cannot drive the preachers, but will only stir them up to more vigorous activity. If the politicians in the South want peace, let them show that they stand for prohibition and law enforcement. Otherwise there will be war to the bitter end, because Christian people are not going tamely to submit to the destruction of that which has been gained by years of prayer and endeavor.

AN EPOCHAL EVENT.

Failing to persuade the British government to grant his demands for India, Gandhi, the apostle of peace, the ascetic, has defied the government by making and selling salt without paying the tax on it. Wisely, the government has not arrested him, although it has arrested some of his followers. His arrest would probably cause a terrible outbreak.

While it is true that Great Britain has conferred many benefits on India so that its people are today better off than before they came under British rule, still the Indians have just cause for complaint. Forty million Indians are so poor that they have often but one meal a day of rice seasoned with salt. The salt monopoly, which was imposed against the will of the representatives of India, bears heavily upon these poverty-stricken peasants, and the revenue is being used in part for doubtful purposes. Hence Gandhi is wise in his point of attack.

But this event means far more than an effort to gain rights for the poor of India. It is the adoption of a different kind of means. Russia seeking to impose her forms upon the world, would use force of arms. Gandhi is trying to use love, because he says that it is love that animates him.

The Christian Century says: "This is an attempt to control the future of mankind on the basis of the New Testament. . . . This strange-looking little man, this emaciated ascetic, this man who spends whole days in silence and who punctuates every act with meditation and prayer, this utterly unarmed man, is trying to change the face of the world by the application of what he himself calls soul-force. His trial brings all the West to judgment. Pilate's seat stands again in the midst of the nations. Does Gandhi appear to be fanatic, fantastic, unfathomable? So likewise appeared another who confronted the mightiest empire of his time before the seat of a Judean proconsul nineteen hundred years ago this week. 'My kingdom,' he said to the baffled and exasperated Roman, 'is not of your world.' Is the kingdom which Gandhi seeks ours?"

I have stood in the Mohammedan university of Cairo and contemplated the sheer waste of nervous and intellectual energy involved in committing the Koran to memory. But such waste is not a whit more foolish than that of a secularism which uses intellectual forces for wholly secularist purposes. If anything, the outcome of secularism is worse.—Bishop McConnell.

Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has.—Karr.

METHODIST EVENTS.

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

Dr. W. C. Watson has accepted an invitation to preach the closing sermon for the El Dorado High School May 18.

Rev. G. W. Warren, our pastor at Mt. Ida, reports his Sunday School offering paid in full and remitted to the Board.

A correspondent from Arkadelphia reports that the pastor, Rev. R. E. L. Bearden, is holding a revival and is having unusually large congregations.

Last week the Baptist Advance printed 25,000 copies for the benefit of their "Debt-Paying Campaign." Our Baptist neighbors believe in using their church paper.

Brother pastor, if you postponed taking a free-will offering for the Western Assembly at Mt. Sequoyah, be sure to take it soon and remit to Supt. S. M. Yancey, Fayetteville.

Rev. A. J. Christie writes: "We are having a good year at Lake Village. Together with the Presbyterians we are having pre-Easter services. This is a fine charge and a loyal people."

Dear reader, if your label shows that you are delinquent, it is probable that you have received a reminder. Please respond as soon as possible. The money is needed, and you want a good conscience.

Last Monday Dr. P. W. Quillian, pastor of Winfield Memorial Church, began an evangelistic co-operative meeting in Oklahoma City. It is a city-wide rally of the young people of nine denominations. He will spend the week there.

When you renew your subscription, be sure to send the additional 75 cents and get the wonderful travel-accident policy. You need it. There is nothing better for the money. When you renew you also get the Arkansas Farmer, a fine agricultural journal which you will enjoy.

ARKANSAS METHODIST

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J. J. GALLOWAY, Commissioner
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1018 Scott Street, Little Rock, Arkansas.

Renewing his subscription, Rev. Kenneth L. Spore, one of our young preachers in Southern Methodist University, writes: "I am enjoying my opportunities here in the School of Theology and am doing my best to improve my chances to be able to serve my church and the Kingdom in some way in the years to come."

Rev. A. B. Haltom, formerly of North Arkansas Conference, now of St. Louis Conference, renewing his subscription, writes of his appreciation of the paper and continued interest in the church of Arkansas. He is in his second year at Commerce, Mo., and writes in high compliment of his people. He had two churches last year, but each developed so that it is a station this year.

Rev. L. R. Sparks, our pastor at Buckner, is a successful evangelist-pastor and would be pleased to help his brethren in a few meetings. Already he has accepted calls for four meetings. He will be pleased to exchange services with other pastors. He reports his work in good condition and his people among the best on earth. They are planning improvements on the parsonage.

The National Unemployment League, officered by many of the best men of America, appeals to all ministers in the United States to present to their congregations on April 27, the needs of the unemployed and the importance of replenishing the treasuries of the various charitable agencies that give relief to the impoverished workers of the land in the present unemployment crisis.

In a recent letter from Rev. W. R. Schisler, a Hendrix-Henderson graduate who has been for eight years a missionary in Brazil, he reports a change in his work on account of his wife's health. They are now in the Instituto Gymnasial at Passo Fundo, a higher altitude. He thinks his school has a bright future. It serves an area larger than that of Arkansas and is the only Christian school in that region.

A copy of the Minutes of sixteenth session of the Woman's Missionary Society of the North Arkansas Conference has been received, although it is less than two weeks since its meeting was held at Rogers. Mrs. Henry Hanesworth, the diligent and painstaking secretary, doubtless deserves credit for the prompt appearance of this excellent publication. Oncoming secretaries may well take lessons from her.

Rev. John P. Lowry, veteran local preacher in our First Church, this city, has just received his commission as assistant chaplain general of the Confederate Veterans from General R. A. Sneed, commander-in-chief of the veterans. Bishop Theodore Bratton, Episcopal Bishop of Mississippi, is chaplain general. Brother and Mrs. Lowry are now living with their daughter, Mrs. D. E. Barbee, at 510 East Eighth Street.

Rev. H. K. Morehead, pastor of First Church, Helena, writes: "In a special Easter offering to secure the Conference assessment and missionary special, \$2,500 for the former and \$500 for the latter, making a total of \$3,000, First Church, Helena, raised \$3,093.56. It was a great response by a noble people. This represents an increase of \$500 over the Conference Claims last year and \$450 over the special for missions last year."

Dr. W. C. Watson, pastor of First Church, El Dorado, writes: "We had a great day here yesterday. Began with a sunrise prayer meeting with a large crowd. Many were made happy and with a time of rejoicing. At the Sunday School hour I received 31 into the church from the Sunday school; at the 11 o'clock hour I baptized 11 infants and received 32 more into the church, making a total of 63 for the day. Married a fine couple in the afternoon."

The following reports have been received of additions to membership on Easter Sunday in the churches of this city and North Little Rock: First Church, 50; Winfield, 52; Asbury, 34; Highland, 16; Hunter, 14; Capitol View, 23; Henderson, 4; Pulaski Heights, 14; Twenty-eighth Street, 8; First Church, North Little Rock, 38; Gardner Memorial, 75. Rev. I. A. Brumley, pastor of Gardner, claims to have broken three records, with the largest attendance at church, largest attendance at Sunday School, and largest number received into membership since his pastorate at Gardner began.

The Bible Conference of the Hebrew Christian Alliance of America will be held at the First Presbyterian Church, Eighth and Scott Street, this city, May 4-9. Dr. Max. I. Reich, author and Hebrew scholar, Rev. Jacob Peltz, secretary of the Alliance, and Prof. Alex. Kaminsky, famous violinist, are on the program. The meetings are interdenominational and for the public. The speakers are Christian Jews of national reputation. They will open the Scriptures in a new way. Hear them.

Both the Arkansas Gazette and the Arkansas Democrat have become deeply interested in forest conservation and lose no opportunity to promote that vital interest of our state. In the Democrat of April 20 was a very able article by the staff writer, Mr. William Johnson, and this was backed up by a strong editorial. Such articles are helping to educate our people and will finally get results. We must conserve our forest resources or suffer immeasurably in the near future.

This week at Nashville, Tenn., Rev. David A. Weems was consecrated as a missionary to Korea. The son of Rev. C. N. Weems, long a missionary in Korea, and grandson of the late D. J. Weems, David is a graduate of Hendrix-Henderson College and the Yale School of Theology. He is a member of Little Rock Conference and while in New Haven has been doing pastoral work. His wife is a daughter of Rev. E. A. Townsend of Howe, Okla., and is also a graduate of Hendrix-Henderson.

In the sudden and unexpected death of Dr. J. L. Greene while addressing the Locating Commission of the State Hospital for Nervous Diseases last Monday, the state lost its most distinguished nerve specialist, and one of its best citizens and the Methodist Church at Hot Springs one of its finest members. As superintendent of the State Hospital Dr. Greene had rendered invaluable service and as a member of the Locating Commission he had also given service of inestimable value. The state has suffered an irreparable loss.

"The Menace of the Movies" is a series of five articles written by Fred Eastman and originally published in The Christian Century. They present a fair study of a very vital question, and every lover of clean life should have this pamphlet. It can be had by sending 10 cents to The Christian Century, 440 S. Dearborn Street, Chicago, Ill. The price per hundred is \$7.50. We advise all of our preachers to get this pamphlet so that they may readily understand the danger from the present type of moving picture.

As indicated a few weeks ago, the editor is not himself going on a trip to Europe this year, but he is in position to help friends make a very fine trip at very low cost. You can see something of Spain, Algiers, Greece, Sicily, Italy, Switzerland, France and England for only \$375, with a carefully chaperoned party under conditions which are highly educational. At a slight additional cost the Passion Play may be seen. As the party will start from New York July 4, and it usually requires several weeks to perfect details, you should take the matter up immediately if you are interested.

The following message has been received from Rev. W. T. M. Jones, our pastor at Colt: "Our church at this place was destroyed by storm Wednesday, April 9. The parsonage and inmates are safe. The town suffered much damage. The schoolhouse was demolished. No one was hurt seriously. We hope to make arrangements to continue our regular church services." Our sincere sympathy goes out to Brother Jones and his people in this hour of calamity. They are brave and self-reliant and are not calling for outside help. It is to be hoped that they will be able to recover speedily from their misfortune.

Supt. S. M. Yancey of the Western Methodist Assembly reports that remittances are coming in from brethren who took a freewill offering for Mt. Sequoyah on April 6, the day appointed by our Conferences for presenting the Assembly to the people. Some have not yet responded. These should give their people an opportunity to make their offering. We find that if it is properly presented it is never resented, but is appreciated, and even in the smallest charges something will be contributed. Arkansas people should be proud

The Golden Cross

During the coming year our own Methodist Hospitals will treat thirty thousand patients, most of whom will get well. They will spend half a million dollars in free service to the victims of misfortune on whose doorstep sickness and want have met together. These healing mercies will lighten the faces of ten thousand sick ones, succored by the Good Samaritan of Methodism.

The Golden Cross Society is the golden hearted ministry of healing, bearing your kindness to sick babies, to ill and anxious mothers and to distressed wage-earners, thrown by sickness out of job and wage. It literally means life itself to many. The gift of a child is carried as sweetly and as swiftly as the gift of a millionaire. The Golden Cross is the Heart Throb of Methodism.

There are five hundred thousand people in Southern Methodism ready to enroll in the Golden Cross if they understand. Such an enrollment would send Good Samaritan mercies along all the highways of need.

The Golden Cross button is the Badge of Kingdom Aristocracy. It will identify you. Enroll in the Golden Cross.

Golden Cross Week is May 11-18

of the fact that we have this great Connectional enterprise in our state, and we should do our part to support it and make it better. No enterprise of the Church has made more satisfactory progress in so short a time.

LORD'S DAY ALLIANCE.

The trustees of the Lord's Day Alliance, which was organized February 3, met in this city April 17, and perfected the organization by adopting a constitution, and electing the following as permanent officers: President, A. C. Millar; first vice-president, Rev. John Van Lear; second vice-president, Rev. H. N. Moore; secretary, Rev. Ben M. Bogard; these and the following constitute the executive committee: Rev. M. E. Borders, Rev. G. F. Brink, and Rev. D. B. Patterson. The following were added to the membership of the Board: R. A. Cook, Golden Blount, B. M. Huddleston, J. S. Utley, A. E. Holloway, I. A. Brumley, and H. N. Moore.

A resolution was adopted urging the people of the state to elect to the Legislature God-fearing and law-abiding men who would protect the state against laws that would tend to immorality, and all ministers were requested to preach during September on the value of the Sabbath day and the importance of observing it. All Conferences, Associations, Presbyteries, and Conventions of church people are asked to co-operate.

THE NAVAL PACT.

The Conference on Naval Armament which has been sitting in London for three months has completed its labors. While the results were not all that we had hoped, nevertheless distinct advance was made. The agreement reached between Great Britain, Japan, and the United States, will reduce the number of capital ships slightly and save this country at least a billion. President Hoover seems fairly satisfied, and we rely largely on his judgment. The failure of France and Italy to agree caused the most serious difficulty in reaching a conclusion. It may be that later they will join the three others. We are making progress in the right direction. Let us be thankful.

DEATH OF REV. C. O. STEELE.

