

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, MAY 1, 1930

No. 18

PUNGENT PARAGRAPHS.

Loving service is not slavish, but is regal.

A servant who loves is richer and better than a master who hates.

"It is more blessed to give than to receive," because giving is active while receiving is passive.

Service for pay may bring cold cash; but service for love brings increase of strength and larger life.

He who builds on hate, builds on shifting sand; while he who builds on love has the Rock of Ages for his foundation.

THE PROBLEM OF UNEMPLOYMENT.

The problem of unemployment is one that in this country today is, like a football, being kicked between political partisans. The party in power is always blamed for any unemployment that occurs during its incumbency, and the party that is on the outside is always promising employment if given the opportunity to run the government. It is possible by legislation and administration to effect some changes; but it is not possible to prevent crises nor to provide continuous employment for all in the conditions under which we now live.

A century ago, when over ninety per cent of the American people lived on farms and practically every farmer raised what he needed, nothing but some great personal or family calamity or individual laziness kept men from making a living. Products were simple and wants were few and simple. Few had luxuries, but few were in dire poverty. In the few industrial communities of the Atlantic coast, there were occasional crises because of the introduction of labor-saving machinery; but these affected only a small group.

Today, when more than half of our people live in the cities and are dependent on wages or salaries, conditions are quite different, and they are different for the farmer, because he has become a specialist, a one-crop farmer, and is dependent largely for all things upon the value of that one crop.

Now invention, experimentation, changes of fashion, and foreign commerce have given us a vast multitude of products; but have greatly increased the hazards of every occupation. Because of the introduction of automobiles and trucks the farmer who formerly raised horses or mules or feed for animals, finds little sale for his corn and oats and hay. The manufacturer of wagons and buggies must turn to the production of automobiles or go out of business. Calico takes the place of wool; silk crowds calico out; and rayon destroys the natural silk industry. The whim of boys and youth to wear no hats nearly ruins the hatter. The craze for soft collars forces the maker of stiff collars to change his product. The safety razor puts the old-fashioned blade out of business. The use of whole-wheat bread requires modification of the miller's methods. The victrola kills the business of the piano-maker, and the radio relegates the victrola to the junk heap. Tropical fruits interfere with the sale of home-grown fruits. Ice cream reduces the sale of pies.

Manufacturers and merchants realize that these changes must be reckoned with and articles produced today must be sold tomorrow before something else makes them obsolete; hence there is over-production of the new thing and a feverish and unnatural pressure by advertising and salesmanship to crowd the market. When all conditions are reasonably favorable there is large production and buying to the limit. Then comes a period of depression until the buying public has consumed what it has and saved enough to buy more or other products.

For the last five or six years we have been in a perfect crush of mass production. Everyone has been producing to the limit and the markets have become saturated with the products. Many,

FOR I MEAN NOT THAT OTHER MEN BE EASED, AND YE BURDENED; BUT BY AN EQUALITY, THAT NOW AT THIS TIME YOUR ABUNDANCE MAY BE A SUPPLY FOR THEIR WANT, THAT THEIR ABUNDANCE ALSO MAY BE A SUPPLY FOR YOUR WANT; THAT THERE MAY BE EQUALITY; AS IT IS WRITTEN, HE THAT HAD GATHERED MUCH HAD NOTHING OVER, AND HE THAT HAD GATHERED LITTLE HAD NO LACK.—2 Cor. 8:13-15.

in fact, most of us have been buying on the installment plan and have at last practically reached our limit. We have started in on life insurance, building and loan, or house-building, and because we cannot afford to drop these things, we are forced to slow up on consumption of lesser values. It is well that we should do this, because most of us have been indulging in needless luxuries and extravagances; but when we cease to buy any article that affects the manufacturer and dealers, and they go out of business or reduce production and thus throw many employees out of work. This is inevitable, and government cannot stop it except by becoming arbitrary and autocratic and forcing people to manufacture and grow according to certain instructions; and then the result will not be settled; because government cannot control seasons nor foreigners.

Our Farm Board, promised by all politicians in some form, regardless of party, buys the surplus wheat, and our farmers will raise more; or if they do not, Canada and Argentine raise more, and soon Russia will again be flooding the world with cheap wheat. The Board will arrange to buy, or control by associations, the extra cotton; but farmers will raise more, or India, China, and Egypt will raise more or better cotton. The Mediterranean fruit fly ruins growers and merchants in Florida, and California and Texas get the benefit. Congress imposes a high tariff on sugar to protect growers in Louisiana and Utah; but that ruins Cuban growers and stops our sale of various kinds of merchandise to Cubans. The protective tariff is an imaginary cure-all for every industrial trouble, but a mere make-shift and oftentimes a genuine boomerang striking back and injuring the one whom it was designed to protect.

The sudden changes to which every business is now subject injects an element of uncertainty into all. Every business man and manufacturer feels that he must be prepared to make almost instantaneous and costly modifications; hence he must make all he can today to save himself from loss when his machinery or products are junked tomorrow. A few years ago railroading was regarded as a very safe and profitable business. Today there is a tremendous element of uncertainty in it, both on account of the new modes of travel, and the unexpected exactions of the taxing power. Once the coal business was profitable; now it is an extra-hazardous business. Gas and electricity are ruining it. Power direct from the sun may put gas and electricity out of extended use.

These uncertainties are the cause of the present unemployment and restlessness. Employers feel that they must look to their own safety, and cannot be expected to sacrifice that for the sake of their employees. This causes the less skilful and the aged and those in non-essential activities to lose their places, and there are few new places which are open to such unfortunates. The social pressure which has resulted in demanding a so-called living wage has resulted in raising nearly all wages, but in forcing employers to dismiss those who are not able to produce enough to earn the so-called living wage. The demand for efficiency forces the inefficient into the streets. The demand for youth relegates the aged to the rear.

We do not believe in the Socialistic State; but

present conditions, the leading civilized countries of the world are suggesting to many that that is the way out of the present wilderness. If we had any evidence in this country that government ownership and management would be efficient and fair, we might look with hope to that solution. But the revelations of corruption and absolute inefficiency in practically all kinds of government, afford little ground for expecting relief in Socialism.

From our point of view the solution will not come in a day, and it will not come through governmental schemes or machinery. The only real hope is that some good day most of our people will become real Christians and will in their homes, on the farms, in their shops, and in government begin to practice the true principles of Christ. Then we shall quit producing useless things merely to gratify fleshly appetites and vanity, and produce the things that make for better manhood and womanhood. Then we shall quit thinking quite so much about profits, and think more about producing the highest type of manhood and womanhood. These reforms will not be led by preachers and laymen who are spending their substance on mere material comforts and conveniences. They require disciples of Christ who are willing to deny themselves and bear the Cross in the salvation of overburdened humanity. We predict that we are destined to go through a stormy period both in Church and State before that Christlike outcome is realized. There is enough work for all and enough to feed and clothe all, but not enough for all to engage indefinitely in riotous living.

"THE CURSE OF PROHIBITION."

A recent editorial writer referred to Chicago and "the curse that Prohibition has visited upon that city."

That is a reckless use of language, because there is ample proof of the fact that Chicago with saloons was in much worse condition than it has been in recent years.

In 1905, Bonfort's Wine and Spirits Circular, published in the interest of the liquor traffic, trying to reform the saloon, writes the following description of the saloon: "The average saloon is out of line with public sentiment. The average saloon ought not to be defended by our trade, but ought to be condemned. In small towns the average saloon is a nuisance. It is the resort for all tough characters, and in the South for idle negroes. It is generally on a prominent street, and is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling to his home; at this resort the local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade."

In the McClure's Magazine for April, 1907, Geo. K. Turner, having made an investigation, writes: "There are 7,300 licensed liquor sellers in Chicago and in addition about a thousand places where liquor is illegally sold. The only business which approaches it in number of establishments is the grocery trade, which has about 5,200. The city spends at least half as much for what it drinks as for what it eats. . . . The Chicago market is thoroughly saturated with beer and incidentally with other liquors. Reckoning it by population, every man, woman and child in Chicago drank, in 1906, two and one-half barrels of beer, that is, 70 gallons, three and one-half times the average consumption in the United States. Each drank also about four gallons of spirituous liquor, two and two-thirds the average."

That does not show that the privilege of drinking beer will reduce the use of the stronger drinks. Indeed, statistics show that in this country the drinking of beer increases the use of the stronger liquors.

METHODIST EVENTS.

Little Rock Dist. Conf. at Lonoke, May 1-2.
 Texarkana Dist. Conf. at DeQueen, May 6-7.
 General Conference at Dallas, May 7.
 Camden Dist. Conf. at Camden, May 29-30.
 Ft. Smith Dist. Conf. at Greenwood, June 19-20.
 Prescott District Conf., at Bingen, June 26-27.

PERSONAL AND OTHER ITEMS

In one of his Encyclical Letters Pope Leo XIII said: "We hold upon this earth the place of God Almighty."

Presiding Elder J. J. Stowe announces that the Camden District Conference will meet at Camden May 29-30, opening at 8:30 a. m., May 29.

Rev. J. M. Fryar will preach the closing sermon for the Yellville-Summit High School May 4. His daughter Ruth is a member of the graduating class.

Presiding Elder H. L. Wade announces that the date of the Fort Smith District Conference has been changed to June 19-20. It will meet at Greenwood.

Rev. F. R. Canfield, a Little Rock Conference superannuate who lives at Chidester, has been elected mayor of that municipality. He is a good man, and will give Chidester a helpful administration.

April 12 Rev. H. L. Wade preached the closing sermon for the High School at Altus. This is the third time he has preached the sermon for that school. April 27 he preached the sermon for the Plainview school.

Readers are requested to examine their address labels, and if they indicate that the subscriptions have expired, they are urged to renew promptly. Remember that all who renew are entitled to the Arkansas Farmer also.

Last Sunday at eleven Bishop Boaz preached a great sermon to a large and appreciative congregation in our First Church, this city. This closes his work among us for this quadrennium. Since January 1 he has delivered 118 sermons and addresses, approximately one for each day. About 200 members have been received at the services which he has held. He is greatly appreciated by Arkansas Methodism, and his return for another quadrennium is earnestly desired.

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Dr. James Thomas, presiding elder of Little Rock District, is trying to find a good piano for the Congo church on Bryant Circuit, a poor but worthy country church. If any one can help, let him communicate with Dr. Thomas, who will appreciate it.

Presiding Elder J. L. Hoover announces that the Texarkana District Conference will meet at DeQueen Tuesday night, May 6, at 7:30, and the regular business conference will begin May 7 at 8:30 a. m. Rev. Arthur Terry will preach the opening sermon.

Dr. C. C. Jarrell, secretary of the General Hospital Board, announces that during the last two weeks our Good Samaritan Hospital at Lexington, Ky., has received two gifts of \$100,000 each, one from Mr. H. L. Ott and the other from an unnamed benefactor.

If you are interested in a low-priced, but carefully conducted trip to Europe this summer, communicate with the editor of this paper who is in correspondence with an agency which is offering unusual advantages for a short trip, with or without the Passion Play.

Because Northwestern University, at Evanston, Ill., has received a bequest of \$8,500,000 from the late Milton H. Wilson, it has become possible to increase the salaries of full professors to \$10,000, associate professors to \$7,500, and assistant professors to \$5,000. Northwestern is the leading university of the Methodist Episcopal Church.

The American Standard Style Book, by Jack C. Rutherford, Kalamazoo, Mich., price \$1.00, is a most excellent little book for those who are writing for the printer, as it gives clear instructions concerning capitalization, punctuation, and printers' rules and customs. If you are writing for the papers, get it.

Former Congressman W. D. Upshaw of Georgia, who has been making addresses in many of the towns of south Arkansas during the past two weeks, spoke in three churches in this city last Sunday and addressed the Senior High School students on Monday. He is doing fine work for the Anti-Saloon League and the cause of Prohibition.

Rev. D. H. Colquette, superintendent of Hospital and Prison Missions, conducted a meeting at the Florence Crittenden Mission last week assisted by Mrs. W. N. McCoy. There were eleven conversions. The sacrament of the Lord's Supper was administered Sunday. He also attended the Monticello, Paragould, and Helena District Conferences, and preached in the Helena jail.

The editor expects to preach at Brinkley next Sunday night and take the Cotton Belt train at midnight for Dallas to meet with the General Board of Temperance and Social Service Monday night and the General Hospital Association on Tuesday, and then be in the General Conference until its close. The editorial work will be done largely in Dallas, as it is desired that the Conference shall be quite fully reported.

Bishop Uzaki of the Japan Methodist Church died on April 2, and Dr. M. Akazawa has been elected to succeed him. The new bishop was trained under the influence of our church and received part of his training under Bishop Lambuth. Both of these Japanese bishops were eminent preachers and leaders. In the Japan Methodist Church, created by a union of the members of the Canadian Methodists, Methodist Episcopal Church, and our own, bishops are elected for a term of eight years, and Bishop Uzaki had been elected for the third time in 1927. In that Church term episcopacy works well.

On account of the injury to his leg the editor was not able to attend the meeting of the Southern Forestry Congress at Memphis; but he learned that it was well attended and the program was excellent. Much interest was manifest, not only in forest conservation, but in flood control, and government experts argued that by proper conservation of our forests the danger of floods would be greatly lessened. The officers elected were all Arkansas men, as follows: President, Albert L. Strauss, Malvern; vice president, W. L. Hall, Hot Springs; secretary, R. H. Brooks, Little Rock; assistant secretary, F. L. Body, Hot Springs. The next meeting will be held at Hot Springs.

In his recent book, "The Rising Storm," Dr. W. H. Evans, discussing churches in politics, says: "The Protestant denomination which has been most active in politics and which has been most vigorously accused of threatening the principle of the separation of Church and State, is the Methodist Church. This is more than a co-incidence, since this church is historically an outgrowth of the Established Church of England and maintains more of the tradition of the autocratic church than does any other Protestant sect. It grants to its bishops powers far greater than those given to any other Protestant clergymen. Nevertheless, this church is fundamentally democratic, since its bishops are chosen and controlled by its members; it has no control over education; it has no authority over votes. It is in harmony with the institutions of free government, while the autocratic Roman Church is in conflict with them."

BOOK REVIEW.

Prohibition, An Adventure in Freedom; by Harry S. Warner, author of "Social Welfare and the Liquor Problem; published by the American Issue Press; price \$1.50.

While this book was published two years ago, it is just as valuable today as when it came from the press; because it is largely a history of the origin and progress of the Prohibition Movement. The author says: "Prohibition of the liquor traffic in the United States is the result of more than one hundred years of education, agitation, and legislation—and the greatest of these is education, even though both the logical and chronological crown of the great reform is legislation. If any mistake has been made by the leaders of the Cause in recent years, it has been the easing up on the educational process while stressing the necessity of obedience to law. . . . Without a vital and intelligent public opinion laws become a nullity and Constitutions scraps of paper. It is impossible to capitalize society so strongly that its accumulated moral strength will not subside and ultimately end in bankruptcy unless renewed in each generation. Hence each generation is confronted with the task of saving society." Every preacher and other friend of Prohibition needs this book so that he may be thoroughly fortified against the insidious propaganda that is appearing in the secular press. Every Sunday School teacher should have it and use its facts in teaching the class of children and youth. Get it and if you say, after reading it, that it is not worth the money we will take it off your hands.

The Rising Storm; by H. W. Evans; published by the Buckhead Publishing Co., Atlanta, Ga.; price \$2.50.

This book professes to be "an analysis of the growing conflict over the political dilemma of Roman Catholics in America." The writer says: "In a country where freedom of conscience is a principle, non-Catholics have no direct interest in Catholicism except in so far as concerns its social and political activities and purposes. To understand these, however, it is necessary to take into consideration the several interlocking and interdependent phases of Romanism." The writer shows that Romanism is an organized religion, that it does great humanitarian work, and tries to give spiritual peace to its members. He says: "The Catholic humanitarian work is beyond praise. The spiritual ministrations—although to a Protestant they are a delusion and especially an evasion of personal responsibility—seem to Catholics an unmixed good. A Protestant could have no right to criticize either, were it not for the fact that the Catholic hierarchy uses both as a basis for forcing the acceptance of its autocratic theory in civil affairs." The author shows, what any fair historian accepts, that the institutions of our country were established and maintained by Protestants, and that this country differs from European countries largely because of this fact. Consequently Americanism as we know it is an outgrowth of Protestantism. The author gives the following figures: "Our problem now is to determine what difference exist between the bulk of Roman Catholics in the United States and those Americans who belong to the older stock, either by descent or by mental assimilation. The fact that stands out in the beginning is that the great mass of Catholics in this country are either of recent immigration from Europe or have maintained the European attitude of mind. Certainly few of them are descendants of American pioneers. The Catholic Year Book for 1928, page 113, estimated that in 1807 there were only 150.

000 Catholics in the new nation. Most of these were in the recently purchased territories of Florida and Louisiana whose settlers were mostly Catholics. As to Catholics in the original states, a letter sent in 1785 by the prefect apostolic to the Vatican, stated that there were 15,000 Catholics in Maryland, 700 in Pennsylvania, 200 in Virginia, and 15,000 in New York. Only the descendants of this handful of people can historically fairly claim the name of 'American' Catholics. . . . Over 95 per cent of the Catholic problem is imported from Europe—this in addition to the direct and constant European control over American Catholics." . . . "Acceptance of authority was the dominant note in the psychology of Europe. . . . The great fact is that Europe as a whole, and particularly Catholic Europe, does not think, feel or act as we do; that its mental background and attitude are in sharp contrast with ours." It is practically impossible to present a problem of this kind in such a way as to please Romanists and their sympathizers; but we suggest that all Protestants should study this problem with the help of this book. It will enlighten those who have never studied it before and who have been thinking that Romanists were just like themselves. This is a timely book.

A Gospel for the New Age; by Rev. C. H. Buchanan; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

The author's great purpose in presenting this book to the public is to stimulate a simple, vital trust in the Bible and its teachings. He has made an extensive study of the conditions and problems which confront us today and in a simple, straight-forward way points out the value of reality in religion. In closing his book he says: "Forward-looking men are men of faith, of prayer, and a holy trust. They know what real religion is, and they burn with a desire to bring it to all men. Such men have God with them. They being led of the Spirit, become in far-reaching reality 'world-builders.' They walk in the way of religious safety and experience the fulfillment of that promise: 'Lo, I am with you always, even unto the end of the world.' This is God's will concerning us all, and this is dynamic."

The man who is afraid to do too much for people he does business with, need not be afraid of having too much business to do.—Rotary Rays.

CIRCULATION REPORT.

The following subscriptions have been received since last week: Eureka Springs, Norris Greer, 9; First Church, Fort Smith, Dana Dawson, 3; Carlisle, Neill Hart, by Mrs. E. E. Brandt, 6; Hulbert, F. M. Sweet, 16; Siloam Springs, W. A. Lindsey, 2; Roe, W. T. Hopkins, 12; Desha, Hoy M. Lewis, by Elias Kennedy, 5; Haynes, C. H. Harvison, 1; Kingsland, B. F. Scott, 3; Tillar, J. L. Leonard, 2; Good Faith Church, Pine Bluff Ct., L. T. Rogers, 100 per cent, 22.

The work of these brethren is appreciated. Let others report promptly. There should be several thousand within the next few weeks. The people should have the news of General Conference.

PARAGOULD DISTRICT CONFERENCE.

Rev. H. L. Wade and I arrived at Corning after ten o'clock last Thursday night and were met by the obliging pastor, Rev. W. F. Blevins, and quickly conveyed to the roomy parsonage and given comfortable beds. Refreshed by a good night's rest, we were ready for the Conference in the morning.

After the interesting opening by Rev. S. B. Wilford, I went over to the High School and addressed the students on "Forest Conservation," and was much pleased with the fine attention of the large body of students. Corning has good schools. Rev. C. M. Reves, now pastor of Boston Avenue Church, Tulsa, was once superintendent of this school. His wife's people, the Beloates, live here.

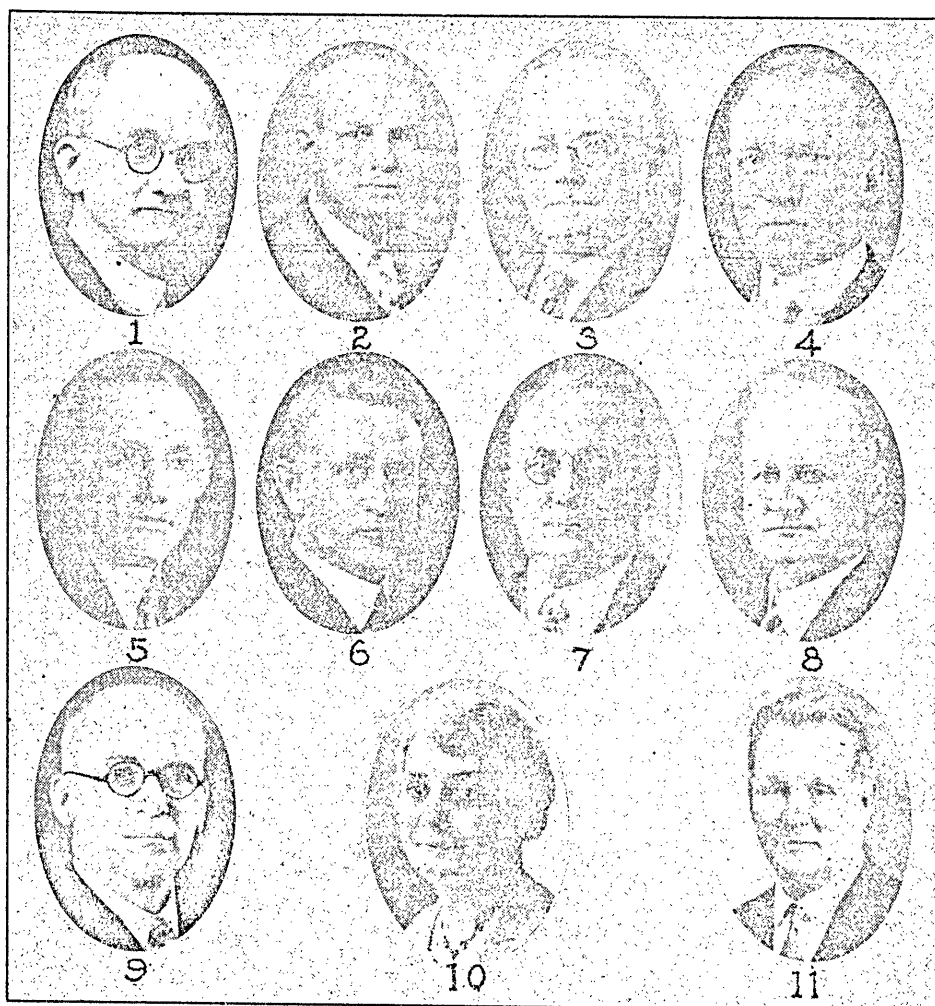
Under the skilful leadership of Presiding Elder E. T. Wayland, the Conference had been in session the day before and was completing its work when I arrived. I was given ample time and spoke plainly about the need of greater interest in the church press and our danger if we fail to use it more freely. Brother Wade in his characteristic way spoke of the Superannuate Endowment Cause. Rev. M. N. Johnson, pastor of East Side, Paragould, preached an unusual sermon at eleven.

I heard only a few reports; but judged that conditions in the District were better than last year and prospects for good reports seemed fair. The preachers are deeply in earnest and Brother Wayland is giving them inspiring leadership. He is an evangelistic elder, but does not neglect the business interests of the church.

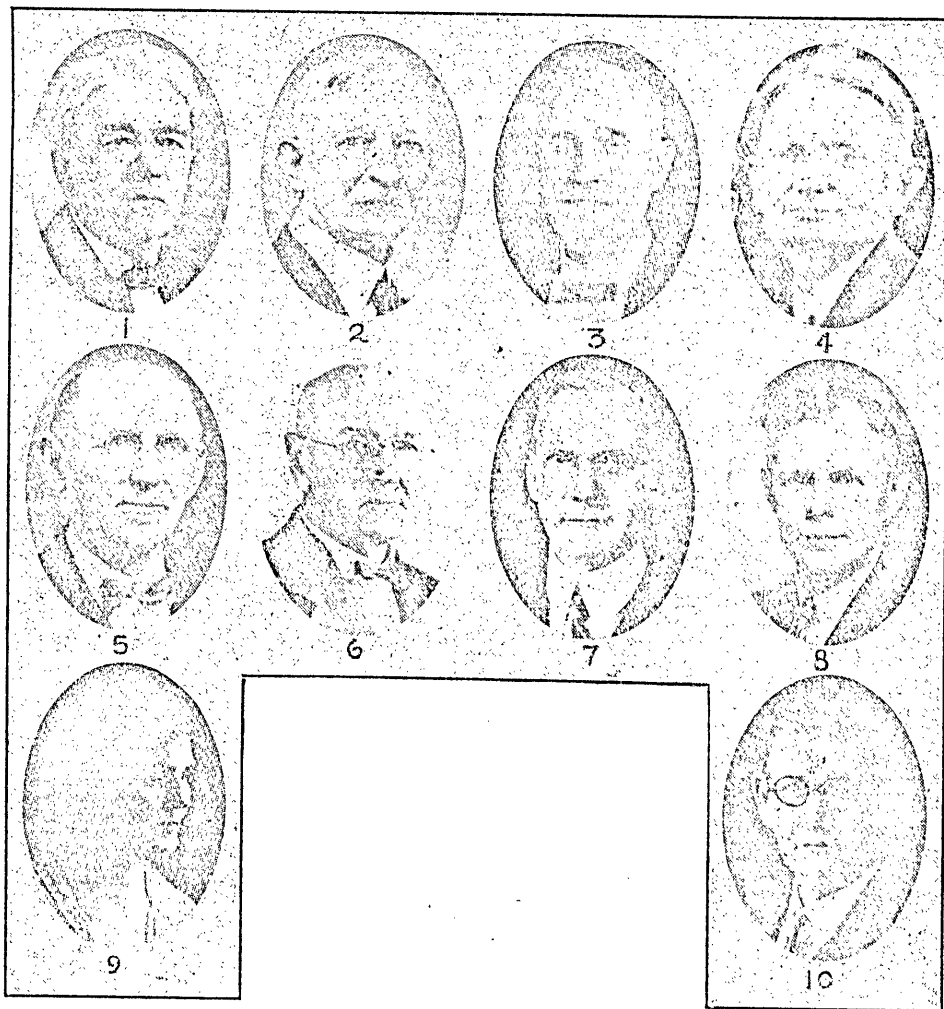
Brother Blevins and his helpers provided excellent noon meals at the church. The entertainment was superb and thoroughly enjoyed. Brother

Blevins has been able to do much work on the interior of both church and parsonage, and they are in splendid condition.

I attended a District Conference (it was then called Newport District) at Corning 42 years ago. I found no one who was present at that Conference. Corning has grown to be a beautiful and prosperous little city, and our church is strong and efficient.—A. C. M.



North Arkansas Conference Delegates to General Conference. Clerical: 1, O. E. Goddard; 2, H. L. Wade; 3, Jas. A. Anderson; 4, J. W. Crichlow; 5, F. R. Hamilton; 6, J. Q. Schisler; Lay Delegates: 7, J. M. Williams; 8, J. H. Reynolds, 9, W. R. Stuck; 10, Mrs. O. E. Goddard 11, M. J. Russell; 12, A. L. Hutchins (no cut).



Little Rock Conference Delegates to General Conference. Clerical: 1, James Thomas; 2, J. J. Stowe; 3, A. C. Millar; 4, Clem Baker; 5, J. A. Henderson; Lay Delegates: 6, G. W. Pardee; 7, Carl Hollis; 8, J. P. Womack; 9, Mrs. F. M. Williams; 10, J. H. Watters.

CAN THE CHURCH RECOVER
PENTECOST?

By Rev. Charles L. Goodell
Executive Secretary, Commission on
Evangelism, Federal Council of
the Churches.

The movement for the observance of Pentecost, as sponsored by nearly all the great communions comprising the Federal Council of Churches, differs from most other movements in the Church in being carried forward without external organization or machinery, with no artificial promotion by committees, with no setting of financial or statistical goals. All the emphasis is being placed upon leading the members of the churches into a deeper personal experience of religion and a more receptive attitude toward the Spirit of God.

It would be a dismal nineteenth-hundredth anniversary of Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale or speculating concerning the attending circumstances of a manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost, but an actual experience of Pentecost itself that the Church is needing. At the beginning of the Church, the Master said it would be of no use for His disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It was futile then, it would be futile now, for Christians to proclaim that teaching unless the vital power of it has been felt in their own inner lives.

We are not concerned about the spectacular phases of the first Pentecost—the lambent flame, the miracle of tongues—but we are concerned that the glowing spiritual experience which these accompanied—the experience of the present reality of God—should be an indisputable fact in our own lives. We hear much talk about applied religion. But how can we apply a thing which we do not really possess? One cannot lift himself by his bootstraps. Archimedes needed a standing-place and a lever to move the world, and we must have the same. Will the churches wait for it, in meditation and prayer and consecrated purposes, during these days which are just ahead, until in answer to their sense of uttermost need the infilling of the Holy Spirit shall be an accomplished fact? Then every church might receive a Pentecost of its own. Why not, during these fifty days of Pentecost, lay aside as a secondary thing the routine of administration—the hewing of wood and the drawing of water—and a thousand little things which, though good in themselves, are not of primary importance?

We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth. But the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his motives and attitudes and ways of living. It was that truth from on high that could change the first company of frightened disciples, who were meeting behind closed doors even after the Resurrection, to a company of militant men and women, who went out to conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It is the very thing of which, above all else,

the Church is in dire need today.

Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! You see an engine standing "dead" on the track, but when the water is heated to the boiling point it fairly quivers with power. Not otherwise will it be with churches that become conscious of the Divine power to which Pentecost bears witness.

THE ROMANCE OF METHODISM
By Paul Neff Garber
They Talked With God.

The Methodist circuit riders were men of power because they were men of prayer. They felt a sense of dependence upon the Almighty and therefore daily and almost hourly

they asked for divine guidance and assistance. The early Methodist preachers did not enter the itinerancy depending upon their own strength but upon that power which came from communion with God.

Francis Asbury, the great pioneer Methodist bishop, was a man of prayer. Freeborn Garrettson says of him: "He prayed the most and best of any man I ever knew." When traveling on the road Asbury made it a practice to pray ten minutes of each hour. In the first years of his work in America, Asbury would pray for each individual church and preacher, but the growth in number of churches and itinerants soon made this impossible. Asbury's Journal is filled with statements such as:

"I always find the Lord present

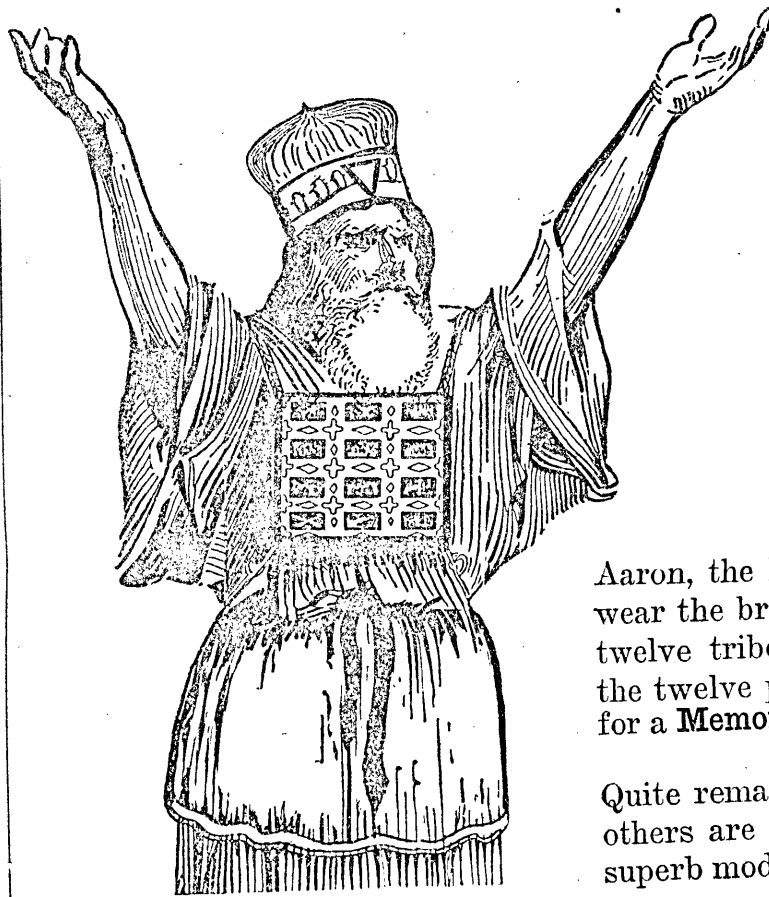
when I go to the throne of grace."

"I went alone into the woods, and found my soul profitably solitary in sweet meditation and prayer."

"I poured out my soul to God in the granary and was refreshed in my spirit."