Rev. C. O. Steele, D. D., died at his home in Hot Springs April 15 at the advanced age of 92. He was a native of Tennessee; attended Andrews College; and was admitted into the Memphis Conference in 1858, having been licensed to preach August 9, 1857. Soon he was transferred to the Ouachita Conference, now Little Rock Conference, and appointed to White Sulphur Springs. He filled many of the most important appointments in Arkansas and California and Illinois. He returned to Arkansas in 1901 and was appointed to Nashville. In 1911 he took the superannuate relation and went to live in Hot Springs. The funeral was in the First Methodist Church, conducted by Dr. J. D. Hammons and other ministers. Dr. Steele was married twice, but both wives passed on before him. He is survived by two sons and a daughter; Rufus Steele of Miami, Fla., C. O. Steele, Jr., of New York, and Mrs. Eugenia Marlett of Oakland, Calif. Dr. Steele was one of the finest characters that our church has produced. A pioneer itinerant, he courageously met all of the trials and difficulties of the early days in Arkansas. Not brilliant, he was a hard student and thoroughly conversant with the doctrines and polity of our church. He had a wonderful memory and had often given the readers of this paper accounts of interesting events of the long ago. Although practically blind for several years, he kept up with the news of the times and was deeply interested in all that concerned his beloved church. Sweet-spirited, consistent, patient, he was an inspiration to all who came in contact with him. In dress and manner he was the typical preacher of the best days of Methodism. He will be greatly missed by his brethren of Little Rock Conference.

MONTICELLO DISTRICT CONFERENCE.

Last Monday I spent three hours at McGehee with the members of the District Conference. Arriving at noon, I had the pleasure of eating a delicious luncheon in the basement of the church. About 125 were at the tables and they did full justice to the repast served by the fine women of McGehee church.

Two hours had already been spent in conference in the morning, but the formal opening was

at 1:40 p. m., with Presiding Elder Glenn in the chair and A. J. Christie at the secretary's table. Every pastor was present and almost a full attendance of lay delegates, a very remarkable event for a Monday meeting in planting time. Rev. J. F. Simmons made his missionary address in an impressive devotional. Rev. J. H. Glass spoke briefly concerning the Superannuate cause, and then I was given 20 minutes to talk "rough" about the paper, and Rev. S. T. Baugh represented his cause.

As I had to return before business was fairly begun, the fuller report will be given by Brother Christie. But several things came to my attention. Monticello District, which suffered more severely than any other in the terrible flood of '27, under the brilliant leadership of Rev. J. C. Glenn has again been the first District in Southern Methodism to pay its Missionary Special in full. Mr. Harry Hankins, Sr., who has been for 52 years secretary of the Monticello Sunday School, was present, as was Mr. Leonidas Archer, who is 84 years old and has been a steward on Monticello Circuit for 40 years. There was evident interest in the work of the church and a spirit of hopefulness. Unless crops fail or prices fall, I predict that Monticello District will make a remarkable record this year.

Brother O. L. Cole, pastor-host, and his charming and capable assistants were providing thoroughly acceptable and appreciated entertainment. —A. C. M.

CIRCULATION REPORT.

The following have reported since last week: Bethel Church, Sheridan Charge, W. R. Boyd, 100 per cent, 8; East Van Buren, R. E. Wilson, 1; Lavaca, J. B. Stewart, 3; Capitol View, by L. W. Evans, 2; Pangburn, W. J. Williams, 1; Dalark, Chas. B. Wyatt, 1; Arkadelphia, R. E. L. Bearden, 12; Elm Springs, O. M. Campbell, 1; Prescott, F. G. Roebuck, 1; Searcy, W. P. Whaley, 11; Montrose, J. C. Williams, 1; Washington Ave., G. A. Freeman, 1; Luxora, A. L. Riggs, 4; Center Point, C. R. Andrews, 7. The work of these brethren is appreciated. Many others have promised to send in large lists soon. Let them come on. We can stand a rush business at this time of the year.

THE LITERARY DIGEST BALLOT

"Of those who have received ballots from the Literary Digest," said Dr. Atticus Webb, Superintendent of the Anti-Saloon League of Texas, today, "It seems probable that at least 9 out of every 10 were men."

The question has been presented to church audiences by Dr. Webb himself and his co-laborers, and by a selected list of pastors chosen from cities, towns and villages scattered over the entire state, so as accurately as possible to give a real cross section of the question as it relates to Texas. It has been done within the last two weeks, and, "It shows," says Dr. Webb, "that approximately 12 out of every 100 church going adults have received ballots. According to the census of 1920 there were 52,304,000 adults in the United States, and if the Literary Digest sent out 20,000,000 they should have sent to 38 out of every 100 of the general adult population. After the 20,000,000 in their general distribution, we understand they sent also to the legal, medical and clerical professions.

"It appears that the cities were more plentifully supplied than the smaller towns, and much more plentifully supplied than the rural sections. We understand that the telephone directories were largely used in selecting names, and this will account for it, as there are comparatively few of the rural people listed in telephone directories, and most of them in directories of smaller towns, which were doubtless not used.

"Taken as a whole, the audiences reporting attendance, indicate 34.7 per cent of the adults present were men. But these had received 76.4 per cent of the ballots. Making allowance for the fact that approximately two-thirds of the audiences who were women received less than one fourth of the ballot, we conclude that approximately 9 out of every 10 ballots were received by the men. In cities of 40,000 and over, of those who received ballots 77.3 per cent were men. In cities of between 5,000 and 40,000, 72.3 per cent who received the ballot were men. In cities under 5,000, 80 per cent of those who received ballots were men.

"We take it that most of those present in these audiences were dry, and find that 36 out of every 100 of them refused to send their ballots back. Their reason was reported to be that they look upon all straw votes on the prohibition question as

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Over 50,000 men, women and children over 10 years of age already have this protection. No examination whatever is required—you do not even have to pay a cent until you have thoroughly examined the policy.

Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' Free inspection.

If you are not entirely satisfied after a thorough examination that it is the best and cheapest insurance you can buy, just return the policy and you owe nothing. This offer is limited to 100,000 so write them today.

merely an effort to keep the whole question unsettled in the minds of the public, and thereby increase the patronage of the bootleggers, and they refuse to be a party to the scheme. Possibly, advice from some of the dry leaders to refuse to vote, had some influence. Several reports indicated that many wets were asking those dries who were not going to vote, for their ballots. In a few small towns, where everybody knows what everybody is doing, postmasters reported that so far as they could observe, the bootleggers were voting solidly for repeal or modification.

"In cities of 5,000 to 40,000 population, the church going people were more disposed to vote, than in either the larger cities or the smaller towns. In cities of this class, 65.1 per cent cast their ballot; in cities of more than 40,000, 63.7 per cent; in towns of less than 5,000, 60.3 per cent.

"Also in cities of between 5,000 and 40,000 population, the women who receive ballots were more disposed to vote, for in this class of cities we find 72.9 per cent of the women who received the ballot sent them back while in the larger cities only 63.1 per cent and in the smaller towns only 53.3 per cent.

"From this survey, which seems to be extensive enough to be a fair cross section for Texas, it would appear that the Literary Digest polls indicate the vote to be largely of the non-church-going crowd, and of these 9 out of ten are men, and these predominantly from the cities and larger towns."

THE ROMANCE OF METHODISM

By Paul Neff Garber.
Homiletic Giants.

The Methodist circuit riders entered the itinerancy because they felt called by the voice of God to proclaim the great message of salvation. "The Lord called me to preach, and I went," declared Joshua Soule. Those early Methodist preachers felt that a dispensation of the gospel had been committed unto them. "Woe is me if I preach not the gospel" was their sincere belief. A sense of grave responsibility rested upon them. The members of the Western Conference of 1805 declared that they lived in an age "in which there is great need to cry aloud, and spare not—." With such convictions it is easy to see why those early Methodist circuit riders were a singular group of preachers.

The circuit riders did not use prayer books; did not read sermons; and did not follow notes. Such homiletical aids were not necessary for the men who were overflowing with a great message. John Wesley in 1784 prepared a liturgy for the American Methodists, but it was soon discarded because the preachers would not be bound by formal prayers. S. R. Beggs traveled nine years in the itinerancy before he saw a Methodist preacher using notes while preaching. During his probation period Henry Bascom was criticised severely by the older preachers because he memorized his sermons. Largely because they were not hampered by prayer books and manuscripts, the circuit riders fitted into the life of the frontier. Peter Cartwright explained this when he wrote that, "the great mass of our Western people wanted a preacher that could mount a stump, a block, or old log, or stand in the bed of a wagon and, without note or manuscript, quote, expound and apply the word of God to the hearts and conscience of the people."

Those early preachers put their

souls into each sermon. They did not deliver dull addresses. The hands and the feet were used to emphasize important points. People knew that the exhortation came from the depths of the preacher's heart. During the sermon tears would often roll from the minister's eyes. It is told that William Winans preached with such power that at the close of his discourse his handkerchief would be stained with blood. Listeners did not fall asleep under this type of preaching. A Frenchman who belonged to the Presbyterian Church once gave the following reason to a Methodist preacher for not attending his services: "Me go to my church, me go to sleep; me go to hear you, me no sleep; you make too much noise!"

The circuit riders spoke from a background of personal experience. They were men whose hearts had been strangely warmed. "I the chief of sinners am, but Jesus died for me" was of their unchangeable convictions. They could proclaim salvation to others because they had experienced it in their own lives. One of our early ministers used to say, "I simply told the story of the undying love of Jesus and related my own experience of salvation through Christ, and as I did so I cried and other men cried, and were converted."

Methodist ministers of the early Nineteenth Century used a simple language which was easily understood by the worshippers. They did not burden their sermons with high-sounding theological terms, but talked with directness and made use of plain illustrations. A Methodist clergyman of Indiana in order to show his congregation the folly of serving the devil used this metaphor: "And if you are seeking for wealth, the devil has none of it; if you were to sweep hell from one end to the other, you would not get a sixpence." Stirred by the plainness of this illustration one uneducated listener, sitting before the preacher with eyes and mouth wide open, exclaimed unconsciously, "God! money is as scarce thar as it is here."

In every sermon the circuit rider elaborated on all the doctrines of the Christian Church. In fact, a person who listened to an average Methodist sermon was made familiar with the important tenets of the gospel. Since the minister preached at a single place only once in twenty-eight days he had to concentrate in every discourse upon the fundamentals of the Christian message. In each sermon the people were told of the fall of man and of his redemption through Jesus Christ. The man who listened once to a Methodist preacher knew the answer to "What shall I do to be saved?" The preachers insisted that this salvation was free to all; that all men stood equal in the sight of God; and that God was no respecter of persons. The listeners were reminded continually that a converted person had the witness of the Spirit in his life, and that it was possible for him to grow in grace and go onward to perfection.

Although the circuit riders offered free salvation to all, yet they never failed to hold before unrepentant sinners the punishment which awaited them at the hands of a powerful God. "Everyone of us must give an account of himself to God" was a popular text. Such terms as "hell," "devil" and "damnation" were used so frequently by the Methodist preachers that some people who

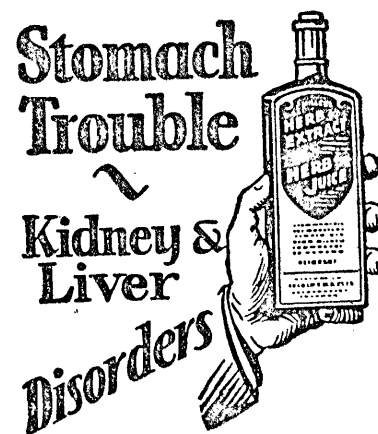
lite sermons would charge them with swearing and blaspheming. John Strange warned a young man who misbehaved during a sermon that God "by the slightest movement of his omnipotent power, could dash him deeper into damnation in a moment than a sunbeam could fly in a million of ages."

The Methodist divines were called the "now preachers" because they expected immediate results from their sermons. They spoke to the same group of people only once a month and each time might be the last opportunity for some one to hear the message of salvation. Before the circuit rider's return some in the audience might be dead and others might have moved farther west. A sermon that did not bring instantaneous results was therefore unsatisfactory to the preachers. That is why every service was made a "Pentecost."

The Methodist clergymen accepted the Bible literally. No textual or higher criticism caused them to doubt any passage of Scripture. For them, "Thus saith the Lord" was sufficient. The preachers quoted so liberally in their sermons from the Bible that listeners who did not often read the Bible learned in this manner of its contents.

The preachers promised to obey the Book of Discipline but Rule No. 6, "Take care not to ramble, but keep to your text, and make out what you take in hand," was constantly violated. Often in their enthusiasm they wandered from their texts. When sermons were several hours in length it is not surprising that this was true. Many early Methodist ministers imitated Rowland Hill, the famous English Methodist preacher who once at the beginning of a sermon said: "In the first place I shall walk up to my text and look at it. Secondly, I shall walk straight through my text. Thirdly, I shall walk around my text. And, lastly, I shall turn my back on my text and walk straight away from it."

The ministers were advised by the Discipline not to make their sermons too long, but so important was their message that it could not be quickly



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delivered. In contrast with modern conditions the Methodist laymen desired long sermons. When Peter Doub joined the Virginia conference and was assigned to the Haw River circuit the people objected to his preaching because the sermons were too brief. Doub apparently removed this objection for in 1840, at Rockingham, North Carolina, he preached four hours and a quarter without any intermission. In 1805 at a service in Ohio a congregation listened to a sermon from Bishop Asbury, one from Bishop Whatcoat and two more from circuit riders and yet, as Judge McLean says, "So precious was the word of the Lord in those days that the congregation evinced no uneasiness, but paid the greatest attention to all the discourses."