A prayer by Bishop Asbury in some small cabin was sufficient pay for his entertainment. His prayers settled debts in even larger circles. In 1811 while Bishop Asbury was ill at Germantown, Pennsylvania, he was visited by two physicians, one of whom was the famous Doctor Benjamin Rush: When the bishop inquired as to their fees they answered, "Nothing: only an interest in your prayers." Asbury at once replied, "As I do not like to be in debt we will pray now." He knelt and in a

The Memorial Breastplate



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Exodus Ch. 28: Vs. 15-20.

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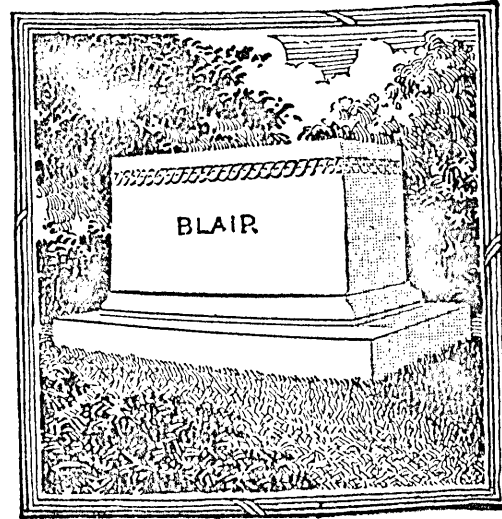
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fervent prayer asked God to bless the physicians and to reward them for their kindness.

Diaries of the preachers reveal the fact that prayer was a vital part in the daily life of the itinerants. A few excerpts from the journal of Henry Bascom are typical:

"Felt very low in spirits; resorted to the woods and prayed."

"Rose before sunrise, prayed with the family; retired to the woods, where I found the Lord precious."

"Wrestled in prayer at my bedside, then went to the woods and prayed."

The Methodist itinerants went from their knees to the pulpit. Bishop Asbury once instructed a group of young preachers always to go into the pulpit from their closets, thereby taking with them "hearts full of fresh water from heaven." In fact the circuit rider would have been afraid to face a congregation unless prior upon bended knees he had sought divine aid. He feared that without the help of God he would be confuted before the people. Of John Summerfield, the great Methodist preacher, it has been said that he not only prayed before and after each sermon, "but he seemed to be praying while he preached, invoking blessings for, while he pleaded with sinners and saints." Often at camp meetings while one minister was preaching others would be in the preacher's tent beseeching God to give power and spirit to the speaker.

The preachers carried their prayer life into the homes of the people. Their calls were more of a spiritual than social nature. John Wesley Childs before he would even seat himself prayed that divine blessing be shown to the home. The ministers orally thanked God for each meal. Before retiring at night they read a portion of the Scripture to the members of the family and then implored God to protect them during the night. In the morning before the circuit rider departed upon his journey to another appointment he assembled the family for morning devotions. When the preachers were forced to lodge at an inn they invited the other guests to join with them in their evening prayers.

The pioneer Methodists believed that kneeling was the correct posture for prayer. "O come, let us worship and bow down, let us kneel before the Lord our Maker," and, "That at the name of Jesus every knee should bow," were scriptural proofs for them. One rarely, if ever, saw an early Methodist standing or sitting during prayer. The Williamstown, Vermont, quarterly conference of June 8, 1839, resolved that, "we consider the sitting posture, in time of prayer, irreverent for persons in health, under ordinary circumstances."

The exigencies of the time caused the circuit riders to lift their voices to God in private prayer from various and unusual places. There were no individual rooms in the cabins for private devotions. It was therefore in the woods or in the barns that prayers were offered. Bennett has stated that during the winter months the preachers "knelt on their cloaks on the frozen ground, at the foot of some giant tree with its bare limbs and crisp leaves overhead, or in the barn among the grain and straw, or in the chilly lofts in the stillness of night." Those Methodist itinerants not only covered the frontier with horseshoe prints, but they left also the marks of human knees wherever they crusaded.

The Methodist itinerants refused to read prayers; they did not believe

in formal prayers. John Wesley had sent to America a Prayer Book to be used by the Methodist ministers but it was soon discarded by them. According to Jesse Lee the preachers were "fully satisfied that they could pray better and with more devotion with their eyes shut than they could with their eyes open." They knew the needs of the people they served and they expressed those desires in simple, informal prayer. The preachers and laymen often waxed perhaps too eloquent in prayer. For example, Brother Conroy on the Miami Circuit in Indiana prayed that God would "blow out the false alluring lights of hell, that voyagers on this rocky reef may keep aloof from the maelstrom and coast of perdition, and cross the Pacific Ocean of gospel grace, and land on the far-off flowery shore where the Captain of our salvation receives believing men to the Eden of Love."

The Methodist preachers, because they were men of prayer, affected the people. Conviction came upon a home when those men prayed as men talking face to face with God. James Jenkins relates the story of an irreligious young man who was so fearful that the power of God would take hold of him while the circuit rider prayed in his father-in-law's home, that he continually stirred the open fire during the prayer. Mr. Foster upon hearing Tobias Gibson pray in 1799 at Washington, Mississippi, said to his wife, "Rachel, he prayed like he was right close up to God, and was assured that God would answer his prayers. How different from the mumbling we sometimes hear from the priests at Natchez!" As McFerrin says the preachers "carried with them into every family and circle their ministerial gravity, and a solemn sense of the presence of God and of the awful and responsible nature of their mission."

Through the influence of the itinerants, prayer became a vital part of the life of the laymen. When a man became a Methodist he was expected to pray both in private and in public. The next step after conversion was the erection of a family altar. There was grave doubt about the religion of a Methodist head of a family who neglected to hold evening devotions in his home. So prominent was the prayer element in the life of the Methodists that a minister of another church once asked Reverend John Ray, "Why is it that all the members of your church pray, both in public and in their families?"

"They practice," was Ray's reply.

The "Methodist mourner's bench" came into existence as one of the early institutions of the church in America. It started because awakened sinners were so affected by the preacher's message that they knelt at their seats and begged help of God. In addition to the confusion which this created it was also difficult for the minister to come to each person and give consolation and help. As a result the preachers invited those who desired to live a better life to come and kneel at the front of the church. There the leaders could more easily give advice to each seeking soul. Soon the churches were constructed with an altar rail and with adequate space for the mourners. It was especially at camp meetings that the mourner's bench played an important part. It was used not only by sinners but also by devout members.

The early Methodists were happy in their prayer life. It brought joy into their lives. "Amen," "Glory to God," and "Hallelujah" were shouted

by the members of the congregations during the prayer of the minister or of a devout brother or sister. The term "noisy, shouting Methodists," came into vogue because of the happy spirit shown by the Methodists during their religious services. An "Amen corner" in every church became another characteristic of American Methodism.

Prayer was usually the preacher's last act before death. They died with prayer and praise upon their lips. Richmond Nolley, a pioneer

Methodist itinerant in Mississippi and Louisiana, was sent by his Conference to the Attakapas Circuit in Louisiana. On the way to the circuit he died alone in an isolated place from exposure and exhaustion. When Nolley was found "his knees were muddy, and the indentures made by them on the ground marked the spot where he had knelt in prayer." Realizing that death was upon him Nolley, had fallen upon his knees to commend his soul to his

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Maker.

If our records are correct, prayer meant more to the pioneer American Methodists than it does to their present-day descendants. In fact the comparison is not favorable to the Methodists of the Twentieth Century. Are the bishops and ministers characterized by their prayer life? Do they go to their pulpits from their knees? Do they pray with their people or do they make only social calls. Where are the fervent prayers of years ago? Kneeling during prayer is a lost art. The family altar and the mourner's bench have disappeared. It is difficult to find a "shouting" Methodist. Perhaps the church has out-grown such practices and customs, but it is interesting to note that Methodism made phenomenal strides during the period characterized by prayer. The reader can decide for himself whether Methodism has gained or lost by the change.

SOME HIGH LIGHTS FROM LOBBY INVESTIGATIONS

By Harry Earl Woolever
Editor of the National Methodist Press

For months the United States Senate Judiciary Committee, through its sub-committee investigating lobbying, has been revealing most surprising facts involving the public interests. This group of senators has been turning the spot light on the activities of various types of organizations and individuals, from a program to steal the potential riches of Muscle Shoals to an attempt on the part of rich, wet interests, by the aid of Republican leadership, to use the National Democratic Party. The room in which the investigations are held is a seething fountain of startling information issuing forth in such volumes and variety that but little of it has reached the public press and that often so interpreted as not to give a true idea of the most essential facts revealed. The sub-committee is composed of a quintet of keen senators who are grilling great and small, dry and wet, innocent and guilty, plutocrat and hireling, week after week in the lobby investigation.

Lobbying an Ancient Art.

The term lobbyist is as indefinable as is modernist. By some, "lobbyist" is applied to everybody who interviews or communicates with a legislator or public executive officer regarding legislation. Such acts may be as commendable and praiseworthy as any ever performed by a President or a private soldier in devotion to his country, or they may be sinister and dangerous. Today, the word lobbying generally conveys a sense of opprobrium. It is meant to cover the activities of those selfish interests who seek by means of money, gifts, emoluments, or other material benefits, to alter the acts of a legislator or public official. It does not include such activities as petitioning, individually or collectively, the use of publicity as to facts, and the presentation to legislators of appeals in behalf of the public interest and weal. Such rights are contemplated and guaranteed by the Constitution. The difference is principally in the motive of the acts, whether they be to gain selfish advantage for commercial or professional interests or to promote the common good of the community or nation.

Some Significant Disclosures.

The number of interests which have legislative representatives in Washington runs into the hundreds and doubtless exceeds half a thousand. They vary from wheat-growers

to importers of the hair of Chinese women.

In the early investigation of lobbying in behalf of the disposal of Muscle Shoals, the limelight was turned upon various groups, from organizations which want the government to operate this storehouse of power for the manufacture of fertilizers to the commercial firms which produce nitrates and the power companies which want to control the possible electric power.

One of the early disclosures which brought nation-wide repercussions involved Mr. Claudius H. Huston, chairman of the Republican National Committee since September, 1929. He had become so closely and unhappily identified with the lobbying funds of the American Cyanamid Company and the Union Carbide Company, which sought control of the operation and output of Muscle Shoals, that many leaders of his party have demanded his resignation. They consider him an embarrassment to his party. Up to this writing he has declared his innocence of any improper use of his office and refuses to resign.

During the later inquiries, the name of John J. Raskob, chairman of the Democratic National Committee, was linked with the affairs of the Association Against the Prohibition Amendment. It was brought out that Mr. Raskob is a director of and large contributor to this Association, which is striving to overthrow prohibition. Ex-Secretary Josephus Daniels has stated editorially in his paper that Mr. Raskob's "connection with the Association Against the Prohibition Amendment and his large contributions to that fund are so injurious to the Democratic Party as to put its future in jeopardy." He declared that Mr. Raskob should resign.

It was brought out on the witness stand that the present national chairman of the Democratic Party contributes \$30,000 annually toward the work of the Association Against the Prohibition Amendment. Senator Robinson of Indiana, who has rendered the highest type of public service in this investigation, disclosed the fact that Mr. Raskob was using both the Association and the Democratic Party to overthrow prohibition, having solicited the same list of contributors who had made large gifts to the Democratic Party to make donations also to the Association Against the Prohibition Amendment. The demand for Mr. Raskob's resignation is very strong among the best type of Democratic leaders, especially the large, Southern, dry group. They make the claim that he is in fact a Republican who has tried to use the Democratic Party to aid his fellow wet and co-religionist, Alfred E. Smith, into the presidency.

Little Men and Big Issues

In the early part of the investigation, Representative George H. Tinkham, who comes from a district of wet Boston and is far better known as a big game hunter than as a legislator, made statements demanding an investigation of the Anti-Saloon League; the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church; and the Federal Council of Churches of Christ in America. His charges were based principally on his interpretation of the activities of these organizations. As one followed his efforts to find any real basis for his charges, there was brought to mind a picture of a boastful, big game hunter stalking elephants with an air gun and bird shot.

Wet newspapers have endeavored

to make it appear that these Christian and dry organizations had been forced to come before the investigating committee, but the records show that they presented themselves before the committee chairman weeks ago, declaring their readiness to come at any time. Long before Mr. Tinkham appeared before the Senate Committee, the Methodist Board against which he railed placed in the hands of the Department of Justice a full statement of its activities, which showed its work to be of a constructive type entirely within the law and in behalf of law observance and good government.

Rich Wets Seek Control.

When Henry H. Curran appeared before the committee, he declared that three-fourths of the people of this country are in revolt against prohibition. The Senators so spiced that lie that the wets will never again get away with it except before ignorant people. Mr. Curran was compelled to admit that the present Congress is the driest that has ever been elected. Then, under Senator Robinson's grilling, he admitted that his salary came from five rich individuals, each paying \$5,000 for this purpose in addition to their other contributions to the work of breaking down prohibition. These five are Pierre S. du Pont, Lamont du Pont, John J. Raskob, Edward S. Harkness, and Charles H. Sabin. The wife of the last named is head of the Women's Organization for National Prohibition Reform, which is employing salesmen and solicitors on commissions to secure, by misleading methods, the signatures of women and girls in its effort to make a showing against prohibition. This organization also impresses one who studies it as deceptive, unethical, and un-American.

That the Association Against the Prohibition Amendment is a rich men's club in which a few are employing high powered publicity agents and propagandists to deceive the people and return the liquor traffic, was made conspicuous by the Senators' grilling. It was also shown that this and a group of other wet agencies such as the Constitu-

tional Liberty League and the Civic Liberty League, are backed by the same small clique of wealthy disciples of John Barleycorn.

Senator Robinson, when the list of seven principal contributors was read and was seen to include three du Ponts and some of their business associates, said, "The Association Against the Prohibition Amendment looks like a du Pont subsidiary." The Senator then pointed out that eight men contributed 47 per cent of the total budget of \$424,000, that eleven men contributed 54 per cent, that only 52 contributors gave 75 per cent of the Association's funds, and that the total number of contributors, including those who had given \$1 or more, was only 4,678. The Senators then asked if this represented "the great revolt of the American people against prohibition," of which the Association was boasting. Senator Robinson said, "Your revolt comes apparently from the pocketbooks of 52 millionaires in this country."

Wets Fail to Control Congress

Senator Walsh of Montana then led the head of the Association Against the Prohibition Amendment to admit that in spending \$424,000 and participating in 56 Congressional district campaigns, only two new wet representatives were elected, that more than two wets were replaced by dries, and that the present Congress is the driest in history. Again the question was asked, "Where is the revolt of the American people?"

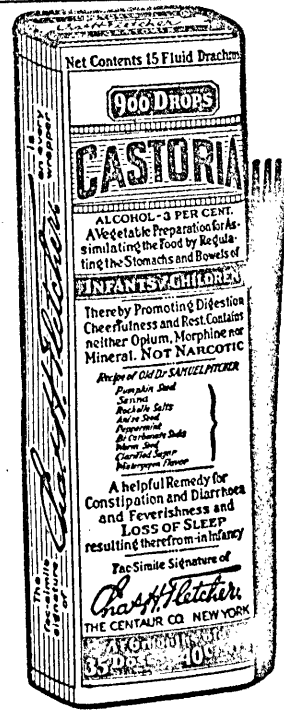
The daily newspapers have not given the people the above and similar facts which show under a most thorough examination the strength of prohibition and the deceptive methods of the wets. Some of these papers did use, however, a letter written by the secretary of the above wet organization in which he expressed the opinion that President Hoover was seeing the futility of attempted enforcement. Certain of these papers in their headlines deceived the public by implying that such is the attitude of the President. This is but another deceptive trick of wet publicists, for the President

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tion always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe infant who cannot sleep. Its regulation will help an older child, whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.



has never expressed any such opinion. The greatest hindrance to prohibition progress, today, is the unfairness of the daily press in publishing principally the wets' side of the contest.

There is every reason for those who believe in prohibition to take heart and fight on. The rich wets who would profit by the return of the saloon, being unable to bring it back by legitimate methods, seek by lies and deception to lead the people into a blind alley. The Association Against the Prohibition Amendment now seeks to raise a million dollars this year to continue their efforts to deceive youth and the uninformed. The best answer the loyal citizens of the country can make, is to rally to the support of the Anti-Saloon League; the Board of Temperance, Prohibition and Public Morals; the Woman's Christian Temperance Union; and similar organizations which, by above-board, American methods, seek to make known the truth and to uphold the Constitution and the Government of the United States.

MORE ABOUT THE "SPIRITUAL COMMUNION SERVICE."

I read with keen interest and appreciation the suggestions of Miss Ethel K. Millar concerning this service in the Methodist of April 17.

Her idea as to what is the primary aim of the service is mine exactly.

I would not presume to suggest "what the General Conference ought to do." That is so hackneyed a phrase in Methodist literature just now as to provoke a smile—or a sneer.

But there is a real need for a more flexible ritual for this service in Methodist churches. In many of our country churches there is no kneeling board and no chancel rail. There is none in the church where I now serve. In is inconvenient, even uncomfortable for people to come and kneel to be served. Why not leave it to the choice of the pastor and his congregation as to the form and method they prefer in observing this sacrament, as well as in the sacrament of baptism? Is the mode of observing the sacrament of the Lord's Supper of more importance than the mode of baptism? If so, Baptists and Presbyterians are nearer the New Testament mode in administering and partaking of the Lord's Supper than we are. I do not believe the Apostles kneeled around the table, certainly not a church altar, to receive the bread and wine.

I have been invited more than once by my neighboring Presbyterian pastor to assist him in administering this sacrament in his church. I have gladly accepted as oft as I could. I like their simple, convenient method of serving far better than I do

ours.

I have been strictly exhorted not to "mend our rules, but keep them." But I do not think Baptist deacons or Presbyterian elders are a whit better qualified to assist the pastor in administering the Lord's Supper than Methodist stewards are. I call on my stewards to help me. Yet I was not allowed to give my people the sacrament of the Lord's Supper for five years after I was admitted on trial as a pastor in the Little Rock Conference.

Now I invite all the children and young people of my Sunday School and League to partake of the Lord's Supper with the rest of the church.

I hardly think I will hesitate any more to serve my congregation with these symbols of most sacred things in whatever way is most convenient and comfortable for them. And I will not be a scoff-law either.

I am glad Miss Millar has opened the way for me to express these long cherished sentiments.—J. M. Cannon.

LITERARY DIGEST VOTE.

As the evidence gathered by the Christian Herald showed that a great many more men than women are having the opportunity to vote in the prohibition referendum, and a very small per cent of church people, and as the Digest refuses to allow its mailing lists to be thrown open to "properly safeguarded inspection," and to say what proportion of women have been given an opportunity to vote, it seems to me these things ought to be made known to the people by our ministry through pulpit and press.—F. C. Cannon.

THE REPEAL OF THE EIGHTEENTH AMENDMENT

Many arguments are being shot forth lately trying to show some reasons why the 18th Amendment should be repealed, but as yet all of them have been the poorest of rotten excuses.

Some say it is all because it cannot be enforced. Well, have we any laws that are being fully enforced. There were two laws in the Digest of Arkansas that were enforced as much or more than any of the rest, and just about the same people that are wanting the 18th Amendment repealed have been working hard for years to get them erased from the statutes. One of them was the law against Sunday baseball and the other was the law against horse racing. Many people wanted them repealed. If this argument is worthy of an attention, why not repeal the murder law? It started back when Moses was fleeing from Egypt, and has been violated since the days of Cain and Abel, and in many cases has been very poorly enforced due to the looseness of our courts. This is why many of the violators of the

liquor law were not punished. We are of the opinion that the same class of people that favor the repeal of the 18th Amendment, would heartily indorse the repeal of the murder law, as, in many cases this is the same class that constantly breaks them.

It is a violation of the law of our own state and many of other states to use profanity. But this law is violated more than any other of the laws in our Digest, and is enforced less. Why not repeal it also? Many of the same bunch that is in favor of the repeal of the liquor law would I am sure, want that law repealed, as they are the people that are constantly violating them. There is another law that is old and gray-headed compared with the 18th Amendment, the law against stealing and that is very poorly enforced in many cases. Would we repeal that law also because it is not in all cases enforced? We are of the opinion that many who are in favor of the repeal of the 18th Amendment would gladly say "yes," as out of this bunch we find the people that violate this law, and out of the class that is trying so hard to get the 18th Amendment repealed, we get the violators of all of the laws that we do have also they are found working the hardest to keep them from being enforced after they are violated. We are of the opinion that they would gladly say repeal all of them.

Some people say it is taking man's liberty. That is what all of our laws are intended for, more or less, to prevent the lawbreaking element from just going about exercising their liberty. God pity a country where men just have the halters pulled off, and are allowed to go about and do as they please. I want that day to be after my time, as it would be an unfit place for decent people to live in.

I have wondered why God didn't make a compulsory law to prevent people from going to torment. He could, if he had wished, and I am now of the opinion that it was one or the other of two things. One was because he knew that man would have cursed him because he had taken his liberty away from him. But I am of the opinion that he didn't think it would be a wise thing to have two such classes mixed.

Those excuses are so old and stale that they are mossed over and it looks like they are too rotten for people to even handle. God speed the time when they will go to the garbage can where they belong.—L. R. Ruble

THE GENERAL CONFERENCE SHOULD ACT.

A unified financial system for our churches is of first concern. No other enactment of the General Conference could be more far-reaching than a well-wrought-out plan by which all the finances of the church could be cared for in one concentrated effort. Why could not a certain definite period—three months, say—be set apart for the period of cultivation and for securing the pledges for the year? Let this effort include the demands for all causes, both special and regular. The time now used for the missionary maintenance would be ample to care for all finances of the church. The rest of the year would be open for other demands. As it is, the missionary maintenance period pushes the other financial efforts aside, only to crowd the later months of the year. This plan should look to putting ultimate-

ly the entire financial obligation on a voluntary basis. The present system of assessments, followed up by numerous specials, cannot continue. To say that these specials do not get in the way of the regular collections is wide of the mark.

We are in sore need of eliminating the multiplicity of demands for money and the many and varied organizations in the local church. Simplicity of organization would add greatly to efficiency. Unity in the local church would make for unity at Nashville; unity at Nashville would work a blessing in the local church. By the time each board gets an "organ" of some kind and carries its plans to the local church, the confusion is such that many do not even try to meet the demands.

One of the real difficulties of securing the needed unity for the local church is the zeal of those in charge of the several boards for their autonomy and for the continuity of the same. They paramount the difficulties in the way; they parade these before the less informed until a majority conclude to "let well enough alone." So, the hurt is not remedied.

Could the coming General Conference reduce the number of general boards and unify the financial system of the Church the local church would find real relief. But we need not look for this until the executive heads at Nashville and elsewhere are willing to sit at a council table with the set determination to reduce expenses and to increase efficiency by securing more simplicity in the local church—the one place in which things happened in the first century and the one place where the kingdom comes in the twentieth century.—North Carolina Christian Advocate.

HOME CHURCH CULTIVATION AND WORLD-WIDE EVANGELISM

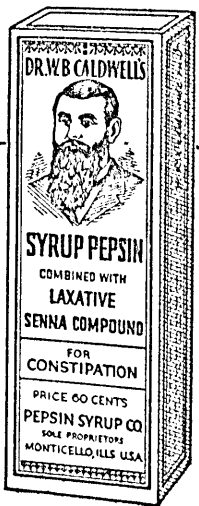
By Odem L. Walker

Christianity is a single-purpose religion, and yet it is the only religion that can be universal. It is single purpose in the sense that its one and only goal is to "make disciples of all nations." It is universal in the sense that its principles are the principles of eternal truth in the realm of the moral, spiritual, and ethical, and that they can be practically applied in every conceivable social situation. There are not any exceptions to this rule. There is no other religion whose principles are the fullest expression of everlasting verity. But while our holy religion is single purpose, it is concerned with every normal area of human life. It is not a religion that narrows or cramps its disciples. It is the one religion of all of life. Thus, though single in its purpose, its area of activity is as wide as any individual's life interests. It is vitally concerned with every interest of every man. Hence it is at once single-purpose and universal. There is nothing provincial in the Christian religion. It knows no geography save that of the whole earth. It knows no races, but is concerned with them all. He who thinks and feels in terms of evangelism less wide than the human race, has not caught the full spirit of the life and teachings of Jesus Christ.

The term evangelism, as it is used here, is not narrowed down to the conversion experience. Neither does it minimize that experience. But it is used to cover the birth, the unfolding, and the fullest development of the mind and spirit of the Carpenter of Nazareth in the minds and

Family doctor's laxative instead of harsh purges; trial bottle Free

Dr. Caldwell's prescription cannot form the cathartic habit. It can be given to the child whose tongue is coated, or whose breath is fetid, or has a little fever. Or to the older people whose bowels are clogged. Its ingredients stimulate muscular action and thus aid the bowels to more normal functioning. The pure senna and laxative herbs in Dr. Caldwell's Syrup Pepsin are good for the system. Don't hesitate to use when there's biliousness, headaches, or any sign of constipation. Your druggist has this world-famous prescription ready in big bottles. Or, write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., and a free trial bottle will be sent to you, postpaid.



hearts of his disciples here. Just as physical birth is the beginning of our physical lives, so is spiritual birth the beginning of our spiritual lives. It would be regarded as silly to consider birth to be the complete unfolding and development of physical life. But there is just as much common-sense in that as there is in the position that out of the conversion experience one emerges immediately a full grown Christian person. The unfolding of latent possibilities and the development of embryo powers are the business of physical growth. It is none the less applicable to spiritual life. Hence one of our weak points is that we expect too much of the conversion experience, but have too little place in our thinking for the character of teaching done by Jesus and his disciples. We do not need less conversions. We need many thousands more each year. But we must realize that these new born "babes in Christ" need "the sincere milk of the Word." That is, they need to be taught the principles of Christian conduct among men.

Since the Christian religion is by nature and purpose a religion of world-wide potentiality; since it embodies the principles that are both universal and eternal, the conclusion that must inevitably be reached by the student of religion is that a moral obligation of the gravest possible character rests upon the Christian to propagate his religion and its body of ethical truth to the uttermost parts of the earth. If none of the gospel writers had recorded the Great Commission, the very spirit and genius of Christianity would embrace it. It is definitely implied in the very coming and the message of our Lord. The Church cannot afford to do less foreign missionary work than she is doing. Indeed she must do more and more as her ability and her vision are expanded. That means that we must widen our activities in the fields where we are already. It means that we must do more intensive work in these fields than we have ever done. It further means that we must go into more and more fields as the years roll on. There cannot be a lessening of missionary activity without losing both the mind and the spirit of the Master. If we were to cease our missionary activity in the lands and climes beyond our own, we would be as a factory owner who builds more and more elaborate plants but ceases to produce manufactured articles. Just as such a program of activity would issue in his financial bankruptcy, so would a non-missionary program of our Church issue in moral and spiritual bankruptcy. The thing is wholly unthinkable. We must stay with our missionary program not only as it is today, but we must forever be enlarging and deepening it.

Because this is the great and all-absorbing purpose of Christianity we must be practical and intelligent in the prosecution of it. Two things must be coming continually from the local church for this great work. The one is the man and the woman who lay all of life on the altar, turn away from all the joys of home and old friends, and go to distant lands to preach and teach the gospel to those whose need is so great. The other is money to provide the necessary living and equipment for this life of sacrificial service. It seems that today we have less difficulty in providing the missionary than in providing funds for his work. We often hear the uninformed (not the bad) segment of our membership

charging that all the Church talks is "money and more money." But the fact remains that moral and spiritual bankruptcy await us as a Church unless we greatly multiply our gifts for this work in the form of money. To fail to grow at this point is to neutralize the work of grace in our own hearts. We must be missionary minded if we are to be truly Christian minded. These two minds are synonymous. You cannot have one without the other.

This writer has the conviction that at this point we approach the crux of the whole situation. Are we cultivating our local churches as we should? It seems very apparent that we are not. Our situation is not widely different from the farmer who maintains very expensive and modern harvesting instruments and the very best planting machines. But his instruments for cultivation and for the application of fertilizer are wholly inadequate. Of course, reason and experience teach us that the farmer is failing because of lack of cultivation and of fertilization. The few workers he has for that portion of his farming activities may be just as well trained and just as loyal as his laborers who plant and harvest, but he does not have the necessary number of laborers, neither do they have the needed instruments with which to labor. It seems to this writer that we are not failing so much at the beginning or the ending of the operative efforts. But that we are sadly deficient at the most vital place of all—the place of cultivation. Every pastor knows that the money for the necessary missionary work of our church, as well as that for our educational and other worthwhile programs, is for the most part rather grudgingly given. A good deal of it is forth-coming because of a certain local church pride which forbids failure. The point of it all is that not enough of our benevolent collections comes right out of the warm hearts of a people who give because they love. Now this condition does not reflect discredit so much upon the laity as it does upon the clerical leaders of the Church. It is largely our failure that our people do not feel that deep, spiritual, inner urge to give that is the fruit of thoroughly evangelized lives.

The conclusion of it all is inevitable. We must, in order to evangelize the world, more thoroughly evangelize the local church. We must produce the fruit of world-evangelization. But if that fruit is to be what God intends it should be, we must spend more money, more wisdom, more effort, and more of our lives developing our local churches. Why? Not that our efforts in the mission fields should abate in the least, but rather that they should normally increase. The Board of Missions has sensed the situation in launching the program of Missionary Cultivation in January and February. That is wise, indeed. But even that is not adequate. We need a deeper and more vital spiritual and ethical cultivation in the local Church. And, in conclusion, allow me to say that this will call for more workers, more training, and more money. But the Christian religion has no apology to make for calling upon men to put more money into her program. Money is, in fact, coiled human energy, and is vibrant with power. Money is an instrument for man's welfare. When it goes into the worth-while program of organized Christianity it is finding its very highest level of usefulness.—Crossett, Ark.

FOR YOUTH

DOES EDUCATION PAY ON THE FARM?

A farmer was once asked if he proposed to send his boy to college. Replying that he did, he was asked why, and answered, "To put the greatest possible distance between he boy and the mule he plows." There are two classes of people in the world, those in front of the single tree and those behind the plow handles. It makes an awful difference to which class our children are made to belong.

Statistics show that high school and college education pays good dividends to the farmer boy. Read the following from the New York Times:

Investigation Shows it Brings Increased Earning Capacity.

The value of an education to a farmer can be discussed in terms of dollars and cents. Analysis of surveys made in twelve widely separated states show conclusively that the years spent in high school and college are well repaid by increased earning capacity when farm activities are undertaken, and that even a common school education is distinctly more advantageous financially than no education at all.

A compilation of data, assembled from several sources, has been issued in the form of a mimeographed circular. "Does Education Pay the Farmer?" by F. A. Merrill of the Extension Service, United States Department of Agriculture. The surveys used in this compilation offer a cross-section of the country. To illustrate, it was found in Texas that every day spent by a child in school might be considered worth \$9. This estimate was arrived at by taking \$20,000 as the total earnings of an uneducated laborer over a 40-year period, and \$40,000 as the total earnings of the high school graduate who had spent twelve school years of approximately 190 days each in acquiring training.

The gain in wages, \$20,000, due to these 2,160 days of school, represents a value of \$9.25 a day while the instruction lasted. The annual net profits of Georgia farmers without any schooling were found to average \$240, while those who had common school education earned \$565.50, high school graduates \$664.50, and those who completed an agricultural college course earned \$1,254. Those who completed an agricultural college course earned \$1,254. Those who had taken only a short course earned \$895.95, or almost three times as much as those with no education at all.

In Indiana, Illinois, Iowa, and Kansas, the surveys showed again that the men receiving the best training made the largest incomes in both the owner and the tenant groups. In Missouri the better educated men own four-fifths of the land they operate, keep more live stock, handle more crops with each workman employed, and do about one-fifth more business.

An interesting fact brought out by the Wisconsin survey was that the farmers with high school education acquired the ownership of their farms in about seven years, while it took ten years for those with only a common school education to acquire a clean title. In New York State, among those in any given capital group, the high school graduate at any age was making more than the common school farmer several years older with the same amount of invested capital.

Without exception, every study

shows that the man with the greater training enjoys the greater prosperity.—Ex.

WEAK EYES

strengthened, soothed, relieved by Dickey's old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

SICK HEADACHES

Disagreeable Feeling All Went Away Following Use of Black-Draught.

Paducah, Ky.—"For a long time I suffered with severe sick headaches that would unfit me for my work for two or three days at a time," says Mrs. C. H. Hall, of 222 Tennessee Street, this city.

"I would have these headaches if I let myself get constipated. I would also feel very dull and stupid and have a very bad taste in my mouth.

"After I heard of Thedford's Black-Draught and began taking it, all this bad feeling would disappear and I would not have the headache, so that now I just keep a box of Black-Draught on hand, and when I feel the least bit bad I take a dose and it relieves me at once. I am glad to recommend Black-Draught, in fact I have done so many times, to friends and neighbors."

Thedford's Black-Draught is a purely vegetable cathartic or laxative medicine, composed of selected medicinal herbs and roots. Black-Draught is finely powdered, which enables the juices of the stomach to extract its medicinal properties in an easy, natural way.

Refuse imitations. Get the genuine—"Thedford's."