The early Methodist ministers scorned honorary titles and degrees. The Methodist Episcopal Church had been organized thirty-eight years before any preacher dared accept such an honor. A minister of another denomination once asked Peter Cartwright, "How is it that your denomination has no doctors of divinity?" Cartwright's answer was, "Our divinity is not sick, and don't need doctoring."

The church was greatly agitated when in 1822 Transylvania University conferred the degree of doctor of divinity upon Martin Ruter. This is considered to be the first honorary title given to an American Methodist preacher. Ruter was criticised for accepting the degree. This action was interpreted by many to mean that Ruter had succumbed to the temptation of pride. Some insisted that having an honorary degree was similar to wearing jewels and costly raiment. So strong was this opposition that some preachers hesitated to accept honorary degrees. Peter Cartwright was given an honorary doctorate, but he announced that on the very next day he was "taken with a severe pain in the back."

Sinners trembled before the preaching of these homiletical giants. Many who came cursing them went home weeping and praying. During the sermon people cried out for mercy and help. One man in Kentucky after listening to a Methodist preacher declared, "I do not like to hear Askins; he makes me feel as if I was in the very suburbs of hell." Many a rough frontiersman remarked after a Methodist sermon, "If what the preacher says is the truth, I must be in a bad fix." The Methodist preachers "get right into the heart, and there they stick until they tear it all to pieces," was the testimony of a Quaker.

Today many people smile at the eccentricities of those circuit riders. The theological student is told to take some cultured city pastor as his model. Times, it is true, have changed since Asbury's humble preachers proclaimed the message of salvation, but those men are worthy of emulation. More people today would be affected by the Christian message if the Methodist preachers really felt a divine call; if they threw away most of their old manuscripts, if they put their whole soul into every sermon; if they had a vital Christian experience to relate; if they used a more simple language; if they preach the great doctrines of the Christian church instead of delivering moral essays, if they really expected results from every sermon; if they used the Bible more for their authority; and if they refused to allow the glamor of titles and honors to turn them from their immediate

task. The methods of the circuit riders of the first and second generation of American Methodism brought results. Those men deserve to be called homiletical giants.

ARE THE TEACHINGS OF CHRIST PRACTICAL?

By B. H. Greathouse, D. D.

Jesus said: "If thou wilt enter into life, keep the commandments." (Matt. 19:17). "I came not to destroy the law but to fulfill." Thus he indorses the law of Moses, and in a special way the Ten Commandments. The Third Commandment is: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant nor thy cattle, nor thy stranger within thy gates." Is this a practical commandment? This writer has scruples about admitting that it is a debatable question. Nevertheless it is a mooted question. In the country where the writer lives thousands of acres of strawberries are raised. Some growers say—a majority of them—"The ox is in the ditch. The berries must be picked on Sunday or one day's growth is lost." To save one day's growth they work hundreds of people on Sunday. The children are kept from Sunday School and the adults from church. Thus the growers are commercializing the Sabbath and teaching by example that it is better to violate the commandment to keep the Sabbath than run the risk of losing the berries grown on the Sabbath. A minority of growers say: "We never pick berries on Sunday, and on that account have never lost any. If we pick diligently six days, the Sunday growth may be picked on Monday without loss, and probably with gain, as the market is usually better the first of the week." Men who believe that the observance of the Sabbath is necessary to the maintenance of our form of government, and the conserving of the highest forms of social and religious life of our people, and especially of the poor, will never consent that it is best to sacrifice the sanctity of the Sabbath for financial gain. Where the question of financial gain is a mooted one, Christians ought to pursue the course that will keep their influence on the safe side. There are indications that the church, to some extent is losing its conscience on the Sabbath question.

Not very long ago the writer attended a Union Sunday School Convention. During the day a lot of song books were placed on sale. One gentleman objected, but the books were sold. Another gentleman said: "When the next convention meets I am going to bring a load of water-melons to sell. If it is not wrong to sell books on Sunday, there can be no harm in selling melons." This is the logic of many people, and it is not easy to refute. Fifty years ago no presiding elder held Quarterly Conferences on Sunday. Quarterly meetings were great occasions. Friday was fast day. Saturday was the business day of the occasion, on which the Quarterly Conference was held, and Sunday was a great day of worship led by the presiding elder, who was always believed to be the best preacher in the District, and whom the people came far and near to hear, and were seldom disappointed. Now the presiding elder's District is so large he has little opportunity to impress himself on his people socially, or as a preacher. Indeed that

does not seem to be the work he is expected to do. He is largely the business manager of the District, and has to put in his Sundays holding Quarterly Conferences. They are not occasions to draw large crowds. Sometimes they have a reverse effect. The poor presiding elder has no chance such as old time presiding elders had to preach to his people on Saturday and Sunday morning and night, and visit with them in their homes. His shoulders bend under the financial burdens laid on them, and

he works incessantly—as presiding elders never worked before—to carry his burdens, knowing that his standing depends on his success. When the church thus uses the Sabbath for business purposes, it is perfectly natural for other organizations to use it in the same way.

It may be argued that the business of the church is sacred, while that of other organizations is secular. This is a vicious distinction the leaders of the reformation tried hard to break down. There are not two conscien-

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cies, one for the church, and the other for the state. Neither Christ nor the apostles, nor the reformers, taught that the conscience of the church was to be more elastic, or less sensitive than that of the state. Surely no Methodist will contend that Ceasar, or the church, can do no wrong. Neither can we teach the Jesuitical doctrine that we may do evil that good may come. Christ's words, "The Sabbath was made for man and not man for the Sabbath," are often quoted as if man might use the Sabbath as he pleases. These words do not license anybody to commercialize the Sabbath, neither do they release anybody from the obligation to do no work on that day.

But we can do work of mercy on the Sabbath—or Lord's day, if you please. We can pull the ox out of the ditch, and lead the ass to water. True; but sometimes by our rules and regulations, we appoint Sunday as the day to pull the ox out of the ditch. As to the poor ass, he ought to have been watered Saturday, but we—the church—were too busy to do it.

Surely the Sabbath was not made for man to kill himself and his neighbor in; but it is being used that way. More tragedies occur on that day than any other day of the week, and this writer believes than any other three days. More than once he has kept, for a time, a record of the Sunday tragedies as reported in the papers.

Beginning the last Sunday of June, 1929, he kept the record of Sunday tragedies, as reported in the "Southwest American" alone, for seven Sundays. On those Sundays the paper reported 228 killed, and 250 injured. Men violate God's laws at their own peril. Sunday is the boon of the laboring man; the base of his liberties, and a safeguard to the rich.

Abrogate the Sabbath and the walls of our churches will crumble. Who goes to church on any other day now? Abrogate the Sabbath and anarchy, atheism, and even the anti-God-ism of Russia will be stimulated to greater aggressiveness. It is not too much to say that the Sabbath is one of the strongest pillars in our Christian civilization, and every observing man knows it is menaced.

The devil quoted scripture to Jesus, and in the same way men quote the words of Jesus, "The Sabbath was made for man," to justify their action when they leave their churches on a beautiful Sunday morning to joy-ride on the highways. I think I am correct when I say no city pastor expects more than fifty per cent of his membership at church on a pretty Sunday morning. A pastor of a church of one-thousand members, would be greatly pleased to see five hundred of them at one time in his congregation when the weather was favorable for auto-riding. The church in its entire membership needs a quickened conscience on the importance of keeping the Sabbath day holy. If God's laws are disobeyed evil consequences follow.

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.

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FOR YOUTH

SPRING IS HERE

How do I know?
Everything tells me so.
It comes to me on the high west wind,
And on the gentle breeze, it is wafted in.
I smell it in the upturned soil,
As the farmer begins his spring-time toil.
The mocking bird on the top of a tree,
Sings it with the merriest glee.
The voices of children are joyous and gay,
As they fly their kites, and are happy at play.
And all nature teeming with life
Tells me of a truth, that Spring is rife.
And God is everywhere.—Hattie Lark Sparling.

EFFICIENCY—FOR WHAT?

A young man of twenty-four stepped into a business office in a large city and walked up to a desk where an elderly man sat examining a bundle of papers.

"Look at that, Father," the young man said with a smile of pride. "I've made nearly 100 on my efficiency chart. What do you think of that?"

The business man looked up at his son with a smile, and a feeling of pride at his appearance, and then his eye fell on the list of questions put by the efficiency bureau that had interested the young man to compete with many others for first place.

1. Are you physically sound and free from all trace of disease?
2. Can you apply yourself to mental labor without great fatigue?
3. Are you an exact mathematician?
4. Do you have any bad habits?
5. Would you be willing to employ yourself in a business that required honesty, quickness of judgment, keen intellect?
6. Are you quick to see and take advantage of a business opportunity?
7. Are you in debt? If so, how did you become so?
8. Do you have extravagant habits of dress, amusements, or social life?
9. Can you secure good letters of recommendation from business men in the city who know you?
10. How much money have you ever earned and how did you earn it?

The father read the list and then, without a word, reached for a sheet of paper and put down the following:

1. Are you a Christian? Would you follow the teachings of Jesus if to do so should result in the loss of money and position?
2. Do you have some great cause of humanity at heart, and are you ready to give your heart's enthusiasm for it?
3. Are you as active and as useful in some church as you are in your business of money-making?
4. Do you pray and read the Bible daily?
5. Are you planning to do a man's part by sharing in the burden of good citizenship?

The father handed those questions to his son. The son read them, and his face paled and grew red by turns. He faltered. His father was a distinguished and deeply consecrated man, who had lived consistently the life outlined in the questions. The son respected him as he respect-

FOR CHILDREN

A BOY'S PRAYER

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told:

Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

—Selected.

PRINCESS NORMA'S COAT

There was once a little princess named Norma, whose father and mother, the King and Queen, loved her very dearly gave her nearly everything that she asked for; so when she said one day that she wanted a new plaid coat, the Mistress of the Wardrobe called the sewing maids together and set them at work cutting and basting and stitching; and in the morning the new plaid coat lay on a chair by the princess' bed, all finished.

It pleased her greatly at first, so that she put it on as soon as she was dressed in the morning, and was hardly willing to lay it off at night. But when she had had it only a week, she went to drive one day with the King and Queen in the royal coach, and on the road she saw another little girl who had a coat much like her own, but in larger plaids.

As soon as the Princess Norma was back at her father's castle she took off her coat and threw it on the floor. "I shall never wear it again," she said; "I must have one with larger plaids."

So once more the Mistress of the Wardrobe called the sewing-maids together, and once more there was cutting and basting and stitching, and in the morning a new coat, in larger plaids.

For a time, that coat, too, pleased the Princess, but then a cousin, the Princess Maude, came to visit at the Castle, and she had a coat in which the plaids were even larger than those in the Princess Norma's; so that night the Princess Norma again threw her coat on the floor and refused to wear it.

"No one shall have a coat with larger plaids than mine," she said, and stamped her foot. Her father, the King, and her mother, the Queen, talked gently to her and tried to make her see that a coat with very large plaids did not look well on so small a Princess, but it was of no use. A new coat she must have, with plaids larger than those of the Princess Maude. So the Mistress of the Wardrobe and the tired women were sent to search all the shops, and at last they found some goods that had plaids just the size of the black and white marble tiles in the castle floor, and of it they made still a third coat.

When it was finished and the Princess Norma put it on she was de-

ed no other man.

"Father," he said finally, in a low voice, "that is real efficiency. I am going to try to live up to it; but right now I can not answer those questions honestly and pass. It will take me a long time to qualify."

"It will take you all your life," his father said gravely.—Maritime Baptist.

lighted and would hardly let it out of her sight, though all the ladies of the court whispered behind their fans that it did not look well at all, for the plaids were so large that there were only three of them on the whole coat.

When the Princess had worn the coat only four days, she happened to look out of the Castle window one morning and saw a shepherd going along the road with a cloak on his back that had plaids half again as large as those on her new coat. This time she threw her coat on the floor and danced and screamed with anger, so that the King and Queen came running to see what was the matter.

"This time I will take the matter in hand myself," said the King. "There shall be a coat for the Princess Norma with plaids so large that can never be any larger. And he ordered his horse and rode away.

The next morning the new coat was lying by the Princess' bed, but it was black all over. "Why, what is this?" she cried; "it was a plaid coat that I wanted, and this is all one color, with no plaids at all!"

"Oh, no," said the King, "this is a plaid coat, but the plaids are so large that there is only one of them in the whole of it. That one plaid goes as far as you can see. No plaid can be larger than that, and so you have your wish and you must wear it till it is worn out. There will be no more new ones till then."

So that is why the Princess Norma had to wear an ugly black coat for years and years, for the piece of goods that the King had chosen was a very fine one.—Youth's Companion.

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FOR WOMEN

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

RESOLUTIONS ADOPTED

The following resolution was presented to the Woman's Missionary Conference at Rogers, Ark., by Mrs. I. N. Barnett, Conference Superintendent of Social Service:

Be it resolved by the Woman's Missionary Society, North Arkansas Conference:

1. That this body of Christian women, representing more than five thousand women, respectfully and earnestly protest against any change that would weaken the effectiveness of the Eighteenth amendment to our Federal Constitution and its supporting legislation, because—

a. This amendment was submitted and ratified after nearly a century of agitation and education against the curse and blight of the liquor traffic, the greatest social evil ever perpetrated in any country.

b. This battle in America is not whether we shall have prohibition, but whether we shall have and maintain orderly government, and not bow at the behest of a lawless minority.

c. This amendment has brought untold blessings to all classes of the American people.