Costs only 1 cent a dose. NC-227

BLACK-DRAUGHT



Felt Weak and Faint

"I was feeling very weak and very nervous and I took fainting spells. My side also gave me a lot of trouble. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—Mrs. Jessie Cook, R. No. 2, Box 88A, Murphy, North Carolina.

LYDIA E. PINKHAM'S
Vegetable Compound

FOR CHILDREN

A RIDDLE.

I have a head, a little head,
That you could scarcely see;
But I have a mouth bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power";
No hand or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah! you begin to shiver,
Pray don't, for, after all, you know,
I'm only just a river.

—St. Nicholas.

CALF WITH A WOODEN LEG

A calf belonging to J. W. Boucher, Moberly, Mo., has a wooden leg which must be attached before she can run and play tag with the other calves. When the calf was two days old she accidentally lost the lower part of her right hind leg. Reluctant to sacrifice a heifer calf from the best cow in his herd, Mr. Boucher devised an artificial leg attached to a leather

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

A. W. HARVILLE,
Cashier.

Dated February 21, 1930.

PROTECT YOURSELF

When You Buy Aspirin
look for the Name
BAYER

It pays to be careful when you buy Aspirin. Genuine Bayer Aspirin is safe as well as sure. These tablets are always reliable—they never depress the heart.

Know what you are taking for that pain, cold, headache or sore throat. To identify genuine Bayer Aspirin look for the name BAYER on every package and the word GENUINE printed in red.



casing, which he hitches on the animal every morning. The calf takes kindly to the device and bawls loudly for her leg if the owner is late in assembling her parts.—Exchange.

JACK'S COURAGE.

Crash. Bang!

Jack's heart nearly stopped beating, and his eyes grew wide with horror; there was mother's best vase on the floor broken into hundreds of pieces.

"People shouldn't put vases on little tables just where a fellow couldn't help bumping into them," murmured Jack. Still he had been told not to go into the drawing room in his heavy boots, and he began to feel rather queer. "Oh, well, they'll think it was the cat," he told himself, and off he went.

Every one had started supper when Jack came in again, and he slipped quietly to his place.

"Where's Puss?" he asked.

"Oh, she's in disgrace," answered Margaret; "we've shut her up in the cellar. She knocked over mother's new vase."

"No one seems to know anything about it, so we thought Puss must have done it," said mother.

"Oh," said Jack, and nothing more was said about the vase.

Jack took out his lesson books, but somehow he could not study. What was it that new teacher had said, something about courage; oh, yes; he remembered. "Courage consists not only in bearding a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful acceptance of deserved censure."

"Acceptance of deserved censure." Yes, that meant taking the blame on yourself, he remembered that.

"Me-ow, me-ow," came faintly from the cellar, and that was too much for Jack.

"Mother," he said.

"Yes, Jack," answered mother softly.

Why would that queer feeling come in a fellow's throat!

"I—I knocked the vase over."

"I'm so glad you told me, son," she smiled back at him. "I don't mind so much about the vase, but I'd hate to think my boy wasn't truthful. Wouldn't you like to let Puss in?"

"My, won't I work hard for father in the garden this summer and buy her a new vase," thought Jack, as he went to the door and called Puss.—Lillian Ladyman in Jewels.

CANCELLATION

Most of the boys who read this article have studied cancellation and found it a quick and easy method of solving problems. There is another kind of cancellation, not so commonly used, a kind that should be taught to all boys and girls, and that becomes a valuable habit in time.

Two boys were one day speaking of an absent classmate.

"He is so slow in the games," said the first.

"Yes," replied the other, "but he always plays fair."

"Isn't he dull in school, though?"

"But look at the way he studies. He never wastes a minute."

"He scarcely ever recites in history," went on the first boy.

"But I never knew him to cheat in a single recitation or examination," answered the second. "And you know as I do that many of those who get the highest marks don't always get them honestly."

"He has so little to say."

"But no one ever heard him tell a lie. He is the most truthful boy in the class."—Exchange.

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week.

Let it be burned into the minds of the leaders of the Church, that a church which cannot save its own children can never save the world.—Professor Walter S. Ahearn.

TITHING FOR JUNIORS.

Tithing for Juniors, by Dr. A. T. Robinson, is published by Fleming H. Revell Company, of New York, at \$1.00. If you leaders of Junior work are looking for a book for the teaching of tithing you'll find this book especially helpful, and it can be used in Bible Schools or societies or daily Vacation Bible Schools. It is especially prepared and designed to teach young people systematized stewardship.—Mrs. A. C. M.

A HELPFUL BOOK.

I have recently read and found most helpful and inspiring, a book which I want to call to your attention, "Human Needs and World Christianity," by Bishop McConnell. It is right in line with our work and holds a message and a vision which we all need and will appreciate. It is published by Friendship Press, 150 Fifth Avenue, New York. Price, cloth, \$1.50; paper, \$0.75.—Mrs. A. C. M.

ZONE MEETING AT TILLAR

The regular quarterly meeting of Zone No. 4 met at the Methodist church in Tillar Friday afternoon, April 17.

Owing to illness in the home the Zone leader, Mrs. J. A. Gabbie was absent. Mrs. J. L. Leonard led.

Welcome address was given by Mrs. Leonard and response made by Mrs. Weeks of Dumas. Rev. J. L. Leonard led the devotional. Special music was rendered by Miss Elizabeth Peacock of Winchester and Mrs. J. H. Kimbro of Tillar. Mrs. H. B. Tichnor served as secretary in the absence of Mrs. Osborn of Winchester.

Mrs. J. C. Ligon of McGehee, Mrs. B. C. Bowles of Dumas, Mrs. V. A. Peacock of Tillar, gave interesting missionary papers. Mrs. Geo. Davis of Lake Village gave report of recent Conference at El Dorado. Mrs. H. T. Rucks of Lake Village, District Secretary, made a short talk and presented the Tillar Auxiliary a certificate in Mission Study. Guests included five from Dumas, four from McGehee, four from Winchester, two from Lake Village, with the hostess Auxiliary members. During the social hour delightful brick cream and cake was served, Mrs. H. B. Tichnor acting as chairman for the local committee.—Mrs. S. U. Clayton, Publicity Supt.

EASTER SERVICE AT FIRST CHURCH, TEXARKANA.

The W. M. S. of the First Methodist Church, Sixth and Laurel Streets, met for a special Easter service at 3 p. m. Monday afternoon in the church. The meeting was opened with the song, "Praise God, From Whom All Blessings Flow," with Mrs. Joplin at the piano. Mrs. H. M. Harper voiced a prayer. The devotional was John 20:1-18, giving an Easter message. After the song, "What a Friend We Have in Jesus," Mrs. C. W. Mullin had charge of the follow-

ing program: Quartet, Mrs. Ellen Bacon Nolen, Mrs. R. P. Martin, G. C. Robertson, and Mr. Gunn, accompanied by Mrs. Pratt Bacon; readings, "Not What, But Whom, I Believe," and "Seeds, and Ballad of Trees, and the Master," Sidney, by Mrs. Floyd Thompson; solo, by Mrs. C. S. Scott; reading, "Siglinda and the Easter Lilies," by Miss Dorothy Wiseman; a pageant, "Changed Crosses," young people, directed by Mrs. Dewey Reasons; song, "Sweet Peace, the Gift of God's Love"; prayer, Mrs. M. B. Fuller. Circle 9 served refreshments.—Reporter.

ZONE MEETING AT HOLLY GROVE.

Zone No. 3 of the Helena District met at Holly Grove, April 9, in an all-day session. Mrs. J. B. Lambert, president of the Holly Grove Society, presided. The following program was observed:

Devotional—Rev. Mr. Mason, Holly Grove.

Welcome Address—Mrs. J. B. Lambert.

Response—Mrs. N. L. Mayo, Clarendon.

Duet—Mesdames H. L. Kelly and H. D. Swayze.

Introduction of Miss Marie Holmstead, Helena, our new District secretary, and Miss Jessie May Byers, Forrest City, rural worker, Helena District.

Playlet—"Why the Meeting Was a Failure," given by Mesdames W. L. Boswell, J. T. Brown, Maude Brown, S. G. Watson and Miss Mary Lou Pearce, Clarendon.

In contrast to this demonstration, Miss Olmstead read "How to Conduct a Good Meeting."

Echoes from Our Annual Conference at Rogers—Miss Jessie May Byers.

Statistical Table of Helena District, given by Miss Holmstead, showing the Clarendon Society ranking high in membership.

Leaflet—"What the Missionary Society Does for Methodist Homes"—Mrs. Clyde Orem, Brinkley.

Attention called to Standard of Excellence, by District secretary.

Adjournment for lunch.

Meeting called to order at 1:30.

Devotional—Rev. J. J. Galloway, Brinkley.

Memorial tribute for Mrs. T. G. Trice—Mrs. J. B. Lambert, Holly Grove.

Piano solo—Mrs. Zoe Peterson.

Remarks, pertaining to work in District—Miss Holmstead, Helena.

Vocal solo—Mrs. Wallace Gray, Brinkley.

Round table discussion, "Why My Office Is Important"—Led by Mrs. W. E. Phipps, Mrs. H. D. Swayze, Mrs. A. J. Jefferies, Mrs. A. J. Ditterline, and Mrs. Lewis Franks.

Question Box—Open Discussion.

Sentence prayers.

Mrs. H. D. Swayze was elected chairman for Zone 3.

A vote of thanks was given the H. G. Society for its cordial reception and gracious hospitality.

Representatives from Helena, Clarendon, Brinkley, Shiloh, Wheatley Societies were present, as well as a splendid representation from the Holly Grove Society, making a total of approximately 45 or 50 present.

The next meeting will be held in June with the Wheatley Society as hostess.—Reporter.



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

DISTRICT STANDARD.

1. Greatest net increase in membership: Adult, 5 points; Young People, 5 points; Children, 5 points.
 2. Greatest net increase in Auxiliaries: Adult, 5 points; Young People, 5 points; Junior, 2 points; Primary, 2 points; Baby, 1 point.
 3. Greatest per capita amount in the Adult Department sent to Conference treasurer: 5 points.
 4. Greatest per cent Mission Study Classes receiving Council recognition: 5 points.
 5. Greatest per cent Auxiliaries taking one Bible Study and two Mission Study Classes: 5 points.
 6. Greatest per cent of credits toward a Mission Study diploma: 5 points.
 7. Greatest per cent of Adult and Young People's Societies on Honor Roll: 5 points.
 8. Greatest per cent of Children's Departments reaching Standard of Excellence: 5 points.
 9. Greatest per cent of Auxiliaries observing Week of Prayer: 5 points.
 10. Greatest amount per Auxiliary paid on Scarritt fund: 5 points.
 11. Greatest per cent Auxiliaries receiving Council recognition in Social Service: 5 points.
 12. Greatest per cent Auxiliaries sending supplies: 5 points.
 13. Greatest number of Auxiliaries represented at District Meeting: 5 points.
 14. Greatest number of Auxiliaries presenting Stewardship: 5 points.
 15. Four quarterly reports sent to Corresponding secretary on time: 5 points.
 16. Officers training day held alone or with first Zone meeting: 5 points.
 17. Work presented at Preachers' District meeting: 5 points.
 18. Greatest percentage of members taking the Voice: 5 points.
- The District secretary receiving the greatest number of points is given a trip to Council.
- Mrs. B. E. Snetzer, of Newport, secretary of the Batesville District, won the trip to Council last year.

TREASURER'S REPORT

Little Rock Conference.
First Quarter, 1930

Adult receipts	\$ 6,268.75
Young People	240.37
Juniors	127.54
Primaries	55.28
Babies	41.62

Total receipts.....\$ 6,733.56
Bal. from last year..... 375.88

\$ 7,109.44
Supplies reported 229.09
Local reported 7,754.58

Grand quarterly total\$14,717.23

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL
CHURCH INSURANCE
COMPANY OF CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock companies.

The oldest fire insurance company in the U. S. is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY P. MAGILL, Sec'y & Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
808 Broadway, Nashville, Tenn.

Adult Funds to Council Tr.	\$5,399.81
Young People to Council Tr.	240.37
Children to Council Tr.	224.44
Total to Council Tr.	\$ 5,864.62
Rural Work, Camden District	165.20
Delegates to Council	200.00
Other expenses	357.80
Balance in checking acct.	521.82

Conference receipts show an increase of \$72.14 in the Adult Department, and a decrease in Y. P. of \$21.56; decrease in Children's \$3.92. Conference increase, \$46.66.—Mrs. S. W. C. Smith, Treas.

NORTH ARKANSAS CONFERENCE
First Quarter, 1930.

Adult (Gen. Fund)	\$2,397.90
Young People (Gen. Fund)	70.95
Epworth Junior Offerings	101.71
Primary Offerings	24.94
Baby Division Offerings	26.45
Life Member, Mrs. J. W. Ladd, Danville	25.00
Scholarships—	
Frances Harrell, by Mrs. J. C. Garner, North Little Rock (First Ch.)	10.00
First M. E. Church, by North Little Rock (First Church)	30.00
Elizabeth H. Millar, by Miss Ethel Key Millar, Conway, No. 2	40.00
Bible Women—	
Molsie A. Riddick, Morrilton	30.00
"Ori Jamison," Clarksville	19.50
"Hope," Paragould	30.00
Gibson Fund (formerly Retirement and Relief—	412.50
Scarritt Maintenance	38.85
Week of Prayer	2.50
Missionaries, "Misses Nellie Dyer and Pearle McCain	168.10
Rural Work (belongs to Adult Pledge)	164.25

Total to Council	
Treasurer	\$3,592.65
Local Work	9,304.95
Social Service and Other Funds	699.50
Supplies	109.20
Mt. Sequoyah	68.50
Conference Expense	1,892.00
Histories	13.50
Rural (already sent in (\$150.00 credited to Council))	159.50
Refunds	25.00

Grand Total\$15,796.30

Treasurer had reports from every Adult Auxiliary in Conway, Ft. Smith, Paragould and Searcy Districts.

Batesville District lacked one, McHue (new fourth qr.)
Booneville District lacked one, Scranton.

Fayetteville District lacked one, Brightwater.

Jonesboro District lacked two, Black Oak, Promised Land.

Helena District lacked three, Aubrey, Crawfordville, Bay Village.

Some of these may not be functioning. Every year our greatest loss comes from failure to collect dues. The Auxiliary Treasurer should feel her responsibility. She can not always collect, but none should fail for lack of efforts. It is inspiring to know we have many faithful treasurers. With best wishes.—Mrs. W. A. Steele, Van Buren, Ark.

MANSFIELD AUXILIARY.

The Woman's Missionary Society held a unique meeting at the Methodist church, Tuesday afternoon, April 15, as the culmination of a

membership drive. Mrs. L. A. Hodges had charge of the program. Song, "Blest Be the Tie." Devotional. Each member present responded with a Scripture quotation prepared in advance by the leader. Prayer, Mrs. J. F. Graves. Vocal duet, "The Ninety and Nine"—Mrs. Ray and Mrs. Fitzpatrick. Mrs. C. H. Sherman welcomed the new members and spoke words of gratitude to the whole body. Solo, "Tell It Again"—Mrs. Ray Graves, accompanied at the piano by Mrs. Curtis Barnes. What the Missionary Society does for Methodist women—By Mrs. Fitzpatrick.

Do's and Don't's of the Missionary Society. The letters spelling the names of Nellie Dyer and Pearl McCain, our North Arkansas Foreign Missionaries.

Puzzle maps of our mission fields were placed in different parts of the room and the membership divided in groups to test their ability and speed putting together their map.

Twenty-two members were present. Refreshments were served. Clever place cards carried a message to each individual member.—Mrs. J. F. Graves, Supt. Pub.

RECTOR AUXILIARY.

Our Missionary Society is doing a fine piece of work this year. Since the first of January we have added 26 new members to our membership list. Every member is working. The month of April was set as a time for securing new members for the organization, but our women have been adding new names to the membership list all the year. During the first four months the organization has increased in membership almost a hundred per cent.

We had our program meeting last week at the home of Mrs. R. H. Wall. There were forty-six present. Mrs. W. H. Harmon leading, the following program was given:

Prelude—Miss Ruth Gwin.
Announced Theme—"The Home as a School of Good Citizenship."
Poem, "Beatitudes for the Home."—Mrs. W. H. Wheeler.
Hymn—"Bring Them In," No. 87.
Devotional—Mrs. A. J. Glassgow.
Poem, "Prayer"—Mrs. J. C. Hardin.

Roll Call—Response "Meditations."
Vocal Solo—Mrs. I. T. McCue.

Leaflet, "The Home As a School of Good Citizenship"—Mrs. Dr. Parrish, Mrs. H. L. Alstadt.