2. That we pray fervently for the success of the five-power naval conference now assembled in London, for definite reduction of armaments, universal peace and the salvation of the peoples of the world from the burdens and ravages of war.

The Secretary of the Conference is authorized to send these resolutions to the proper and interested authorities, the prohibition resolution especially to Mrs. Ella A. Yost, and to the judiciary committee of the House

of Representatives, both at Washington, D. C.

NORTH ARKANSAS CONFERENCE EXPRESSES APPRECIATION OF MRS. PEMBERTON

Mrs. Dowdy presented the following resolution, which was unanimously adopted:

Inasmuch, as our beloved friend and co-worker, Mrs. W. H. Pemberton, has served as editor of woman's missionary page in the Arkansas Methodist for the two conferences of Arkansas for many years, from which duty on account of failing health she is now retired, we desire to express to her our sincere appreciation of her long, faithful and efficient service, and pray the blessings of our kindly Heavenly Father upon her and her labors.

NORTH ARKANSAS CONFERENCE PRESIDENT'S MESSAGE

By Mrs. E. F. Ellis, President.

"These all with one accord continued steadfastly in prayer with the women."

This, the year of 1930, is the nineteenth hundred anniversary of Pentecost, the time when the disciples were gathered together with one accord in the upper chamber waiting for the coming of the Holy Spirit, and the women were there, the record says. Although it adds it last, we are glad Luke thought to include it. Since that glad day women have been doing their, at times, small part in the world's work, in obeying the command given to every disciple, "go ye and be witnesses."

This year 1930 is also the Jubilee year of our own missionary work in the North Arkansas Conference. We did not organize as a Conference until the year 1880. During that year the women sent to the Central Board \$179.80 for foreign missions. I believe it was the next year that the Bishop was asked to take a collection at Annual Conference to pay for a scholarship at Scarritt costing \$50.00. This year we have sent to Council

more than one hundred and twenty times as much as our mothers did that first year and have one student every year at Scarritt. But I am sure the sacrifice they made was much greater than ours. The time and strength and love and prayer that such women as Mrs. O. H. Tucker, Mrs. V. V. Harlan, Mrs. S. H. Babcock and Mary A. Neill put into the work that is now our heritage, we shall never know. In 1915 the old Arkansas and White River Conferences were made one, and by this union we have been able to accomplish much greater things. During the entire fifty years we have sent to Council \$413,953.39. The motto at that first union meeting was, "Workers Together With Him," and I am sure we cannot find a better. The forward word given by the president, Mrs. F. M. Tolleson, told how we should work. "Not what we do, but what He can do in us; not what we are, but what we can help others to see that He is; that is the power by which we work." Shall we live up to that during the years to come, putting the Christ forward? Someone has said that the "Christian sometimes looms up so large that the Christ cannot be seen."

The year 1930 is interesting to us again because it is the beginning of a new quadrennium. A time of expectancy, since we never know what new plans will be brought to us. During the last four years I feel that we have made real progress. Not a great show in figures, but in every department a steady, substantial gain. Each year we have paid a little more on the pledge, having paid it in full for the first time this year. During the four years we have sent to Council \$88,902.75. In addition to this, we have given to the rural work \$7,200.00, to Mt. Sequoyah \$4,497.00.

At the beginning of 1926 we had one hundred and sixty-three adult societies. We now have one hundred and sixty-six, a net gain of three; but we must always remember that the easy places have long been organized and that we now gain new organizations with great effort. Our records, with careful correction, show a larger number of members, having now five thousand. This is much too small a proportion. I am sure not more than one-fifth of the women of the church. It is estimated that approximately 15 per cent of the women and children of the church are members of the missionary societies. The Home Promotion office hopes to gain during the year 35,000 new members. Our part of that number will be 830. We must grow in numbers if we expect any future development. Let's endeavor to reach our number. In order to do this we ourselves must have an "enlarged conception of the missionary enterprise." The Commission on Revaluation appointed two years, has given us, in an effort to express the new basis of appeal, a "Missionary Apologetic" consisting of eight reasons why the Missionary Society should be supported. I shall read number one of that Apologetic: "The missionary enterprise demands support today because of a new special emphasis that it is placing upon the uniqueness of Jesus Christ to meet all human need, including the need of God. There is by this movement a new recognition of the solidarity of human need, and a very great conviction as a result of the study of non-Christian religions, that in Jesus Christ all human need can be met and in Him alone, and that, therefore, He must be shared. It is a divine imperative."

In spite of the fact that during

the quadrennium there has been such a radical change in the Children's plans we have done most excellent work in that department. Instead of the fifty-one Juniors we had in 1926 we now have, counting Juniors and Primaries, seventy-one societies. I was surprised when Miss Stevens reported that two hundred and sixty-one Children's Societies had been organized during the year and that they had paid a pledge of \$51,300.00.

In our Young People's department we have been likewise forging ahead in spite of the fact that the going of Miss Fuller caused us to change superintendents. In 1926 we had eighteen organizations as compared with twenty-seven at the end of this year. We sometimes feel that the Young People's societies are not popular, but during this past year three hundred new auxiliaries were organized. We do not know that we will have Young People's missionary societies, as such, after the General Conference meets, but we do know there will always be a place for young people in the missionary field of endeavor.

As to the Missionary Voice, the only missionary paper in our church, a magazine that has the largest circulation of any church paper, what shall I say? I am ashamed to tell you that we have only thirty-five more subscribers this year than we had four years ago. Of course we console ourselves by saying that is better than if we had thirty-five less. At the last Council it was decided to give the Publicity Superintendent charge of the Voice, and I feel with someone looking definitely after this it will be much easier. Let's take as our goal for this quadrennium "every member a subscriber." Miss Haskin tells us that when we have gotten every member in the Missionary Society to subscribe we are not through, but must also get the men of the church to take it.

It is with a great deal of interest that we have watched the development of Mission and Bible Study. For some years we have been giving in the North Arkansas Conference diplomas for the three books taken, but now that the Standard has been raised we are urging studies to be taken for Council recognition. There is now a regular course in Missions, and I am glad to tell you that our Superintendent was the first in all the Conferences to receive a diploma.

At the last session of the Council another worker was added to the Department of Education and Promotion, Mrs. H. R. Steele, who previous to this time has been candidate secretary. She is to be also a field worker, and if you wish to have training classes her services can be secured. I hope many will take advantage of this for the training of the officers. We have here in Arkansas a great advantage, too, in Mt. Sequoyah. Each summer there is a two weeks' school of missions. We ought to have a large number of Mission Study Superintendents present every year.

As you know, the Rural work was started about six years ago. The two districts having a worker paid the salary directly to her. Our women felt that we were getting no credit for this and, as far as the Treasurer's books were concerned, we were not. Two years ago Council made it possible for rural work to become a special just as the city mission work is a special. As you may remember, we memorialized the Council to allow us to add \$1,400.00 to the pledge that we might include in it, the rural work. This means only that instead

(Continued on Page 10)

Finds Youth's Fountain!

"JUST one thing has contributed more than anything else in my life toward making me the radiantly happy woman I am today," writes Mrs. Walter Ruehl, of Glenbrook, Conn. "If this was selling at ten dollars a bottle instead of the few cents it costs, I would scrape the money together, and I don't mean maybe!"

"I guess a good many others feel the same way, judging by the number of people I know who swear by this 'Fountain of Youth.'"

Millions of people all over the world have discovered this simple secret, which is nothing but giving our bodies the internal lubrication that they need, as much as any machine. After you have taken Nujol for a few days, and have proved to yourself how it brightens your whole life, you will wonder how so simple a treatment can make such a great change in your health and your happiness. The reason is this:

Regularly as clock work, Nujol clears out of our bodies those poisons (we all have them) which slow us up, make us headachy, low in our minds.

Colorless and tasteless as pure water, Nujol cannot hurt you, no



One Happy Woman Tells Where She Discovered It

matter how long you take it. It is not a medicine. It contains no drugs. It forms no habit. It is non-fattening.

Try Nujol yourself and see how much better you feel. Get a bottle in its sealed package at any drug store and be sure it's trademarked "Nujol." It costs but a few cents—and it makes you feel like a million dollars! Start taking Nujol this very night!

ssive..Pocahontas

eat of Randolph County

ry-raising. These bring the town, and to the pros- thousands of dollars y, and do much toward g it a prosperous city. seekers desiring a health- cation, with good schools, ce where morality and living are considered as a r of course, and where may follow the occupa- mentioned above, and money, could do no bet- man to come to this sec-

e public schools of Poca- s are among the best in tate. The churches rep- t the various denomina- common to the South, he town's great majority people are church-going

abundance of pure water s for health, and the

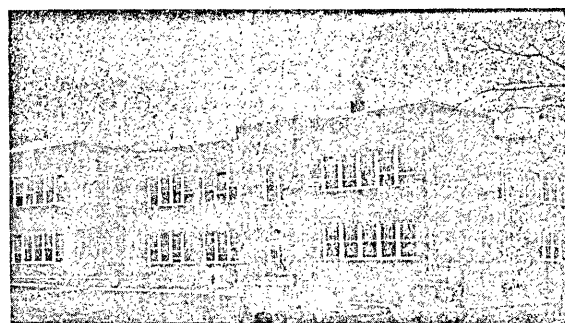
town's water system is modern. An ice plant, wholesale grocery, cotton gins, wholesale oil concerns, wholesale produce houses, feed-mill, feed store, garages, fillings stations, canning factory, handle factory and woodworking plant, with a considerable number of prosperous retail stores, are among the business and industries that make up that part of the city. Pocahontas has one of the strongest banks in North Arkansas.

Randolph County is one of the most prosperous counties in the state, and, in an agricultural way, one of the richest. This prosperity is reflected in Pocahontas. The county is well above the cattle fever tick and boll weevil line, which adds to its desirability in the eyes of the farmer and home-

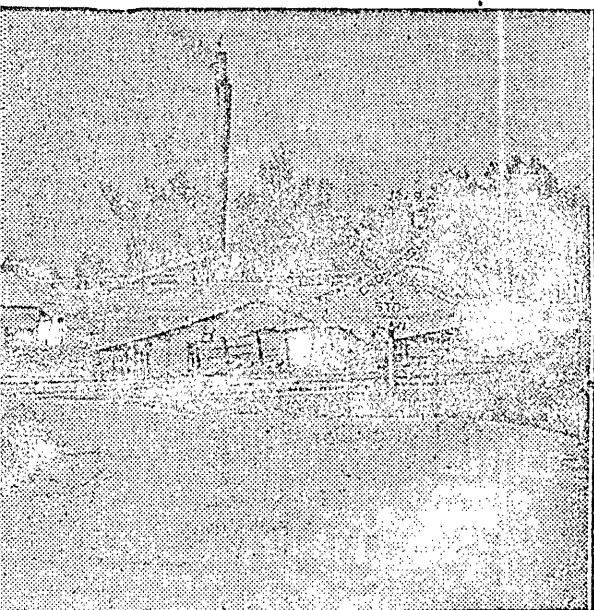
seeker.

Among its other attractions, Pocahontas adds that of the disciples of Isaac Walton. No finer streams for fishing exist than those adjacent to the city. Thousands come here each year to avail themselves of the opportunities offered by the sport. Ample railroad facilities, splendid highways, with streams easily accessible, make Pocahontas a sportsman's Paradise.

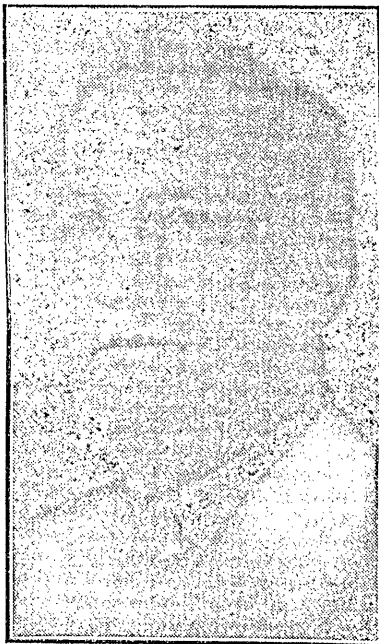
Pocahontas and Randolph County offer both capitalist and homeseeker every opportunity and advantage possessed by any town and section anywhere. Pocahontas is destined to become one of the real cities of the state when development on a large scale once begins on the county's great natural resources.



Above is Pocahontas High School, one of the most modern school plants in North-east Arkansas. This is the high school from which was graduated Wear Schoonover, All-American End; All-American Basket Ball Guard, and four-letter man from the University of Arkansas. Mr. Schoonover maintained the highest grade average at the University for four years.



FACTORY
of the World"



DR. BROWN,
Mayor of Pocahontas.

is his first year at Pocahontas. Helping to raise debts on churches, build two parsonages, and improve others, he has seen progress in all of his charges. He was one of the three Jonesboro pastors who have been paying all Conference Claims by Christmas for several years. He found a strong, loyal church at Pocahontas and expects to see continued growth in their spiritual life. He has just completed his Easter campaign to raise the Conference Claims.