"The Christian Home"—Mrs. H. O. Bolin.

Talk, "Influence of the Mother in the Home"—Mrs. S. J. Copeland.

Closing—Leader.—Mrs. H. O. Bolin, Publicity Supt.

AN APPRECIATION OF MRS. KATE WILSON.

Resolutions received from the Auxiliary at Humphrey express keenly their feeling of loss over the death of Mrs. Kate Wilson, their co-worker. Her loving and faithful service for the cause endeared her to all and will linger with her fellow-laborers through the long years to come.—Reporter.

Sunday School
DepartmentSUNDAY SCHOOL DAY OFFERING
North Arkansas Conference.
Week Ending April 26.
Batesville District

Newark	\$15.00
Conway District	\$10.00
Lamar	\$10.00
Helena District	\$ 5.00
Smith's Chapel	\$12.50
West Helena	7.00
Hickory Ridge	24.50

Jonesboro District	\$15.00
Paragould District	\$20.00
Mammoth Spring	\$20.00
Searcy District	\$5.00
Alpena Pass	\$5.00
Total By Districts	\$24.50

Helena	\$24.50
Paragould	20.00
Batesville	15.00
Jonesboro	15.00
Conway	10.00
Searcy	5.00
Total	\$89.50

SUNDAY SCHOOL DAY
OFFERINGSLittle Rock Conference
Complete to April 26
Arkadelphia District

Holly Springs	\$ 3.25
Grand Avenue	40.00
Leola	12.50
Clear Creek	2.50
Rolla	2.50
Moore's Chapel	2.50
Hunter's Chapel	5.00
Total	\$68.25

Camden District	
El Dorado, 1st Church	\$150.00
Kingsland	10.00
Total	\$160.00

Little Rock District	
28th Street	\$16.42
Hunter	15.00
Mt. Tabor	11.11
Hamilton	5.00
Walter's Chapel	1.25
Hickory Plains	8.12
Henderson	15.00
Highland	40.00
Lonoke	35.00
Total	\$146.90

Monticello District	
Marsden	\$ 5.00
Crossett	55.00
Zion	1.20
Prairie Chapel	6.25
Hamburg	40.00
New Edinburg Ct.	21.00
Monticello Ct.	5.00
Total	\$133.45

Pine Bluff Districts	
Rison	\$35.00
Roe	5.00
Total	\$40.00

Prescott District	
Glenwood	\$30.00
Rosboro	10.00
Mt. Ida	15.00
Oden	10.00
Prescott	40.00

The Gus Blass Co.

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

Men, Women and Children

Home Furnishings of Good Influence.

Bethlehem	4.00
Spring Hill	10.00
Fairview	1.25
Hinton	4.00
Patmos	1.75

Total \$126.00

Texarkana District

Mena \$45.00

Standing By Districts

Pine Bluff District	\$ 40.00
Texarkana District	45.00
Arkadelphia District	68.25
Prescott District	126.00
Monticello District	133.45
Little Rock District	146.90
Camden District	160.00

Total \$719.60

—C. E. Hayes, Chairman.

EIGHT MORE CHARGES OUT IN FULL AND PASTORS ON HONOR ROLL

During the week eight more charges in Little Rock Conference paid their Sunday School Day apportionments in full and hence eight more fine preachers go on our beautiful Honor Roll which has become the center of attention at each Annual Conference. Here they are for this week:

El Dorado, First Church, W. C. Watson.

Henderson, L. R., O. C. Birdwell.

28th Street, L. R., E. T. Miller.

Hunter, L. R., Robert Beasley.

Lonoke, J. T. Rodgers.

Mt. Ida-Oden, G. W. Warren.

Rison, A. W. Hamilton.

Hamburg, W. R. Jordan.

This makes a total of fifteen charges with Sunday School Day in full and in the hands of the treasurer the first week after the third Sunday in April. This is going to be our banner year. Watch my prediction.—Clem Baker.

JOE JOHNSON MAKES UNIQUE RECORD

Rev. J. C. Johnson of the Little Rock Conference has earned an unusual distinction in the matter of Sunday School Day offerings. Before Christmas he sent in his offering in full from the New Edinburg Ct., and thus became the first man in the Conference to send in this offering for the new year. Joe was recently transferred to the Leola Charge in the Arkadelphia District and was the first man in this District to send in his offering in full. Hurrah for Joe! Maybe we will have to beg the Bishop to just keep swapping Joe around.—Clem Baker.

OUR TRAINING SCHOOLS THIS WEEK

This week we have two Standard Training Schools going in the Pine Bluff District. The one at Altheimer is being taught by Simmons, Rule and Miss McRae. The one at DeWitt has for instructors, Fred Harrison, Bob Cannon, and Clem Baker. Both schools started Sunday and are to run six days.—Clem Baker.

Dependable Remedies From Our Own Laboratory

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

Full Quart Pure Imported Russian Mineral Oil

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

SNODGRASS & BRACY'S
Big Busy Drug Store
120 Main St. Little Rock, Ark

Epworth League Department

REPORT FOR MARCH

Field and Extension Secretary, Little Rock Conference

Worked in the following Districts during March: Little Rock, Arkadelphia, Prescott, Monticello.

Visited the following pastoral charges: Pulaski Heights, Malvern, Gurdon, Prescott, Washington, Murfreesboro-Delight, Glenwood, First Church, L. R., Austin Ct., Warren, Hermitage, New Edinburg, Banks, Humnoke, Dermott, and Monticello.

Took part in three E. L. Group meetings in the Prescott District.

Made a credit in the Little Rock Training School.

Attended Quarterly Conference on Austin Ct., and Keo-Tomberlin Ct.

Taught a Cokesbury School at New Edinburg, and took part in an Institute at Green Hill, Hermitage, Warren and Banks.

Took part in an E. L. Banquet at Dermott and Warren.

Did the usual amount of office work, printing for the office, etc.

Wrote 16 articles for publication.

Wrote 65 personal letters.

Read 4 books and 16 magazines.

Spent 13 days in the field.

Traveled 2,086 miles.

Travel expenses, \$37.36.

Dual Mission offering for February, \$684.13.—S. T. Baugh, Secretary.

DEVALLS BLUFF LEAGUE ORGANIZED

Sunday, April 20, I had the pleasure of visiting DeVall's Bluff, preaching in the morning, assisting Rev. M. O. Barnett, the pastor in administering the sacrament of the Lord's Supper, and then organizing a Senior League with eight members.

The following officers were elected: President, Miss Margaret Sparks; vice president, Mr. Phillip Youngman; secretary-treasurer, Miss Elizabeth Welty; Agent, Miss Margaret Booe.

The membership of this Chapter will not be large, but the interest is good and the work done may be excellent. I enjoyed the visit.—S. T. Baugh.

ARKADELPHIA DISTRICT LEAGUE MEET

The Arkadelphia District Epworth Leaguers, with Rev. J. Wayne Mann, presiding elder, and many pastors, held a wonderfully inspiring and helpful meeting at Sparkman Tuesday evening, April 22, as the opening service of the Arkadelphia District Conference.

Young people were present from Arkadelphia, Carthage, Dalark, Friendship, Hot Springs, Leola, Malvern, Traskwood and Sparkman. Most of the pastors were present. Rev. R. E. L. Bearden and 25 young people from Arkadelphia and Rev. J. D. Baker and 30 young people from Malvern were the largest delegations, outside the local people.

Rev. J. D. Baker presided and near the close organized two group Unions with Miss Mildred Leonard, of Sparkman, as president of Group No. 1, composed of Sparkman, Arkadelphia, Dalark, Holly Springs, Princeton, Carthage and Leola charges. Miss Pauline Goodman, of Malvern, was elected president of Group No. 2, composed of Malvern, Traskwood, Benton, Friendship, Hot Springs Ct., and the churches in Hot Springs.

Mr. Bentley Sloane, Conference president, made a most helpful talk and charmed the group with his con-

News of the Churches

TEXARKANA DISTRICT CONFERENCE

The District Conference of the Texarkana District will be held at DeQueen. The opening sermon will be preached by Rev. Arthur Terry of Dierks, Tuesday night, May 6, at 7:30. The regular business of the Conference will begin at 8:30 a. m. May 7. We crave the presence of a representative of the connectional interests of our church. A reasonable amount of time will be given each to present his cause.—John Hoover, P. E.

ARKADELPHIA

Our work at Arkadelphia has been pleasant from the beginning. The people received us very kindly and have been loyal to us in every way. Our work progresses nicely. We have a well organized church and all departments are in a healthy and growing condition. All the preliminary work has been done in preparation for a new parsonage. A modern brick-veneer home will be ready for occupancy by Sept. 1.

We closed our Pre-Easter revival campaign on Easter Sunday. It was a great day. We had 532 in Sunday School and great congregations at preaching. We received into the church, as the results of the meeting, 49 members, 40 of them on profession of faith. The church is happy over the results.

We are serving a delightful people in a fine old town.—R. E. L. Bearden, Pastor.

LEOLA CHARGE

Rev. J. Wayne Mann, P. E. of Arkadelphia District, held the second quarterly conference of Leola Charge, Easter Sunday, at 4 p. m. It was a very helpful occasion, and a beautiful spirit was manifested by all in attendance.

I've just had a new experience—first time in my ministry to move in the middle of the year. I left some of the warmest friends and as good people in the bounds of New Edinburg Charge as any minister ever served. I find the Leola Charge to be delightful, also willing and ready to co-operate in any way that will advance the Kingdom. We have only been here two weeks and yesterday we reported in the second quarterly Conference, District work and Sunday School day offering paid in full.

We are enjoying the fellowship of the people in this little village, and the good soft free-stone water, and feel a 100 per cent better since we moved into their midst. It is our desire to give them the best there is in us during the year.—Joseph C. Johnson, P. C.

HUNTINGTON AND MIDLAND

I would like to report the great outpouring of God's rich blessings upon us during our revival meetings at Huntington and Midland.

Our beloved Conference evangelist, Bro. B. L. Wilford, brought us many soul-stirring messages throughout both meetings, and we can truly say the consecrated life, honest and

genial spirit. Miss Ruth Couch, District secretary, spoke briefly. Rev. J. Wayne Mann gave a helpful address on the purpose of the League.

Sparkman people served a picnic supper on the grounds in a most bountiful way. All of us enjoyed the meeting very much.—S. T. Baugh, Secretary.

tireless, of this man of God was not only a blessing to our people for the present, but gave to us and to all our people a greater and broader vision of what it really means to know Jesus, thereby inspiring us to do greater and better things in the future.

At Huntington there were twenty-one conversions, fourteen of whom came into our church. Not only have we gained in numbers, but a great spiritual awakening has taken place in every department of the church.

Our Senior League, under the leadership of Miss Clarissa Welsh, is doing fine. Though few in number our Leaguers can be depended upon.

Bro. G. W. Moore cannot be beat as a Sunday School superintendent. He has the program well in hand and is leading each department into greater efficiency.

Miss Ella Mae Loyd, our Junior League president, has one of the finest group of Juniors to be found anywhere. Her devotion to the Juniors and their work is truly beautiful.

At Midland, under the leadership of the Holy Spirit, and the powerful preaching of Bro. Wilford, we had 53 conversions and reclamations. We no longer sigh for the return of the good old days when sinners were saved and backsliders reclaimed here, but we are rejoicing over the fact that it has been done here in our midst. Surely God is as powerful and willing to save and revive today as of old, if his people will only get themselves in the proper attitude toward God and man. Twenty-four have come into our church to date and others are to be received later.

Our Sunday School at Midland, under the consecrated leadership of Mrs. V. C. Peters, is growing and will take up the entire program of the Sunday School work immediately. Our League is to be reorganized that we may have a place for the splendid young men and women who have joined us to work for they are all eager to be about the Master's business. The people here are splendid. We came to Huntington late, being transferred here from Rover after Conference. We could



Its free action on the bowels quickly relieves constipation which is the usual cause of stomach disorders, kidney and liver trouble, biliousness, dizzy feeling, gas pains, bloating, neuritis, coughs and colds.

HERB EXTRACT

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Helps you to enjoy good health. You don't need pills with this medicine. Refuse imitations, nothing like the genuine as shown above.

Get it at your druggist's.

not have been treated better. The ladies have put new rugs on the floors and in many other ways have made the parsonage a very pleasant and comfortable home. It is our pleasure to work with an official board that is very brotherly and punctual.

We all feel highly complimented and greatly blessed as a result of having Bro. Wilford with us in our revivals.

To any preacher or board of stewards, who want real old fashioned gospel preaching by an evangelist who endeavors to tie the people to God and the church rather than to himself, who will speak frankly, yet brotherly, we prayerfully recommend Bro. Wilford, our much loved Conference evangelist.

Pray for us that we may be the kind of friends these people will be safe in trusting and following.—Kirby H. Bezze, P. C.

METHODIST BENEVOLENT ASSOCIATION

The Methodist Benevolent Association, with headquarters at Nashville, Tennessee, which for 27 years has been serving Methodists unofficially, will seek admission into the Methodist family at the approaching General Conference. It was decided at the recent biennial meeting of the Association in Nashville, when the directors voted to petition the General Conference to recognize the Association and recommend it to the membership of the church as a worthwhile institution. The following memorial to the General Conference was adopted:

Memorial to the General Conference

Whereas, The Methodist Benevolent Association is operating a system of life insurance for the special benefit of the traveling preachers of our church, their families and needy and worthy laity of the church, enabling them to provide for their needs in times of sickness and old age and death; and whereas, the majority of the ministry of the church are paid salaries too small to enable them to take a sufficient amount of insurance at high prices to meet their needs; and whereas, the Methodist Benevolent Association is operating on safe and at cost rates and giving benefits suited to the circumstances and needs of the itinerancy and adopting such methods as fit into the itinerant system; and whereas, the Methodist Benevolent Association is required, under the law, to confine its membership and business exclusively to the Southern Methodist Episcopal Church, endeavoring to supplement the various agencies of the church in all of their efforts to provide better things for the ministry and membership of our household of faith according to the Scriptures as taught by the church; and whereas, the Methodist Benevolent Association is

not allowed under the law to employ paid agents to solicit business, and thereby not permitted to enter the secular and commercial line of business and is not, therefore, operating in competition or opposition to secular or commercial institutions; and the Association is not allowed to make any profit out of its business, but must turn back into the general funds all income from whatever source, being in this sense on a par with all the departments and agencies of the church; therefore, we memorialize our General Conference to adopt a resolution as follows:

Resolved, That we commend to our membership the Methodist Benevolent Association as an efficient Methodist organization for the protection by insurance of ministers and laymen, disabled or superannuated, their wives, widows and orphans.

MEETING IN GIRLS' TRAINING SCHOOL.

On March 24, we began a series of revival services at the Girls' Training School, near Alexander, with Rev. J. M. Hamilton, pastor of Pulaski Heights Methodist Church, doing the preaching, holding services in the afternoons, except on Sunday, when we had a service at 11 o'clock also. We had good singing and preaching, enjoyed by all. The results were glorious; some 18 conversions, 22 offered themselves for membership in the Methodist Church, five for membership in the Baptist Church, two for membership in the Christian Church. Rev. S. T. Baugh, S. S. Secretary, was with us and held one devotional service and reorganized the Sunday School, with 60 members and furnished suitable literature from the Conference S. S. Board. We organized a New Testament Scripture Reading Club, with around 60 members. We are reading the New Testament through, beginning with Matthew, book after book. We furnish each reader with a membership card and a certificate when we complete the book. Some 1,000 chapters were read while the meeting was in progress.

We closed Tuesday afternoon, April 1, with a sacramental service.

I never worked with a more appreciative group. Everybody was glad and happy. The Lord blessed us wonderfully in the work.—D. H. Colquette.

MISSIONARY ITEMS

Monticello District Leading Again

For the second successive year the Monticello District, with Rev. J. C. Glenn as presiding elder, is the first District in the whole Church to secure its quota in cash in the Missionary Offering. The quota for this District is \$4,100. The amount received is \$4,114.60. This attainment was accomplished by hard work rooted in everlasting determination and faith to reach this end. I wish to thank Brother Glenn and all the preachers and lay workers who helped to make possible so wonderful an achievement and to congratulate them on the good results of their work. I wonder what District will be second to reach its quota? Second place would be no mean attainment.

District Standing.

Next week I hope to publish again the District standing in each of the two Conferences. Let the elders and pastors see that all the offerings which are on hand get to me by May 3.

Progressive Charges by Districts.

I give below the number of charges

by Districts that have sent an offering equal to or larger than last year. It is found that there are 61 such charges in the Little Rock Conference and 69 in the North Arkansas Conference.

Little Rock Conference.