Pocahontas is a live business town, having civic pride equalled by few, if any, towns in the country. The homes are beautiful, with well kept lawns and large beautiful shade trees, showing a most hospitable atmosphere.

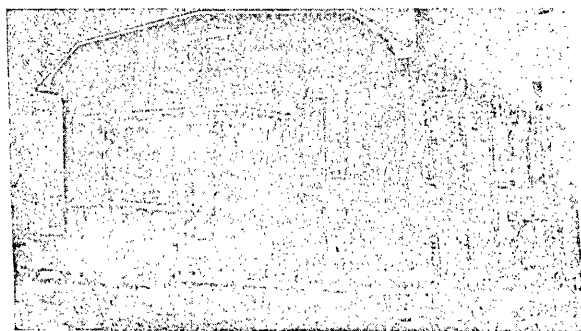
The Sallee Brothers Handle Factory is one of the largest industries in the County, the native timber affording unusual opportunity for manu-

facturers of this kind. Sallee Brothers' handles are shipped to all parts of the world.

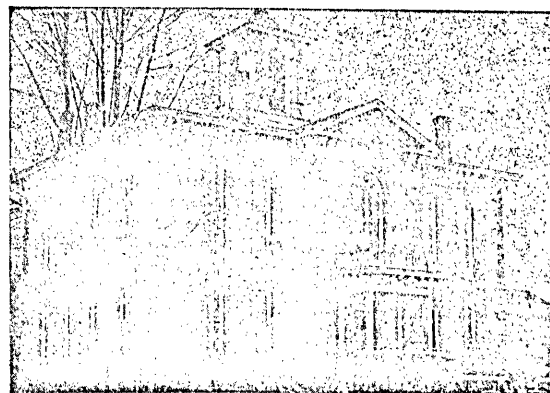
The dairyman and poultryman will find climate and pasturage most suitable for this type of farming. Dairy promotion has been a big step in the development of Pocahontas and the merchants give away a registered cow each month to further the industry. Pocahontas has several commercial hatcheries and is a large poultry and egg market.

The town has its own municipally owned water plant on a paying basis, a modern white way, costing several thousand dollars and practically everything demanded by a modern town. The Southwestern Bell Telephone Company recently spent \$25,000 in improving the local system.

The live merchants support a Lions Club which has cooperated with other organization to assist in increasing the business and the growth of Pocahontas.



Above is the Catholic Parochial School, a modern building, affording the Catholic child unusual educational advantages. Below is shown the modern courthouse of Randolph County. This is a beautiful structure in colonial architecture and is a source of pride to the county and town.



Randolph County Courthouse,
Court Square, Pocahontas.



RANDOLPH STATE BANK

H. G. McNABB, Funeral Director

A. J. LEWIS FURNITURE COMPANY

POCAHONTAS HARDWARE COMPANY

CARTER GROCERY COMPANY

"BEN JOHNSTON"

(Continued on page 10.)



CHURCHES.
Methodist and Catholic.

UTIFUL LITTLE CITY SOON!

Firms Whose Names Appear Here.



TOM W. CAMPBELL

(Continued from Page 9)

One of the outstanding citizens of Pocahontas, who has done as much as any one to help build the institutions of Randolph County, is Tom W. Campbell. A few years ago Mr. Campbell's recognized ability as a lawyer caused him to be called to the State capital to become First Assistant Attorney General of Arkansas, which position he held for two terms, and, refusing a third term, he has since been practicing law in Little Rock, but his home during most of his life has been in Randolph County, where he still has extensive interests.

Mr. Campbell was born and reared on the old Campbell farm on the banks of Eleven Points River, a few miles west of Pocahontas, on which his parents settled in 1852. On leaving college he taught in the schools of Randolph County for eight years and established Maynard Acad-

emy, which soon became Maynard-Ouachita Academy, where hundreds of young men and women have been trained for the duties of life. He became the leading educator of the county and by unanimous choice of the teachers and the people he served four years as County Examiner.

Mr. Campbell moved from Maynard to Pocahontas in 1903 and began the practice of law here in 1904 and soon became one of the ablest lawyers of the state. He is a man of positive convictions and has the courage to defend his convictions, regardless of the effect his doing so may have upon his professional or business interests. His fearless fights for moral issues are well-known to the people of Northeast Arkansas. When he came to Pocahontas in 1903, there were six open saloons in the town and only one Protestant church—a small Methodist church with only two men in its member-

ship; and there was no public school building in the town at all, the public school, with only two teachers, being conducted in two rented rooms. Mr. Campbell at once became a leader of a reform movement which he helped to organize, and at the very first election thereafter the saloons were voted out, but were succeeded by a large number of "blind tigers" and bootleggers. To check this menace, Mr. Campbell, upon the petition of many hundreds of the good citizens of the county, was made City Attorney of Pocahontas and also at the same time Special Deputy Prosecuting Attorney for Randolph County, serving in both places without pay; and in two years he procured in the courts more than a thousand convictions of violators of the liquor laws, and drove every blind tiger and bootlegger out of the county. The effect was magical. Immediately the people of Pocahontas began to build churches and schools; and Mr. Campbell was a leader in this building program. He helped to build a splendid brick Methodist church and a commodious brick Baptist church and a large brick Christian church and a magnificent modern brick High School Building, with a corps of highly-trained teachers and a curriculum covering twelve grades. Of course, these were the accomplishments of the people of Pocahontas, but Tom Campbell was one of the most conspicuous leaders in this achievement and contributed thereto as much time and labor and money as any one did.

All his life Mr. Campbell has been a champion of the family and the home. Himself a child of a large family, he married at the early age of twenty-one, and has reared a family of three daughters, all of whom are now married and are rearing families of their own. Mr. Campbell's motto is: "Let every man and woman marry early in life and rear a family of children and see to it that these children are kept healthy in body and mind and soul, and to aid them in so doing, let the state and the nation, as a matter of sound public policy, encourage and assist every family to own its own home and to that end let the home of every family be utterly exempt from all taxes whatsoever except only the taxes for the support of the public free schools."

Mr. Campbell has seldom sought public office, but has attained his distinction as a private citizen, as a leader in all educational, moral and religious movements.

Searcy used a scholarship at Scarritt furnished by the young people of our Conference. She did work in the home field for a few years, but last summer sailed for China. We were able to give her a small personal gift of \$50.00 just before she sailed. This year, in talking with Miss Case and Mrs. Steele, they agreed to give her to us as another special, since we were adding the \$1,400.00 to our pledge. From now on the finances are divided two-thirds to the foreign work and one-third to the homeland. So this amount just about covers her salary. We have so longed to have Pearl McCain as our very own. Mrs. Steele says we have two most wonderful girls in Nellie Dyer and Pearl McCain.

Miss Jessie Byers has come to us this year as our rural worker in the Helena District. We have been having splendid reports of her work and she will tell you soon what she has already accomplished and what she hopes to do in the future.

I do not feel like passing over the year's work without mentioning our fellowship groups. Under the impetus of the Bennett Memorial, prayer leagues were formed and later we had fellowship groups. Numbers and organization were not the objective, but rather spiritual growth and fellowship. Each district secretary reported some groups. During this year of 1930, since it is Pentecostal year, we want to continue these groups, waiting on the Lord alone and with friends until we come to know complete fellowship with Him and each other.

In conclusion, then, let us build on what we have already done, not forgetting the past as Paul, but pressing forward as he did to our "high calling in Christ Jesus." First, let's enter wholeheartedly and prayerfully into a membership campaign, striving to enroll each woman of the church in the Missionary Society. Second, let us have more standard Mission Study Classes and many more Bible Study Classes, putting real study into the work. Third, put on a campaign for the Missionary Voice and do not cease until the number of members and number of subscribers are the same. Fourth, do not neglect the young people and children. There will always be a time when missionary instruction is needed. Fifth, let us go home with a determination to pay at least what we have promised—\$22,400.00, directing our pledge to Nellie Dyer in Korea or Pearl McCain in China or the rural worker in our own Conference. Sixth and last, remember without prayer we can do none of the other five things successfully.

In closing I quote from the sainted

Retain Your Good Looks

How frequently a woman thinks, "Am I still attractive?" How much thought and study she devotes to her looks! That's natural. A woman hates to think she is growing day by day less charming and attractive. DR. PIERCE'S FAVORITE PRESCRIPTION helps to

preserve in a woman the charm and health of youth. It contains no harmful ingredient. This splendid herbal tonic is sold by all druggists, in both fluid and tablets.

Write to Dr. Pierce's Invalids Hotel, Buffalo, N. Y., if you desire free medical advice. For 10c Dr. Pierce will send you a trial package of tablets.

(Continued from Page 7)

of paying \$1,400.00 to the missionary herself, we now send it to Council. In compliance then with that petition, which was granted, we made a pledge this year for \$22,400.00. This is \$100.00 less than it was four years ago. This summer a central committee was appointed to ascertain just why there was a falling off in finances, and from that study we learn that our Conference paid in 1928 a per capita gift of \$4.93, the average of all Conferences being \$5.06. I do not mind so much being an average person, but I do hate to fall below. If you pay the pledge this year it will raise our average. We have been paying \$1,000.00 toward Nellie Dyer's salary, and loving to do it. While I believe that the Koreans need her more than we need workers, we do need help in our rural sections. It was rather appalling to me when I read the statistics of church membership in our state. The

total church membership is 35.4 per cent of the population, while in the United States the average is 51 per cent. Many of the Conferences are having rural workers now, but I believe we were the pioneers. Mrs. Downs says: "A new definition of Home Missions is to church the unchurched areas of our country. The rural workers' base of operation is the church, and there she finds all of her equipment except what she carries around with her in her Ford." There has been appointed a Commission on Rural Development to study the rural needs of our whole Southland: I have tried to explain the situation fully so that we may get this rural work on our hearts and consciences.

As a Conference we have always been interested in Scarritt College. A few years ago the Mary A. Neill endowment was raised in order that we might have one girl each year at Scarritt equipping herself for serv-

ice. This year Edith Martin of Bellfonte, Searcy District, is using the scholarship. She is so appreciative for the privilege of being at Scarritt. She says: "I am so anxious to share Christ with others." She has just returned from the hospital, where she was operated on for appendicitis. Mrs. Boone, her hostess, tells me she is a marvelous girl and is going to make us a fine foreign missionary.

Nellie Dyer, our worker in Korea, is at Holston Institute Songdo. She is doing part-time work in English and the rest of her time studying the Korean language. She says in a letter to her friends here, "There is a great field for service, and although I feel inadequate and at times long for my friends in America, I am very happy to be here and have a part in the work of God's kingdom in Korea."

Some of you may remember that several years ago Pearl McCain of

Miss Bennett: "In all congregations there is a 'no man's land,' where ignorance, indifference, and spiritual coldness keep silent watch. These must be won to a study of God's word, to a close, loving knowledge of our Divine Leader's life, and to a passionate desire to walk in His footsteps. There must be a great league of prayer undergirded with that humble confession of sin and disobedience that only a broken heart and contrite spirit can make."

REPORT OF THE NORTH ARKANSAS CONFERENCE TREASURER

By Mrs. W. A. Steele.

Adult dues and pledge (\$570.25 deducted to finish missionary salary)	\$15,505.37
Young People's dues and pledge	555.67
Epworth Junior offerings	350.10
Primary offerings	116.16
Baby Division offering	81.45
Retirement and relief funds	456.92
Scarritt maintenance	378.86
Week of prayer (including Y. P. & Children)	1,772.32
Missionary (Miss Nellie Dyer)	1,000.00
Bible Women	
"Molsie A. Riddick" (Morrilton)	120.00
"Mary Louise Barnett (Mr. and Mrs. I. N. Barnett, Batesville)	120.00
"Ori Jamison (Clarksville)	119.00
"Rosa Legg" (Forrest City)	120.00
"Hope" (Paragould)	120.00
	\$ 599.00
Scholarships	
"First M.E." (N. Little Rock)	120.00
"Wills-Garner" (N. Little Rock, 1st Church), Mesdames Wills and Garner	40.00
"Jennie McCaddon" (Helena)	40.00
	\$ 200.00
Life Members	
Adult—	
Miss Nellie Denton (Fort Smith, 1st Church)	25.00
Mrs. S. V. Neely (Marion)	25.00
Mrs. S. R. Phillips (Newport)	25.00
Mrs. T. H. Tucker, Hughes	25.00
Baby Division	
Donald Cornell Shook (Strangers' Home)	5.00
Gertrude Baker (Hope)	5.00
Anna Beth Laman (Cave City)	5.00
Glenna Sue Counts (Strangers' Home)	5.00
	\$ 120.00
To Council	\$21,135.85
Subsequent Report to Council	
Adult dues and pledge	\$ 37.50
Epworth Junior offering	9.51
Primary (previous quarter)	.50
Scarritt maintenance	4.00
Y. P. Pledge	34.12
From Conference Expense to pledge	250.86
Interest on Neill scholarship	250.00
	\$ 120.00
Total to Council	\$21,722.34
Because of an error in reporting an Auxiliary, \$44.25 was ordered by wire transferred from Adult to Young People's Pledge.	
Total deposited during year	\$24,061.84
On hand (including \$213.-	

Sunday School Department

RISON COKEBURY SCHOOL

Our people at Rison have taken more than usual interest in the Cokesbury training program. Their pastors have been interested in a better trained leadership. Their superintendent, Prof. R. C. Carmical, who is also superintendent of public schools in Cleveland County, has the educational viewpoint in our Church work. He has laid special stress upon training workers. He has taken the Cokesbury credits right along with his co-workers.