Arkadelphia, J. W. Mann	4
Camden, J. J. Stowe	6
Little Rock, James Thomas	15
Monticello, J. C. Glenn	11
Pine Bluff, J. M. Workman	10
Prescott, J. A. Henderson	10
Texarkana, J. L. Hoover	5

North Arkansas Conference.

Batesville, Jefferson Sherman	7
Booneville, F. E. Dodson	5
Conway, J. W. Crichlow	6
Fayetteville, F. M. Tolleson	12
Ft. Smith, H. L. Wade	4
Helena, F. R. Hamilton	6
Jonesboro, J. A. Anderson	6
Paragould, E. T. Wayland	13
Searcy, W. C. House	10

Missionary Offerings From April 19 to April 26.

North Arkansas Conference.

Haynes-Lexa, C. H. Harvison	\$ 3.00
West Helena, Geo. E. Patchell	27.86
Clarendon, S. G. Watson	1.00
Weiner, J. T. Randle	3.00
Desha Ct., H. W. Lewis	.25
Helena, H. K. Morehead	500.00
Macey, H. J. Couchman	3.00
Imboden, S. B. Wilford	2.00
Mammoth Spring, F. M. Glover	10.00
Luxora, A. L. Riggs	16.00
Conway, by Miss Ethel Millar	297.00
Huntsville, Oscar Anglin	5.50
Russellville, R. C. Morehead	100.00
Total from North Ark.	
Conf.	\$8,611.28

Little Rock Conference

Friendship Ct., L. O. Lee	\$ 4.00
Bearden, J. T. Thompson	45.00
Monticello, Rex B. Wilkes	210.00
Hatfield Ct., F. C. Cannon	8.00
Sparkman-Sardis, C. D. Cade	137.00
St. Charles Ct., H. L. Simpson	25.00
Taylor Ct., Geo. E. Reutz	15.00
Portland-Parkdale, Geo. Williams	210.00
Total from Little Rock	
Conf.	\$18,621.83
Total from both Confs.	\$26,233.11

—J. F. Simmons, Treas.

SCHOOL OF MISSIONS.

A School of Missions at Conway, in the Adult Department of the Sunday School is the outstanding event of the missionary cultivation at Conway. The regular S. S. Lesson was not sacrificed, nor any extra session held. This is how. The four classes in the Adult Department were all studying the Uniform Lessons. During February the Lesson was taught to the assembled department at the worship period, by one of the teachers, Prof. C. C. Denny. Then during the class period the book, "The Church and the World Parish," was studied in each class. The advantage of this over using the missionary book at the worship period was that it allowed for discussion. Results were very satisfactory. This School of Missions was not held in the Young Peoples Department because its classes study different lessons and it uses the church service as its worship period. Now a separate School of Missions is excellent if it suits your needs, but we could have secured only a tiny attendance at it, mostly of people already very much interested. By using it in the Sunday School we had an average attendance of 117 for five Sundays.

Four-minute speakers at morning and evening services (the latter from the League) and a month of sermons on World Peace and Missions by Bro. Workman were other educational features. The study-book was sold in the vestibule and to the Adult Department.

The third week of the School a letter was mailed to each family in the church. The mailing was done entirely by volunteer help from the young people. This letter recalled the fact that we supported a pastor in Brazil, Rev. Antonio Rolim (It's great to have a special) and suggested that a free-will offering for Missions would be taken at the church next Sunday.

That last Sunday in February was a memorable day. The church was decorated with Brazilian and American flags. At the close of an inspiring sermon the offering was taken by children from the Junior Church.

Meanwhile an every-member committee of about twenty had been selected. Sunday afternoon they met at the church and went out by three in cars to see the persons who had not contributed in the morning. During the weeks that have followed practically one-hundred per cent of the members have been seen. Next year the follow-up will be completed within a week.

The Junior Church is making scrap-books to send to Bro. Rolim's Sunday School.—Ethel K. Millar.

DODSON AVENUE, FORT SMITH

Rev. H. Lynn Wade preached for us every night the week before Easter, and Rev. J. E. Snell of Charleston led the evangelistic singing. During the day we conducted an organized personal evangelism campaign. Easter fifty-seven new members were received; thirty by baptism, twenty by vows, and seven by letter.

Our church has launched a new building project. Mr. H. M. King, head of the architectural department of the Board of Church Extension, has completed the preliminary sketches for the proposed auditorium. Haralson & Nelson, local architects, are now drawing the working plans and writing the specifications. Bids will be received about

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low. \$10 per 100, not prepaid; single copy, 15c. postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3. (Round or shape notes.) SAMUEL W. BEAZLEY & SON, 3807 Armitage Ave., CHICAGO, ILL.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

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.

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

Onions, Crystal Wax and Yellow Bermuda. Postpaid: 500, 75c; 1,000, \$1.25; 6,000, \$6.00.

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

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

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

Union Plant Company, Texarkana, Ark.

the first week in June. Three-fourths of the cost of the building has been secured in pledges, about four thousand dollars of which has been paid in cash.—G. Wendell Pyles, P. C.

NORTH ARKANSAS CONFERENCE COLLECTIONS

The Conference treasurer has had an unusually busy week taking care of the heavy receipts, making it necessary to postpone the publication of the First Report until next week. The fine cooperation of presiding elders, pastors, church treasurers, and members has achieved the best record for this time in the Conference Year that the North Arkansas Conference has ever made.

Six pastoral charges have paid in full since my last notes, to-wit: Lamar, B. L. Harris, pastor, M. I. Barger, chairman, M. E. Nation, treasurer; Atkins, J. B. Stevenson, pastor, R. S. Hughey, treasurer; Cato, E. W. Nelson, pastor, Fulton Farris, treasurer; Greenbrier, A. Wall, pastor; Levy, no pastor, Mrs. Sadie Cullum, treasurer; Holland-Naylor, H. J.

"Oh Promise Me"

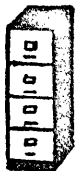
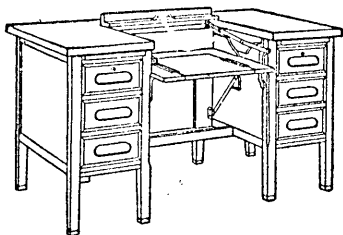


At some time in her life Cupid pleads to every attractive woman. No matter what her features are, a woman who is sickly cannot be attractive. Sallow skin, pimples, sunken eyes, lifeless lips—these are repellent.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY is just the tonic a run-down person needs. It enriches the blood, soothes the nerves and imparts tone and vivacity to the entire system. In liquid or tablets, at drug store. Send 10c for trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

Rheumatism?

Renwar may help you as it has helped others—simply, quickly, getting at the root of the trouble. Used for fifteen years for rheumatism, gout, and lumbago. Try it. Send 75c to WARNER SALES CO., Nashville, Tennessee



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RU-BON will remove every spot. Poison Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet. No. 3 RU-BON stops the itching and heals the skin.

Ask your druggist.

Users tell your friends about RU-BON.

HUNDREDS have sent us discarded jewelry, old gold, false teeth, bridges, crowns, silver, platinum, diamonds, antiques. Mail your today. Money mailed promptly. Goods returned if offer is refused. R. Uhler, Station B., Brooklyn, N. Y.

Harger, pastor, Lish Parsons, chairman, E. E. Parsons and Mrs. Sam Stevens, treasurers. All are of the Conway District, J. Wilson Crichlow, presiding elder.

Lamar's check came Easter night by special delivery. This is its first 100 per cent record, and a few dollars over. This is also Lamar's largest payment on the Claims. Brother J. B. Stevenson is very happy over Atkins' first in-full-before-Conference victory, with some over. The Easter Offering was \$600, given in a genuine free-will contribution that everybody shared in and all are rejoicing over. Cato is a small church that only recently has had a pastor, yet it is 100 per cent plus, for church treasurer Fulton Farris began early on the job of winning Cato's first Honor Roll record. Greenbrier, under Brother Wall's leadership is not only "over the top" and more, but it has very nearly doubled the highest previous total for that circuit. Levy, a small suburban church of North Little Rock, has no pastor—the laymen of Gardner Memorial Church look after it; but it has a fine woman treasurer, Mrs. Sadie Cullum, and here it is in the Paid in Full Before Conference for the First Time Class. Holland-Naylor's first record of paying all its Conference Claims quota was the result of the dauntless faith and untiring work of Brother Harger, backed up by a church that caught the vision. It was a long way to go from the 1929 report, but they have arrived and are happy.

Two fine checks from the Fayetteville District, Rogers, J. A. Womack, pastor, R. L. Brewer, treasurer, now holding first place in per cent paid; with the Fayetteville Church, William Sherman, pastor, E. P. Pyeatt, treasurer, having the largest amount to its credit.

Rev. Porter Weaver, of Widener-Madison Charge, Helena District, is rejoicing over the fine Easter Offerings of his three churches, Widener, Madison, and Tuni. He planned for one-half the "Claims," and got it, too, and more. He sends the largest Golden Cross Offering so far. Great work, far beyond any previous pre-Conference total for Widener-Madison. Sure of the Honor Roll.

Harrison, Searcy District, J. A. Reynolds, pastor, D. N. Holmes, treasurer, makes a good beginning on its Benevolences. Brother Reynolds has a fine record for "In Full" payments. In his last two pastorates, Earle and Paris, he paid 100 per cent in spite of heavy building expenses in both places. Watch him keep up the record.

Here is a good one from the Batesville District. Pleasant Plains with Brother W. T. Griffith for its pastor paid out last year the middle of October. This year Brother Griffith is doing still better, having already paid one-third his "Claims," with the balance covered in good pledges. He carries a much larger quota than in 1929. By the way, Pleasant Plains sent the first 1930 Golden Cross Offering.

Rev. J. M. Harrison, after a great quadrennium at Huntington Avenue Church, Jonesboro, the last two years of which he paid in full Christmas, is now at Pocahontas, Paragould District. Church treasurer Joe Snodgrass has already remitted almost as much as the total before-Conference payment of any former year for Pocahontas. A very large part of the remainder is taken care of in first-class subscriptions. Brother Harrison writes: "I have no doubt but that we will pay 100 per cent on Claims this year." Nor have I.

I am about to exhaust my space in the Methodist, but I must give one more item. Two more churches of the Cabot Charge, Conway District, have paid in full, Jacksonville and Concord, the Austin Church being already out. Last year Concord made no report, while Jacksonville was credited with \$5.00. The other and leading Church, Cabot, is up to its record of 1929 two weeks before Conference. This is pastor Wesley J. Clark's second year. Most encouraging. — George McGlumphy, Treas.

HENDRIX-HENDERSON NEWS

Politics invaded the campus for a short time while the annual student election was being held, and the results proved decisive except a tie in the race for senior class vice president. Noble Guthrie of Smithville, an honor student, will be student body president for the next session, the chief student office on the campus. Jim Montgomery of Hope was elected to vice presidency, and Percy Goyne of Clarksdale, Miss., won as secretary-treasurer.

Thomas Sparks of Crossett was chosen business manager of publications, and other elections resulted as follows:

College Profile, student newspaper—Jim Montgomery, Hope, editor-in-chief; Graydon Griffin, Camden, business manager.

Troubadour, annual publication—Austin Tucker, Little Rock, editor-in-chief; Sterling Melhorn, Parkin, business manager.

Senior Class—Elmer Smith, Casa, president; John Ashby, Benton, and Don Martin, Conway, tied for vice-president; Jim Montgomery, secretary-treasurer.

Junior Class—Dave Abingdon, Beebe, president; Bob Miller, Conway, vice president; Martha Jackman, Pine Bluff, secretary-treasurer.

Sophomore Class—Bob Crosley, Little Rock, president; Harold Moffatt, Crossett, vice president; Helen Strickland, Pine Bluff, secretary-treasurer.

The 1929-30 edition of the Troubadour has been received from the printers and distributed among subscribers. Milton V. Boone of Pine Bluff served as editor-in-chief of the publication and a competent staff assisted in producing one of the best volumes the college has ever had.

Old English traditions and customs will form the theme for the May Day Festival, which will be presented May 3 by freshmen and sophomore girls in the Young Memorial stadium immediately after conclusion of the state high school track and field meet.

The Hendrix-Henderson Booster Club has added 15 members to its roster for 1930-31 as follows: Orville Barnett, Bob Miller, Agnes Donthit, Graydon Griffin, Jo Cole, J. B. Hill, Alma Mae Storch, Percy Goyne, Jimmie Ray Walker, Noble Guthrie, Bob Crosley, Bradley Gilbert, George Holmes, Jr., Jim Montgomery, and Harold Womack.

Methodist institutions in Arkansas and Texas have ended their annual triangular debate in a tie. Hendrix-Henderson lost to Southern Methodist University, but defeated Southwestern, while Southwestern earned a decision over the Southern Methodist orators. The Hendrix-Henderson victory at Georgetown was the first defeat the Southwestern men have sustained in the home auditorium in 12 appearances and the second one lost in any intercollegiate encounter this season.

Despite the number of events which always occupy the campus during the spring months, the subject of greatest interest to Hendrix-Henderson students is the development campaign. It is felt by the students that an exceptional opportunity has been offered the college in the conditional gifts made by the city of Conway and the General Education Board, making the time ripe for making more solid the standardization process already so well developed. A former Hendrix-Henderson student was recently appointed to a position of importance and trust because among 20 applicants favorably considered, he was the only one trained in a standardized college. The field included many college graduates, but only one from a recognized and fully standardized institution, and the factor proved decisive. Hendrix-Henderson has not and will not be content in merely conferring degrees, but will insist that diplomas mean everything expressed or implied. To do this will require an increase in resources matching the great changes effected in the world of education, as the college has now reached the point where it must go forward or face the danger of going backward.—Reporter.

GALLOWAY COLLEGE NEWS

On the annual vote, Miss Kathleen Hobson of Mammoth Spring, president of the Irving Literary Society, has been elected president of the Student Government Association for the 1930-31 session. The officers who will serve with her include: Gertrude Westmoreland, Prescott, vice president; Hope Raney, Wilson, secretary; Anna Mack, Newport, treasurer; Ethel McGraw, El Dorado, president in West dormitory; Mary Florence Scobey, president in Godden Hall. The officers-elect will be installed May 3 and will gain some experience in administration before undertaking their duties next September.

The schedule of graduate recitals at the college will be continued May 5 with the appearance of Miss Margaret Whaley, a senior in piano. She will be followed May 10 by Miss Grace Atkinson of Fordyce, also a piano senior. During the period

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from May 12 to 24, recitals will be presented by Misses Ruth Lindley, Mildred Johnson, Harriett Moon and Ethel McGraw.

As could well be imagined, the campus is very much a-flutter with preparations for the May Day festival, which will be presented May 3. The event promises to surpass even the wonderful performances given in other years, making the festival still more a cause for pride among Galloway constituents. The 1930 May Day will be more significant because of the endowment campaign now in progress, and the students join the hundreds off the campus in expecting great results from the effort.

Miss Alta Williams has been chosen by the Young Women's Christian Association as president to succeed Miss May Graham, who has given this group able leadership during the year. The "Y" has a big place in extra-curricular activities, and its affairs are of first importance to the college community.

Miss Kathleen Hobson, president-elect of the Student Government Association, attended the national convention of this group held recently at Greenville, S. C. With its first student group organized in 1913, Galloway in 1917 became a member of the Southern Collegiate Association for Student Government as its first unit west of the Mississippi, and the organization since that time has fully justified the hopes of all. With opening of the 1930-31, the Association's first duty will be to supervise orientation of new students, and much attention will be given to this program, which will occupy the first ten days of the year.—Reporter.

CONWAY

Easter Sunday was a climax, celebrating "Easter-Pentecost," by a plus attainment of our goal of "50 Easter members, 500 Easter givers, 5,000 Easter dollars," by receiving 63 Easter members, 660 Easter givers, and 5339 Easter dollars. Of this latter amount \$1,174 was cash, and the cash collected by May 1 will total \$1,800. The members received do not number the 11 children baptized, bringing total baptisms since Conference to 35. The Easter offering enables the church to cover the budget of \$14,100.00 for running expenses, and all special offerings except the missionary special, which is not in the budget, but will go over with a margin. It also enables us to meet the \$5,400.00 building obligation for this year without a deficit.

The church secretary, in studying the financial history of the church, states that this will be the first time in the history of the new church building here for 15 years that such a financial situation has prevailed in the church. Much credit for this work is due to the chairman of the Board of Stewards, S. T. Smith, Guy Farris, vice chairman, Mr. G. Y. Short, secretary, to Mrs. G. A. Simmons, Church Secretary, and to the presiding elder, Rev. J. Wilson Crichtlow, who has worked faithfully, by counsel, and personal services of untiring faithfulness. Our budget of approximately \$20,000 includes \$500 for Superannuate Endowment, \$4,000 Conference Claims, \$1,000 over last year. \$200 for Sunday School Day, which was observed Easter Sunday, through the cooperation of Superintendent Howard S. Johnston, who was responsible for over half of the givers, in leading the Sunday School into the Easter-Pentecost Anniversary offering. A unique service of song, music, pictures and Scripture, featured the Sunday

School Day congregational service. Sunrise Prayer meeting on the campus of Hendrix-Henderson started Easter Sunday in our day's program.