I had the pleasure of teaching Rev. A. W. Martin's new book, "Worship in the Sunday School," at Rison, April 13 to 17. About 27 were enrolled and attended part of the sessions. We had 23 credits. The interest was fine from the beginning. Rev. A. W. Hamilton, the popular pastor, and Prof. Carmical, the superintendent, did some fine work in preparing for the class.

This is one of the finest courses in the catalog of training units. It is needed in every church in our Conference. We hope the way will be provided for teaching this unit in a number of churches this year. Where there is a desire for it, let us know. —S. T. Baugh, Secretary.

THE EDGEWOOD PLAN IN OPERATION

Several of our pastors are working the Edgewood plan. They are making progress, and by fall will have some interesting results to make known.

The following interesting statement is taken from the North Texas Conference Bulletin: "In one community a man who is a member of another church gave five pigs to start the Pig Club, and is selling other pigs to the church at a discount. This same man is planting two acres to be worked under the supervision of the County Agent, and the proceeds to be given to the church. In another place, when the pastor approached the banker to see about financing the plan in his church, he was told he could have all the money he wanted without interest. (Of course, he means to be conservative.)"

This Edgewood Plan offers a fine way for a church to help itself. People must maintain their own church if they are to build and strengthen their self-respect. Or, stated in another way, that church does the best work which carries its own program.

If the church can lead the way for people to make a better living, come to a finer appreciation of life, open many doors of opportunity for the people in the community, the church will be serving the people better and they will take care of the church bet-

63, Mt. Sequoyah) 300.00

Total \$24,361.84

Summary of Receipts

Refunds	\$ 184.35
Conference expense	2,079.57
To Council (not including \$250.00 C. exp.)	21,472.34
Mt. Sequoyah (received during year)	280.50
Offerings (meetings)	13.06
Sale of histories	112.00
Rural work (from Council)	200.00
Conway No. 1 (to finish \$300.00)	12.02
Error in report	8.00
Total	\$24,361.84

ter.

Persons interested in the Edgewood Plan should write us, or talk with us about it. Our Conference office will be glad to assist those interested. —S. T. Baugh, Secretary.

SUNDAY SCHOOL DAY GETS EARLY START IN LITTLE ROCK CONFERENCE

The following schools sent in their Sunday School Day offering in advance of the regular day set for the offering:

New Edinburg Ct.	\$21.00
Marsden, Banks Ct.	5.00
Prairie Chapel, Fountain Hill Ct	6.25
Grand Avenue, Hot Spgs.	40.00
Highland, L. R.	40.00
Mena	45.00
Spring Hill Ct.	21.00
Glenwood-Roseboro	40.00
Crossett	55.00

Our sincere thanks go along with our receipt to all these schools. It is such loyal cooperation as this that makes our work a joy. —Clem Baker.

SEVEN PASTORS ALREADY ON HONOR ROLL

The pastors listed below having sent in their Sunday School Day offering in full go on our Honor Roll. This is the largest number of names ever placed on this Roll before Easter Sunday. The first honor goes to Rev. J. C. Johnson who sent in the offering from New Edinburg before Christmas.

New Edinburg Ct., J. C. Johnson.
Mena, C. N. Smith.
Spring Hill Ct., A. J. Bearden.
Grand Avenue, Leland Clegg.
Highland, Harold Sadler.
Crossett, O. L. Walker.
Glenwood-Roseboro, J. H. Cummins.

We congratulate these pastors and their superintendents upon this high honor. —Clem Baker.


MOST PASTORS WILL OBSERVE SUNDAY SCHOOL DAY EARLY THIS YEAR

With the fine open spring that we have been enjoying, the great crops in prospect, and the unusually fine interest manifested in Sunday School

work this year, we are prophesying that most of our schools in the Little Rock Conference will observe Sunday School day and get in their offering during the next six weeks. We trust that all pastors planning to go to General Conference will make a special effort to get this looked after before they go. It is usually disastrous to leave this vital matter to be looked after during the pastor's absence from his pulpit. —Clem Baker.

ENROLL NOW FOR PASTORS' SCHOOL

Last week we mailed to every preacher in the two Arkansas Conferences programs and enrollment cards for the Pastors' School to be held at Conway June 2-13. Hardly had the last letter been mailed out till the enrollment cards began coming in. Those who have enrolled to date are preachers who have been regular attendants for the past several years. This shows that those who have been going to the Pastor's School know its value and will not miss a single session. The program this year is so rich that we are expecting a large group of "New Students" to enroll. Begin now to make your plans. Send in your enrollment card at once. —Clem Baker.



Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

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

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

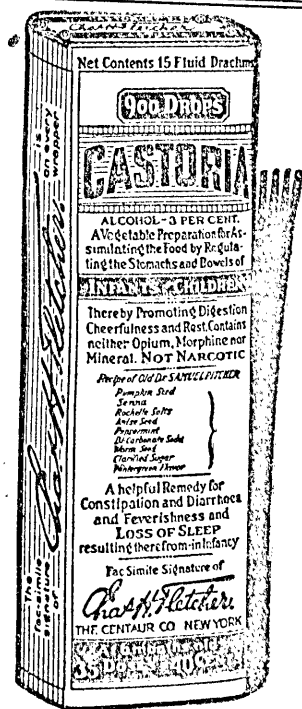
Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

Restless Children

Children will fret, often for no apparent reason. But there's always one sure way to comfort a restless, fretful child. Castoria! Harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than some powerful medicine that is meant for the stronger systems of adults.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should



understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.

Epworth League Department

ANNIVERSARY DAY OFFERINGS

Little Rock Conference

Third Report

Following offerings have been received since last report:

Arkadelphia District	
Previously reported	\$23.69
Camden District	
Parker's Chapel	\$12.50
Previously reported	20.25

Total \$32.75

Little Rock District

Geyer Springs	\$ 2.50
Concord	2.65
Pulaski Heights	30.00
Capitol View	16.20
Mt. Carmel	3.50
Previously reported	180.57

Total \$235.42

Monticello District

Dermott	\$13.00
Previously reported	65.57

Total \$78.57

Pine Bluff District

Lakeside	\$22.00
Previously reported	36.45

Total \$58.45

Prescott District

Previously reported	\$ 6.50
Texarkana District	
Previously reported	\$86.03

Standing By Districts

Little Rock, 16 Churches	\$235.42
Texarkana, 6 Churches	86.03
Monticello, 9 Churches	78.57
Pine Bluff, 4 Churches	58.45
Camden, 3 Churches	32.75
Arkadelphia, 3 Churches	23.69
Prescott, 2 Churches	6.50

Totals, 43 Churches \$521.41

On the Honor Roll

The following charges, with their pastor, go on the Conference Honor Roll, with those who have already been mentioned:

Capitol View, Rev. C. D. Meux
Pulaski Heights, Rev. J. M. Hamilton.
—S. T. Baugh, Secretary.

LITTLE CONFERENCE ASSEMBLY

The first printed announcement of the Little Rock Conference summer Epworth League Assembly has gone to all pastors and Chapter presidents whose names we have on our mailing list.

Young people interested in the Assembly should speak to their pastor or Chapter president for one of these announcements.

Further information, with enrollment blanks will be mailed out early in May. Watch for them.—S. T. Baugh, Secretary.

News of the Churches

CONWAY DISTRICT CONFERENCE

The Conway District Conference will open in Plumerville Tuesday morning, April 29, at 9 o'clock, and close Wednesday afternoon. Monday night Rev. A. F. Skinner will preach the pre-conference sermon. Those coming in cars will be glad to know that the highway between Conway and Plumerville is now open.—J. Wilson Crichtlow, P. E.

MT. SEQUOYAH

April 6 was Mt. Sequoyah Day in Arkansas, so voted by your Annual Conference. Dear Bro. Pastor, what did you do for your Western Methodist Assembly on that day?

I have already received a number of checks from the brethren, some small and some large, but all very, very much appreciated. All you were asked to do was to present the needs and opportunities of your Assembly to your people and then give them a chance to make a free-will offering. If you have done this, please send in what you received, and if you have not done it please respond to the request of your Annual Conference and send us a check at once. Checks are coming in from Texas, Oklahoma, Missouri, Louisiana and Arkansas.

Dr. Forney Hutchinson of St. Luke's and his good people of Oklahoma City sent in \$330. Mighty fine for Dr. Hutchinson and his splendid people. Do not be discouraged if your check is small, for it will be appreciated just the same.

A number of our pastors in Arkansas failed to respond last year. No help from their churches. I trust this will not be true this year, as it's your Assembly, and I am your superintendent and I can only build up your institution as you co-operate with me.

Please speak to your people about Mt. Sequoyah and the splendid program we will have on here this summer. Come and bring a number of them with you. From the present outlook we are going to have the largest attendance in the history of the Assembly.—Sam M. Yancey, Superintendent.

MISSIONARY OFFERINGS FROM APRIL 12 TO APRIL 19

North Arkansas Conference

Cotter—T. H. Wright	\$10.00
Decatur—Leon Henderson	15.35
Waldros—Edward Forrest	20.50
Gentry—C. O. Hall	21.00
Belleville—J. T. Byrd	6.55
Newport—Ben C. Few	69.50
Fisher Street—J. E. Lark	98.00
Eureka Springs—Norris Greer	29.25
Paragould Ct.—F. G. Villines	25.00

Little Rock Conference

DeQueen—W. T. Wilkinson \$200.00

Chidester—H. R. Nabors	30.00
Buena Vista—J. W. Harrel	35.00
Louann—Otto Teague	38.50

Mission Study at Stephens

A very successful School of Missions was held by Brother R. A. Tee-ter and at my request this pastor has given us his way of doing the job. Such good work is the result of whole-hearted interest channeled into workable plans. Here is what he says:

"There was much more interest in the study of missions this year than we had before. We sold fifty copies of 'The Church and the World Parish.' Classes were organized on the basis of the Sunday School organization, but not held at the Sunday School except two periods. We enrolled 117 for definite study. All these were above the junior age. A class of 20 intermediate girls made the best record of attendance with a percentage of 65. There has been marked increase in the number of contributors over last year. Judged by the amount of literature bought, the number engaged in definite study and the number of contributors we can say that a marked improvement has taken place in the congregation's attitude toward missions."

Duke University Professor in Pastors' School.

I wish to call special attention to the two courses offered by Prof. James Cannon III of Duke University. Prof. Cannon has charge of the Department of Missions in this great school. He is the author of the "History of Southern Methodist Missions" which is the most complete account of our missionary work in print. In the enrollment card which Brother Baker is sending all the pastors this course is No. 9. The other course given by Prof. Cannon is "Missions and the Christian Message" and is course No. 3 on this card. This course should be of special interest just at this time. There should be some good preaching material in such a vital cause at this. Be sure that you take at least one of these courses.

Progressive Charges

Our former expressions of appreciation to charges and pastors in this group is here in spirit repeated. May their tribe continue to increase.

North Arkansas Conference

Charge.	Pastor.	1929	1930
Desha Ct., Hoy			
M. Lewis		\$ 19.00	\$ 29.75
Corning, W. F.			
Blevins		90.75	180.00
Hughes, G. C.			
Johnson		40.00	45.00
Fayetteville, Wm.			
Sherman		415.00	476.17
Portia, C. L. Cas-			
tleberry		2.70	12.00
Searcy, 1st Ch.,			
W. P. Whaley		300.00	385.00
Decatur-Springtown,			
Leon Henderson		5.00	15.35
Gentry, C. O. Hall			21.00
Newport, 1st Ch.,			
B. A. Few		49.00	69.50
Paragould Ct.,			
F. G. Villines		20.00	25.00

Little Rock Conference.

Lockesburg, J. A.			
Parker		\$ 60.00	\$ 65.00
Glenwood-Rosboro,			
J. H. Cummins		100.00	125.00
Hatfield Ct., F. C.			
Cannon		15.50	42.75
Emerson Ct., O.			
C. Robison		20.00	77.00
DeQueen, W. T.			
Wilkinson		190.75	200.00

Some of these charges will have additional offerings to send. This makes a total of forty-nine such

charges in the Little Rock Conference, and fifty-nine in the North Arkansas Conference. Brother pastor, perhaps your charges would appear in this list if the offering which possibly has been taken but is still in the hands of your treasurer had been sent in. Why keep the offering all the year when our Board needs the money to carry on our work?—J. F. Simmons, Treas.

NORTH ARKANSAS CONFERENCE COLLECTIONS

It certainly forecasts well for the future when our young preachers take vigorous hold on the Conference Claims like Rev. George N. Villines of Elmo-Oil Trough, Batesville District. He has already paid one-fourth of his quota (one-half of that of Oil Trough), and more than the total pre-conference remittance of any former year. Better still he reports fifteen conversions and a general good spiritual condition. It looks very promising for in-full record this year

LADIES, write today for our Plan for turning your spare time into money by selling "HARRIET" Rayon Garments to your friends. An ideal way for your Missionary Society to raise money. The Whisnant Co., Summerville, Ga.

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars.

Interstate Marble & Granite Works, Inc.
Decatur, Ga. Bx. 58-J.

THE TRUTH IS ALL That Needs Be Told of Bond's K and B Prescription.

The proprietors of this famous prescription have never claimed that it would cure or even relieve the incurable diseases of the bladder or the kidneys. The success of Bond's K and B Prescription is due entirely to its genuine merit and not to loud or misleading advertisements, with all sorts of promises to cure.

Bond's K and B Prescription contains special ingredients which act directly on the urinary organs and its mild, soothing effects are usually felt within a few hours. No habit forming or poisonous drugs are used. If you suffer from pains in the back, highly colored urine, burning or frequent urination, dribbling, inflammation or get up nights, go to your druggist today and get Bond's K and B Prescription and see what wonderful relief it brings. Price 60c or \$1.20 the bottle. Prepared by Bond's Pharmacy Co., Little Rock, Ark. Adv.

HOUSEHOLD OIL MUST DO 3 THINGS, SAYS EXPERT

Household oils that merely lubricate do only half the job, say lubrication experts. Locks and hinges, sewing machines, electric fans, vacuum cleaners, lawn mowers, washers—all household devices are constantly gathering dirt and rust when not in service. To get best results one should use an oil that cleans and protects as well as lubricates.

Unlike ordinary oil, 3-in-One is a blend of high grade animal, mineral and vegetable oils, so it does these three things as no other oil can. 3-in-One Oil costs more to make than ordinary oil, but it costs much less to use. It is cheapest in the long run, for it will save you many dollars on repairs and replacements of expensive household equipment.

Don't be satisfied with anything but the best. Get the old reliable 3-in-One Oil. At good stores everywhere, in 15c and 30c cans and bottles. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Every Headache Is a Warning

What is a headache? Physicians tell us that headache is "the cry of over-taxed nerves for rest." The cause of simple headache is high nerve tension or strain, which leads to high blood pressure and serious injury to the nervous system.

The next time you have a headache, neuralgic or rheumatic pains, or periodic pains, try the improved method of relief—two teaspoonfuls of Capudine give relief almost in-

stantly—much quicker than tablets and powders. It relieves by soothing the tense nerves—not by deadening them. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

For over thirty years Capudine has been bringing relief to those who suffer from nervous pains. You, too, will find it a joy and comfort when your nerves are unstrung and when you suffer from pain. At drug stores in 30c and 60c sizes.—(Adv.)

for Elmo-Oil Trough.

Bexar, J. T. Heath, pastor, and Wiseman, L. R. Ruble, pastor, are "tied" for first place in per cent paid on the Benevolences in the Batesville District, both charges having paid a little over one-half the year's assessment. Bexar is far in advance of its own previous record for this time in the Conference Year. It requires no prophetic gift to foretell that Bexar and Wiseman will be among the first of the "Hundred Per Centers" of the Batesville District.

Gentry, Fayetteville District, C. O. Hall, pastor, Miss Sadie Monroe, treasurer, in doing better on the "Claims" than ever before in the first third of the year. This has been accomplished despite the very serious illness of the pastor. I am glad to report that Brother Hall is now convalescent.

Last year Aubrey, Helena District, under the leadership of Rev. J. W. Harger, made the best report of its history (to my knowledge) on "Collections." This year Brother Harger expects still larger things for he has every reason to be confident of Aubrey being 100 per cent. He writes: "We have almost all our claims subscribed and hope to have them half paid by May 1." They will do it, too.

Vilonia, Conway District, R. A. Robertson, pastor, has remitted more this year than the total pre-conference payment of any former year. This unusually fine record has been made though Brother Robertson has been ill with bronchitis. He is very fortunate in having two such helpers as D. J. Dallas, Lay Leader, and W. N. Jones, Sunday School Superintendent, who are carrying on the work while he is abed. Two of the circuit's churches have "paid out" and doubtless before these notes are printed, the Vilonia Church will have completed its quota. Great!

Last year Bentonville, Fayetteville District, under the leadership of R. S. Hayden, pastor, and P. W. Furry, treasurer, paid in full two weeks before Conference and made the second largest gain in amount in the entire Conference. This year with the same

leadership, Bentonville has made a fine start for a still better showing. Watch it do it!

Central Avenue Church, Batesville, E. L. Boyles, pastor, is making the best record of its history, having paid to date four monthly installments. Treasurer Cledice T. Jones writes: "I believe our finances are better than last year. We try to meet all expenses every month and then we will not have the usual strain at the end of the year." That is the way to do it.

Pottsville, Conway District, T. C. Chambliss, pastor, is two and one-half times further along in its payments than on any previous April 19th. When I make a statement like that I always mean as far back as the beginning of my trusteeship, 1923.

Bethesda, Batesville District, paid in full in 1929 for the first time Brother A. T. Mays, being pastor. This year it has Marvin Reves for pastor, and it has made its earliest-ever beginning on the "Claims," and will, I am sure, retain its place on the 100 per cent Honor Roll.

Springfield, Conway District, Geo. McGhehey, pastor, is far ahead of all its former records for this time in the conference year, and has paid within seven dollars of the 1929 total. Counting on Springfield's joining the 100 per cent class.—George McGlumphy, Treasurer.

GALLOWAY COLLEGE NEWS

Galloway Woman's College students have selected Miss Margaret Donaldson of Paragould to be editor-in-chief of the Flash Light, the college newspaper, during 1930-31, and Miss Nina Hays of McCrory will serve as associate editor. Business affairs will be handled by Miss Eva Raney of Wilson. Other members of the staff will be selected at the opening of the season. Miss Virginia Blankenship of Pine Bluff, the present editor-in-chief, has had the assistance of a competent and loyal staff in publishing the Flash Light during the school year.

The Irvings had the pleasure of defeating the Laniers in the annual intersociety basketball game, winning 25 to 15. The Irving line-up included Misses Blevins, Williams, Matthews, James, Gray, Acuman and Raney, and the Laniers had as players Misses Blankenship, Veasey, Hays, Douglass, Cole, Lawson, Greeson, Foster, Blanks and Brummett. For points in the Athletic Association, the freshmen and sophomores met on the court and the victory went to the first-year students, 29 to 15.

Freshmen had charge of the College April 12 and an entertaining and novel series of events was presented. Miss Betsy McKennon, freshman president, had the assistance of Miss Bessie Trowbridge in arranging the events, which were concluded with a 6 o'clock dinner at the Hotel Mayfair. The freshmen are "the" class in Galloway, having led in scholarship for the first semester and the third quarter.

A lyceum attraction was presented the evening of April 12 by the Mulvaney Company, which appeared in a song revue of 1929-30. The group included a cathedral choir and a college glee club.

The Young Women's Christian Association entertained with a tea the afternoon of April 13 in the Godden Hall parlors. The receiving line included Misses May Graham, Willine Forrest, Alta Williams and Lucille Copeland, and other members of the cabinet acted as hostesses.

Galloway was hostess the evening

of April 14 to the annual meeting of the Little Rock District, Arkansas Federation of Women's Clubs. Mrs. J. J. Baugh and Mrs. T. J. Newman presided at the service held in the Galloway auditorium, and the program included a solo by Miss Gertrude Westmoreland, an address by Mrs. Minnie Rutherford-Fuller, and vocal selections by Miss Florence Cypert. The concluding gesture was a playlet, "Square Pegs," presented by Miss Margaret Nugent, Miss Virginia Blankenship and other students. The Galloway orchestra also appeared at this time. At the reception held at the home of Mrs. E. N. Rand, the entertainment was assisted by Misses Lillian Douglass, Betsy McKennon, Mary Paul Jefferson and Ida Elizabeth Woodward.—Reporter.

HENDRIX-HENDERSON NEWS

Guy Jones, sophomore, will represent Hendrix-Henderson College in the meet by the Arkansas Intercollegiate Forensic League and also in the national tryout at Fayetteville. Jones recently delivered his oration to the student body at chapel.

Plans for an active year are being developed for the Young Women's Christian Association by Miss Etta Neal Mayhan of Little Rock, the new president and the officers associated with her. Miss Mayhan is state secretary on the committee on student-faculty relations and is also state secretary of Mu Sigma Chi, honorary scholastic organization. "Y" officers elected with Miss Mayhan include: Miss Lucibelle Workman, vice president; Miss Velma Lee Jones, treasurer; Miss Wanda Garrison, program committee chairman; Miss Mary Jane Smith, social; Miss Faye Owens, publicity; Miss Daphne Terrell, music; Miss Dorothy Burroughs, world fellowship; Miss Jeanette Witt, social service.

The Young Men's Christian Association, of which Marvin Williams is president, has other officers as follows: Ray Seals, vice president; Billy Cooley, treasurer; Ramey Garland, secretary, and Munn Forrest, council representative. Committee chairmen include the following: Fred Mayfield, program; Orville Barnett, discussion; George Meyer, deputation; Flavel Chastain, social service; Guy Jones, new students; Paul Acuman, advertising.

Four objectives have been set by the "Y" for the next 12 months: To lead students to faith in God through Christ; to lead them into membership and service in the Church; to promote their growth in the Christian faith especially through prayer and study of the Bible; and to influence them to devote themselves in united effort with all Christians to make the will of Christ effective in human society and to extend the kingdom of God throughout the world.

Hendrix-Henderson students made a good showing on the third quarter grades as compiled by Registrar G. A. Simmons, and the honor of being first was won by Jeta Taylor with "A" grades in four subjects. The list follows:

Four subjects—Jeta Taylor.
Three subjects—Ruth Dean Brandon, Wanda Garrison, Albert Graves, Etta Neal Mayhan, Ardis Russell.
Two subjects—Delle Dodson, Billy Dunaway, Noble Guthrie, Vera Harger, Eugene Harris, Leah Rose Hicks, Mary Hutcherson, Jean Murry Key, Warren Lester, Fred Mayfield, James Montgomery, Donald Nelson, J. H. Pence Jr., Driver Rowland, Ray Seals, Elmer Smith, Daphne

Terrell, Linda Wozencraft.

One subject—Runyan Allbright, Henry Arney, Marion Atkinson, Mai Evelyn Banks, William H. Bell, Roland Bradley, Caney Brooks, Charles Brown, Mary Burnett, Dorothy Burroughs, Flavel Chastain, Clarleton Conrad, Billy Cooley, Robert Crossley, Lula Garland, Leslie Hale, John Harlowe, Joe Dodd Henry, Fern Houston, Eunice Horton, Mina Lee Jones, Ruth Latimer, Lambuth Lester, Carl Lindsey, Mary Lee Little, Allen Jack Logan, G. L. McGhehey, Elizabeth McHenry, Mrs. C. E. McNutt, W. T. Martin Jr., Sterling Melhorn, Robert Miller, Roger Mills, Nellie Shoemaker, Arlo Smith, Mary Jane Smith, Thomas Sparks, Gladys Stevenson, Alma Mae Storch, Martha Stowe, Ruth Thompson, Jimmie Rae Walker, Johnnie Wallace, Catherine Ward, Wesley Weidemeyer, Mary Wheeler, Chester Wood.

The senior class memorial will be selected by a committee composed of Edwin Bird, chairman, Johnnie Wallace, Jane Garland, David Steel, E. J. Butler and J. H. Pence Jr.

Baseball fans over the state are following the career of Dibrell Williams, former Hendrix athlete, who

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

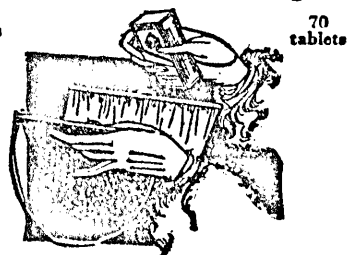
Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Pews
for comfort
Pulpit
furniture

Garnett Church Furn. Co.
Kansas City, Mo.

Carry Your Medicine In Your Handbag

35
doses



Our Vegetable Compound is also sold in chocolate coated tablets, just as effective as the liquid form.

Endorsed by half a million women, this medicine is particularly valuable during the three trying periods of maturity, maternity and middle age.

98 out of 100 report benefit

Lydia E. Pinkham's
Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

is now on the roll of Connie Mack's world champion Philadelphia Athletics. Williams has the role of utility infielder and understudy to Max Bishop at second base. Mr. Mack in a recent broadcast over the National chain told of the regard in which Williams is held and also referred to his participation in intercollegiate athletics at Hendrix.—Reporter.

PINE BLUFF DISTRICT CONFERENCE.

The Conference opened Monday night, April 7, at 7:45 in Good Faith Church on the Pine Bluff Circuit. Rev. L. T. Rogers as pastor-host. Good Faith church is one of the best rural churches in the Conference, being a commodious brick veneer.

Dr. J. M. Workman, the presiding elder, conducted a helpful and inspiring devotional, after which the Lord's Supper was administered by Rev. J. L. Cannon and Rev. W. R. Boyd.

The Conference completed its organization at the evening hour, Rev.

R. E. Simpson being elected secretary, Rev. Gilbert F. Hyde assistant secretary, and the election of the several committees nominated by the presiding elder.

April 8 was a full day. Rev. R. H. Cannon led a fine service at 8:30 a. m., speaking on the "Enlarging Program of the Church."

Another fine feature of the morning was the service of the Laymen at 10 o'clock. Hon. A. R. Cooper, District lay leader, and Pine Bluff attorney, had charge. Three fine laymen preached short sermons—Mr. Sidney F. Hines of First Church, Pine Bluff, on "Personal Evangelism;" Prof. Fred Moore, of Carr Memorial, on "Christian Stewardship," and Mr. J. F. Crumm of Humphrey, on "Benevolences." It was thrilling to see these laymen attacking the problems the pastors have been hammering at for a generation. With the assistance of these laymen of every charge this District will be the third one to pay out in full and take its place at the top along all lines.