The pastor preached during Passion week every night on the "Seven Last Words of Jesus." Two weeks before Easter the pastor held a series of eight religious services at the State Teachers College. The subject was "Jesus in Life," the eight topics were, Religion, Authority, Friendship, Love-Marriage, Money, Recreation, Church, Life. Seventy-two students registered their religious response to these services. The administration and the Christian Associations on the campus sponsored the services. They were preceded and followed by committee meetings to direct and conserve the religious interest of the series. The spiritual revival of these two weeks' services has brought genuine spiritual response.

The pastor installed the Christian Association officers at Russellville Polytechnic Institute, Tuesday night, April 29, and will preach the commencement sermon at Monticello A. and M. College, May 4, and the Conway High School closing address, May 23.

Our missionary offering now totals \$840 and we will exceed that of last year when the final amount is sent in. The Conway District is considering supporting Mr. and Mrs. David A. Weems, both Hendrix graduates, who go this May to Korea. The college students will be given an opportunity to join in this work of one of our graduates.—J. W. Workman, P. C.

HELENA DISTRICT CONFERENCE

The sixtieth session of the Helena District Conference met in the Helena Methodist Church, April 22, at 9:30 a. m. with Rev. F. R. Hamilton, presiding elder, in the chair. Twenty clerical members and twenty-nine lay members were present at the first roll call and others came later.

The Conference was one of real inspiration. Reports of the pastors were encouraging. Evangelism was especially stressed and already many have been received into the Church on profession of faith. Benevolences are well in hand; sufficiently to encourage the presiding elder to announce that prospects for 100 per cent this year are very favorable. Salaries are pretty well paid up to date. The Mission Special has not been neglected and every charge will make an offering. Sunday School and Epworth League work is going forward encouragingly. Most Sunday Schools are making regular contribution to the Dual Special and will observe Sunday School Day.

We had several interesting and helpful visitors. Rev. J. F. Simmons and Dr. J. M. Williams each brought an inspirational message the first day. Rev. B. L. Wilford, Rev. H. L. Wade, Rev. G. G. Davidson, and Rev. D. H. Colquette gave serious and helpful addresses on the interests that they represent. Mr. Paul Harris of Louisville, Ky., delivered the final address speaking on World Peace.

Four young men, all university trained, will ask for admission to the Annual Conference from this District this fall: Leon Russell, Aubrey Walton, Fletcher Nelson, and W. F. Shell.

Delegates elected to the Annual Conference are J. T. Bateman, S. D. Bond, A. L. Hutchins, W. B. Mann, Mrs. W. L. Oliver, Mrs. J. L. Hare, Mrs. J. L. Shelby and Miss Jessie

Mae Byers.

The Conference will meet next year at Earle.—Geo. E. Patchell.

OBITUARIES.

CARR.—J. P. Carr, one of Arkansas' oldest Confederate veterans and the grandfather of Mrs. Walter Bayliss, Mrs. Fred Laminack, J. E. Hays, and Vance Carr of Pine Bluff, died at Malvern, Sunday, and was buried at the New Hope cemetery, near Sheridan.

Mr. Carr, who had passed his 90th birthday, was born at Florence, Ala., July 28, 1839. He entered the Civil war at its beginning and served until the end of hostilities, moving to Arkansas in 1865.

On December 12, 1867, he was married to Miss Frances Reynolds in Drew County. He was a lifetime Methodist, being a member at the time of his death of the Keith Memo-

rial Church at Malvern.

He is survived by five children: Ben Carr, of Grapevine; J. T. and Will Carr, of Sheridan; Mrs. Dan Verser and Miss Hettie Carr, of Malvern; a large number of grandchildren in addition to those who reside here, several great-grandchildren, and one great-great-granddaughter, the daughter of Mr. and Mrs. and Mrs. Hilton Herod of Little Rock.

Funeral services were conducted by the Rev. F. L. Arnold, pastor of the Keith Memorial Church at Malvern.—F. L. Arnold.

McKAMEY.—Miss Susan Ann Bragg was born on the Magness plantation, near Grand Glaize, Ark., September 26, 1852. She was the daughter of Nathan Ross and Martha Marlowe Bragg. She moved, with her parents, to Lawrence County when about 16 years old. She was married to Robert McKamey on October 15, 1873. To this union ten children were born and all survive. The are: James L., Abb, Miss Anna, Oscar and Millard, all of Imboden, Ark., John of Oklahoma, Robert, Memphis, Tenn.,



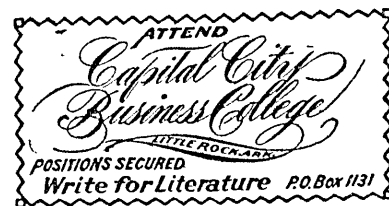
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Mrs. Leona Carsch and Mrs. Ora Ashburn, Imboden, and Mrs. Madie Manley, Farmington, Mo. Her husband passed to his rest on July 9, 1924.

Mrs. McKamey was converted and joined the Methodist Church at Walnut Hill when she was 18 years of

age and later moved her membership to Imboden, of which church she was a member at the time of her death. She went to rest February 15, 1930, and was buried in the Imboden cemetery. Her pastor, Rev. S. B. Wilford, (Continued on Page 16)



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SUNDAY SCHOOL

Lesson for May 4

PROMOTION IN THE KINGDOM

LESSON TEXT—Matthew 20:17-28.
GOLDEN TEXT—The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

PRIMARY TOPIC—How to Become Great.

JUNIOR TOPIC—How to Become Great.

INTERMEDIATE AND SENIOR TOPIC—Greatness Through Self-Denying Service.

YOUNG PEOPLE AND ADULT TOPIC—Christ's Standard of Greatness.

I. The King Foretells His Death and Resurrection (vv. 17-19).

1. The King on His way to Jerusalem (v. 17).

This is His last journey to the beloved city. He took the twelve disciples aside from the traveling pilgrims to make known unto them what was before them. As they journeyed, he went ahead of the disciples. The courage thus shown by the Lord amazed the disciples who were following in fear (Mark 10:32).

2. The betrayal and death foretold (vv. 18, 19).

He went forward, fully conscious of the awful tragedy of the cross. He for the third time since the transfiguration tells the disciples of His approaching sufferings and death. But they are so filled with their ambitious schemes that they do not understand Him. The treachery of Judas, the fierce persecutions by the chief priests and scribes, the unjust judgment, the delivery to Pontius Pilate, the mockery, the scourging, the crown of thorns, the cross, the hanging between two malefactors, the nails, the spear—all were spread before His mind like a picture! Though He knew all this, He pressed on, not of necessity, but deliberately. The joyous outlook upon the victory which would be accomplished by the shedding of His blood led Him forward. He went courageously, for He knew the time had come for the accomplishment of His Father's will.

3. The resurrection foretold (v. 19).

Truly, this would have been a dark picture had the resurrection not been made known. The resurrection life beyond is always seen as the issue of the cross. The blessedness of the life beyond this "vale of tears" should induce us to press on. Christ is the grand example. (Heb. 12:2).

II. The Ambitious Request of James and John (vv. 20-23).

1. The request (vv. 20, 21).

This request was made by their mother. The request was for a place of prominence in the kingdom. It is not wrong for mothers to be ambitious for their boys, but they should know that life's pinnacles are exceedingly dangerous. It is desirable that parents should get places for their children near to Jesus, but the vain ambition of the world should not occupy their minds.

2. Jesus' answer (vv. 22, 23).

He spoke directly to the men, not to their mother, declaring that they knew not what they were asking. He showed them that the way to this position of glory was through suffering. The cup which they were to drink was of great agony. The way to the places of glory in the kingdom of Christ is by the path of lowly and self-forgetting service.

III. How to Be Truly Exalted (vv. 24-28).

1. The angry disciples (v. 24).

When the ten heard of the request of James and John, they were filled with indignation against them. Their

displeasure did not arise from the fact that they were free from the same selfish spirit, but that these two had thrust themselves to the front.

2. Greatness among the heathen (v. 25).

The rule of the world has always been by the strong hand. The standards have not been moral excellence, but worth, station, and power.

3. Greatness among Christ's disciples (vv. 26, 27).

The standard here is in sharp contrast. The way to the place of prominence in Christ's kingdom is the way of self-abasement. To give is greater than to receive. To be serving some one is much better than to be served. There will be degrees of rank in Christ's kingdom, but this rank will be character, not position, or authority. The spirit of Christ substitutes "the greatness of love for the love of greatness."

4. Christ is the supreme example of greatness (v. 28).

All who will be great should study and imitate Christ. Let them forget self and serve others, even to the giving of their lives.

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conducted funeral rites and was assisted by Rev. Mr. Mayo, pastor of the Imboden Baptist Church, and the writer of this notice.

Mrs. McKamey was one of the finest Christian characters it has been my pleasure to see. She was a diligent reader and kept well informed on all the interests of her Church. She never missed a service when she was able to attend. She was for many years a reader and lover of the Arkansas Methodist and before her going requested that her obituary appear in its pages. She leaves one brother, William Bragg of Conway, Ark.

In her going her children have lost a loving and devoted mother, the community and Church a willing and faithful servant and this writer has lost a greatly appreciated friend. It seems a pity that such fine characters have to be given up. They are so much needed here.—J. F. Glover.

COUNTS.—William Henry Counts was born November 13, 1851, and passed to the heavenly home April 14, 1930. Brother Counts united with the Concord Church, on the Austin Circuit in 1895. Later moved his membership to the Mountain Springs Church, where he was a trusted steward during the life of that church. On March 14, 1880, Brother Counts was united in marriage to Miss Josie Gorden. To this union nine children were born, six of whom remain to mourn their father's death. Mrs. Josie Gorden Counts preceded her husband to the better land in 1918. A few years later he married Mrs. Nancy Dunn of Mountain Springs, who survives her husband. Thirty-three grand children and three great-grand children join his friends in mourning his going away. Brother Counts was a godly man, as his neighbors testify, a man who could be counted on to do his best for his family, community, state and country. Not only is chair empty in the house where he lived, but his community is left without the counsel of one of the best men they have ever known.—John G. Gieck, Pastor.

EMBRY.—Mrs. Annie Embry was born May 23, 1873. Was married to C. N. Embry, January 26, 1897. To

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this union were born four children—two boys, Vadis of Dallas, Texas, Blake of Fort Smith, Arkansas; two daughters, Neosha of Kansas City, and Grace of Fort Smith. Sister Embry professed faith in Christ at an early age and joined the Methodist Church at Barling, later transferring her membership to East Van Buren Church, where she remained a faithful worker until God called her home on March 31, 1930.

Through the death of Sister Embry the Church has lost a loyal member, the children a devoted mother, and the husband a loving and faithful companion.

Prior to her death she was a great physical sufferer for two years, but never complained, always bore her afflictions as only one can who is sustained by the grace of God. She did not fear death. Her deepest regret was to leave a world so beautiful. She lived a beautiful life the influence of which will continue to live. Funeral services were conducted by the writer, assisted by Rev. H. Lynn Wade, presiding elder of the Fort Smith District, and Rev. W. B. Miller, pastor of the First Presbyterian Church, Van Buren. She was buried in the Forest Park Cemetery, where a large host of friends had assembled to get the last look at the one whom they had honored and loved.—R. E. Wilson, Pastor.

TRIBUTE TO REV. C. O. STEELE

Rev. C. O. Steele passed to his reward Tuesday afternoon, April 15, 1930. The funeral was held from the First Methodist Church, Hot Springs, Ark. The pastor, Dr. J. D. Hammons, held the funeral, assisted by Rev. J. H. Glass, secretary of the Little Rock Superannuate Fund. The Methodist pastors of the city acted as pall bearers.

A few weeks before his death he dictated the following account of his life: "I am Rev. C. O. Steele, born in Tennessee, Nov. 10, 1838. My father moved in my infancy to Marshall County, where I grew up on the farm. In 1856 I went to Andrews College at Trenton, Tenn. On Aug. 8, 1857, I was licensed to preach. In October following I was admitted into the Memphis Conference and was at the same time transferred to the Ouachita Conference, now the Little Rock Conference. This Conference convened in Little Rock on the 19th of Nov. I received my first appointment, which was to White Sulphur Springs, and in the succeeding years to the following list of appointments from 1 to 4 years: Princeton Circuit: Falcon, Washington, 4 years, La Pile, 3 years, Little Rock 3 years, Washington District, Hope, Prescott, Hot Springs, and was transferred to the Pacific Conference and stationed at Oakland, then on the Santa Rosa District, then Chico, which I served two terms. Then to Princeton, Fresno and then to the Santa Rosa District. Then to Chico, Walnut Grove, Woodland and Willows.

In 1901 I was retransferred to the Little Rock Conference. Served Lonohe two years, Nashville 1 1-2 years, and owing to the condition of my wife's health went back to California and supplied Pamona and Veneta for two years. Then coming back to the Little Rock Conference I served Stephens 4 years and superannuated at my own request in 1911. Since which time I have made my home at Hot Springs, Ark. I am in my 92d year and am very feeble and quite helpless.

I have three living children, R. M. Steele, in Miami in literary work; C. O. Steele Jr., in business in New

York, and Mrs. Eugenia Marlott in Oakland, Calif.

Three fundamental facts stand out very prominently in my experience: First, the genuineness of my conversion; second, my specific call to the ministry; third, the fruits of my labors, which have not been in vain. I am now patiently waiting for my 'transfer' to the next world."

Bro. Steele was a great inspiration to all who knew him. He had been a faithful attendant at church every Sunday since I have been pas-

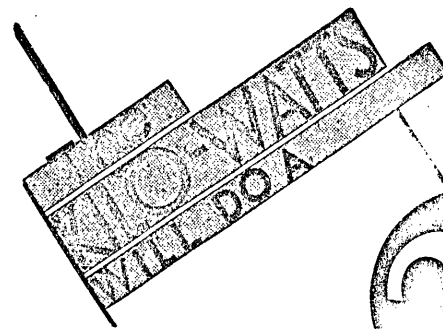
tor at First Church. He said: "I cannot hear any of the service, but perhaps my going to church may help some one else." He had to be helped to and from the church and was in attendance at the services just two weeks before his going. As peacefully as he lived he slipped into the great unknown. As was his custom to accept his transfer from one Conference to another, so was he awaiting his transfer to the Conference in the skies.—J. D. Hammons, Pastor.

Nervous Pains Yield To Capudine

To those who suffer from nervousness and pain, such as headache, neuralgia, periodic pains and pains in the back and sides, Capudine offers quick and delightful relief. Being liquid, it acts almost instantly—much quicker than tablets and powders. Capudine relieves pain by soothing the nerves—not by deaden-

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

For over 30 years millions have found grateful relief by using Capudine. You, too, will find it a joy and comfort when your nerves are unstrung or when you suffer from pain. At drug stores in 30c and 60c sizes. (adv.)

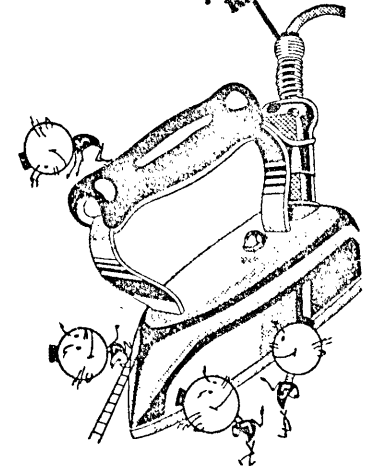


for just a few cents
Under Our
New Reduced
7c and 5c
Rate

PLUG in your iron . . . and here they come! Energetic KILO-WATTS will do your ironing for just a few cents. Not only will they do that, but they will help you with your washing, cleaning, cooking, and a hundred-and-one other household tasks . . . daily burdens that have been "the backbreakers of a nation."

The cost is so low under our reduced 7c and 5c rate that no housewife who calls herself "a smart, modern American woman" can afford to be without electrical servants.

Put them to work in YOUR home today . . . at only 7c and 5c per hour. The KILO-WATTS



will save your health, your time and your money with their economical, endless energy!

♦ A 500-watt iron
used two hours equals
1 KILOWATT HOUR

ARKANSAS POWER & LIGHT CO.

♦ H. C. COUCH, PRESIDENT ♦

"HELPING BUILD ARKANSAS"