Rev. and Mrs. John G. Gieck, pastors of the Austin Circuit, by their inspiring messages made either a missionary or country preacher out of us all.

Rev. James W. Workman of Conway preached a powerful and convincing sermon on Christian Education. "Jim" is not very old, but he is old enough and possesses the necessary qualifications and experience to justify his speaking with authority on this absorbing question.

Dr. A. C. Millar made the best speech of his life at the close of this morning session. He spoke "rousingly and viciously" of our loyalties to the Church programs in general and the Arkansas Methodist in particular. The shame of our neglect called us to the "mourners' bench" in our hearts, and made every Methodist renew his or her pledge to the work of the kingdom.

The ladies of Good Faith served a delightful lunch at the noon hour to about 275 delegates and visitors.

During the afternoon the following delegates were elected to the Annual Conference meeting at Lakeside next November:

J. F. Crumm, Humphrey; Dr. R. E. John, Stuttgart; D. B. Niven, Pine Bluff; Prof. Fred Moore, Pine Bluff; Rev. A. P. Few, Pine Bluff; A. R. Merritt, Sherrill; H. C. Couch, Pine Bluff; Mrs. John Patterson, Pine Bluff; Judge E. L. McLendon, Rison; Hon. A. R. Cooper, Pine Bluff.

The following alternates were elected: N. H. Wilson, Pine Bluff; Mrs. V. D. Webb, Pine Bluff; C. A. Tilling, Pine Bluff.

Trustees of the District property were elected as follows: J. M. McCain, W. C. Reynolds, Mrs. Gillam Lawton for one year; A. W. Mills, Mrs. A. W. Mills, A. R. Cooper for two years; Mrs. Lee Quattlebaum, Mrs. R. W. Walt, and Mr. J. L. McClelland for three years.

The Conference next year goes to Little Prairie, on the Gillett charge.

Among the visitors who spoke before the Conference were: J. C. ("Two-Gun") Glenn, in the interest both of Superannuate Endowment and the Million Dollar Educational Campaign.

J. F. Simmons, reporting on the Mission Special. The two Arkansas Conferences are the only ones in the entire Church whose reports are above that of last year.

S. T. Baugh spoke of the League and Sunday School work.

J. H. Glass for the Superannuates of the Conference, both present and future.

O. L. Walker explained the Golden

Cross and Hospital work.

D. H. Colquette reported work done for the American Bible Society and Hospital-Prison missions.

One young man, Martin L. Kaylor of Gillett was licensed to preach. Claud Clark of Gillett, and William McClain of Carr Memorial both had licenses renewed.

With the transaction of other routine business and the report of the several committees the 63rd session of the Conference came to a close.—R. E. Simpson, Secretary.

THE MILLION DOLLAR CAMPAIGN.

Favorable reports from all parts of the state, bringing encouraging news from the local officials of the campaign in many communities are gratifying to executives of the Hendrix-Henderson-Galloway Colleges Million Dollar Campaign as the first few days of active solicitation work got under way.

"Our efforts in completing the organization for the projection of the Campaign are proving themselves justified daily," said Dr. Paul Quillian, secretary of the General Campaign Committee. "Each unit of the campaign body is functioning perfectly, and results of the individual work are being manifested in definite form. We anticipate a successful close for the movement within a few weeks. Citizens of Arkansas are becoming more and more conscious of the importance of the campaign, and are lending their support to help establish here in the state a standard, senior woman's college, as well as equip Hendrix-Henderson in such fashion to enable it to carry on its vital work.

"The city of Conway has responded encouragingly to the call we have made. By bonding their municipal Light and Power Plant, they have been able to make a gift of \$250,000 to the building fund of Hendrix-Henderson, conditioned, however, upon the raising of a corresponding sum by people throughout the state. It is our duty to raise this money, and share this splendid co-operation with Conway."

Announcement has been made at the General Headquarters of the Charge Chairmen for the Little Rock and Camden Districts of the Methodist Church. In the Camden District, Ben Laney, Jr., Camden; J. L. Bond, El Dorado; W. R. Gantt, Mag-

nolia; Sam Abernathy, Fordyce; T. W. Chadwell, Smackover; Charles Clark, Waldo; J. W. Sanders, Bear-den; and Leo Murphy, Junction City, will serve, and in the Little Rock District, in addition to J. G. Bowman, W. C. Gennette, E. E. Simmons, and H. A. Pleas, whose names were announced last week for four of the Little Rock churches, eight more chairmen have been added. The Rev. G. M. Gentry, Coy; the Rev. Fred Harrison, Mabelvale; J. W. Bradshaw, Little Rock; L. C. Elliott, Little Rock; C. A. Faucett, Austin; V. O. Burks, Des Arc; N. D. Couch, Benton; and A. G. Thompson, Carlisle, will assist the District Chairmen in campaign work in the respective churches.

DES ARC

According to all reports from the leaders of our church we are now further in advance with our program than at this time of the year for several years. Our Sunday School attendance is making a steady advance. On last Sunday, according to our statistical report, we had the largest attendance that we have had since the present pastor was assigned to this work, and the largest that we have had in ten years. Our record will also show that our present average attendance for each Sunday is 95 per cent of the total membership.

On our young people's program, which includes four active Epworth Leagues, under the leadership of Miss Kathryn Bacon, Mrs. John L. Tucker, Miss Nancy Willie Roe and Mrs. Walter Robinson, is doing some constructive and interesting things with and for the young life of our community. We have more than fifty young people in these several organizations. These young people have taken and are taking, part in every financial movement of the church program. The seniors, under the leadership of Miss Bacon as president and the Epworth-Hi, under the leadership of Mrs. Tucker as superintendent, contributed \$25.00 each, as an organization, making a total of \$50.00 that the young people gave towards Missionary maintenance in January. They have met in full and on the proper date every financial obligation that our church, general or local, has asked of them. Several of the seniors will attend our Summer Assembly at Conway in June.

Our program for the men of our church and community is accomplishing some interesting results. On the

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second Thursday evening of each month we have our Men's Dinner Club at the church. Our ladies serve us with a good dinner and a splendid program appropriate for the occasion is enjoyed by all. At our last meeting we had in attendance 36 fine men.

Besides the splendid readings and musical numbers, we had as speakers: Hon. John E. Miller, of Searcy, a candidate for Congress, and Hon. T. P. Atkins, of DeVall's Bluff, a candidate for the State Senate. These
(Continued on Page 16)

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SUNDAY SCHOOL

Lesson for April 27

GIVING UP ALL FOR THE KINGDOM

LESSON TEXT—Matthew 19:16-30.
GOLDEN TEXT—Lay up for yourselves treasures in heaven.

PRIMARY TOPIC—Giving Jesus First Place.

JUNIOR TOPIC—Giving Jesus First Place.

INTERMEDIATE AND SENIOR TOPIC—How Shall We Use Our Money?

YOUNG PEOPLE AND ADULT TOPIC—Stewardship of Possessions.

The lesson title is likely to be misunderstood and the teaching misapplied. Christ did not directly, nor by implication teach that eternal life could be obtained by parting with possessions.

I. A Certain Young Man (v. 16).

For a full view of the characteristics of this man, see Mark 10:17-30 and Luke 18:18-30.

1. His virtues.

(1) Courageous (Mark 10:7). He was of high standing—a rich young ruler (Luke 18:18, 23). To come to Jesus at this time might mean ostracism, but with manly courage he came. (2) Earnest (Mark 10:17). He knelt before Jesus, thus showing earnestness and sincerity. (3) High aspirations (v. 16). He wanted eternal life. Though taken up with the things of his present life, he felt the need of preparing for a life beyond. (4) Pious and moral (v. 20). From his youth he had conformed to God's moral law. (5) He believed that Christ could inform him of the "good thing" to be done to inherit eternal life.

2. His errors.

(1) About Christ (v. 16). He esteemed Jesus to be good, but did not apprehend Him as God; otherwise he would have known Him not merely as one who did good, but as one who is essentially good; that is, God. (2) Concerning himself. He thought he was good and that he could do something good. (3) Concerning eternal life. He thought that it could be obtained by good works. He did not know that the only way to gain eternal life was to receive it as a gift from God (Rom. 6:23).

II. The Lord's Dealing With Him (vv. 17-22).

Jesus skillfully led the young man to see his errors.

1. His question—"Why callest thou me good?" (v. 17).

Before giving him a chance to answer He declared that only God was good, as if to say, "I am good, and therefore God." He was God manifest in the flesh, and repudiated the thought of being known merely as a good man.

2. Jesus' answer to the young man's question (vv. 17-20).

"If thou wilt enter into life, keep the commandments." Christ met him here on his own ground, namely, that of the law. He took the young man's level that the young man's real worth might be revealed (Rom. 3:19, 20).

3. Christ's command (vv. 21, 22).

Replying to Christ's citation of the commandments of the law, the young man asserted that he had kept them from his youth. Yet in his inner conscience he knew that there was something lacking. When he had to make the supreme decision between Jesus and his possessions, he chose wealth.

III. The Relationship of the Rich to the Kingdom (vv. 23-26).

This teaching concerning the peril of riches was most timely. Covetousness was fast taking hold of the people.

1. It is difficult for the rich to enter into the kingdom (vv. 23, 24). This difficulty lies not in the possession of riches, for a man may possess great

riches and be an heir of the kingdom. Money in itself is essentially good. It will help the poor and help bring the gospel to the lost. The difficulty lies in trusting in riches.

2. Entrance into the kingdom, though difficult, is possible (vv. 25, 26).

(1) It is possible for the grace of God to sanctify riches, to open a man's eyes that he may see his downward course and repent, to change a man from self-seeking to self-sacrificing.

IV. Rewards for Following Christ (vv. 27-30).

Those who turn their backs upon their kindred and possessions for the sake of Christ shall receive an hundredfold in this life, and eternal life in the world to come.

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gentlemen brought us timely messages as to the place and importance of the church as an organization in our Twentieth Century society. At our regular meeting in May we are to have as our principal speaker, Hon. Stephen Brundidge, of Searcy, at which time a joint meeting will be had with the Men's Dinner Club of the Presbyterian Church here.

Every phase of our financial program, so far as Des Arc is concerned, both general and local, is up to date. This includes the pastor's salary, presiding elder's salary, love gift for Missions in January and February, which was paid with some plus on January 15th, Christmas Gift for the Orphanage which was plus; Epworth League Anniversary Day, etc. All our bills are being met promptly each month. This splendid financial program is made possible under the leadership of Brother V. I. Burks, as the chairman, together with the fine cooperation of every member of his official board. Also because of the fact that we have the envelope system and a check-up on the results reveals that 98 per cent of the enrollment of our church and Sunday School has a definite part in this program.

Our parsonage is now being repaired and papered, and will be completed this week. As soon as we can get to it the home for our preacher will be painted and will then be new inside and out. This work is being done by our splendid ladies of the Missionary Society.

Beginning on Monday night, April 21, and continuing through Wednesday night, April 30, we are to have our ten days' revival meeting. Rev. H. H. Griffin, our pastor at Camden, is to do the preaching in this meeting,

THE WATER TEST

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and will be assisted by the pastor, who will lead the singing and do the organization work among the membership. Two services will be held daily. We cordially invite all of our nearby pastors, both in the North Arkansas and our own Little Rock Conferences, to visit with us during the meeting, and especially do we ask all of our people everywhere to remember us at the throne of Grace. We want and expect that this will be the most successful revival campaign ever conducted in our little town of Des Arc.—Jno. L. Tucker, P. C.

ADVISE TEN PER CENT REDUCTION IN 1930 COTTON.

Arkansas cotton growers may well ask themselves the question, "If I had known what was going to happen to the price of cotton in the fall of 1926, what changes would I have made at planting time that year?" The conditions now facing the industry are very similar to those of the spring of 1926. Will the farmer make the adjustments now and prevent the over-production which may otherwise result or will he go ahead now and then adjust himself in line with prices after low prices come as they have in the past? asks T. Roy Reid, University of Arkansas College of Agriculture, Extension Service.

The situation this year is such that the Federal Farm Board, in an effort to look ahead, is urging that the acreage of cotton be held down to an amount which will require about a ten per cent reduction in acreage in Arkansas to comply with what it believes to be the acreage from which growers will derive the greatest return.

Economical production of cotton is one of the first essentials. This is a year when the cotton grower who wants to be safe and make money from his cotton production will hold down on every expense which is not absolutely necessary.

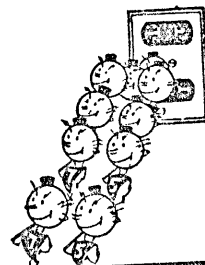
The growing of food for the family and feed for the live stock, always good business, promises more when overproduction of cotton seems certain than at other times. It is convenient to have feed for the live stock and food for the farm labor when prices of cotton are so low that it seems ruinous to sell. This is not a prediction of prices. It is within the power of farmers to plant food and feed crops this spring and keep the acreage of cotton to a point where the returns from the crop will be satisfactory this fall.

If land has not returned a net profit, on the average for the past five years, cotton should not be planted on that land this year, according to members of the Federal Farm Board, who are interested in stabilizing the acreage and the price of cotton so that the grower may get the return which will help him to improve his farm and to enjoy more of the conveniences of life in his home. These are some of the things to be considered in making the adjustments.—U. of A. Bulletin.

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