

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, OCT. 16, 1903.

No. 42

METHODISM AND MORALE.

By Bishop Hoyt M. Dobbs.

There are according to the latest figures approximately one hundred and sixty-six thousand members of the Methodist Episcopal Church, South, in the States of Louisiana and Arkansas. Back of these significant figures are banked the heroism, sacrifice, toil and triumph, of nearly four generations of men and women who have ordered their lives in keeping with the high standards of the New Testament and of the Methodist Church, and who have made a contribution to both Church and State which no man can despise. We are soon to gather at the Annual Conferences to "see each others' faces," to renew our communion with God, our fellowship with one another, and to review the work of the year and make plans for the furtherance of the Cause of Christ for the coming year in the various churches and charges committed to our care. Upon the manner in which we do this, much depends.

I am writing this brief word to the Churches after an itinerary of both States, and for the purpose of saying some things which should be kept before us in these closing days of the Conference year. I have just completed the conferences of and with the Presiding Elders which it is my custom to have with them before the Conference session, and am deeply gratified to state that we have cause to render thanks for the loyalty of our people, and for the fidelity of our preachers.

The morale of both preachers and people shows that we are still true to our heritage and our mission even under conditions which have given exacting tests to all. Men and women have been saved and added to the Church, debts have been paid, houses have been built, moneys raised, and boundaries extended. Several of the Presiding Elders have recently reported to me that their Districts will pay one hundred per cent on their claims, and that they have unflinching placed the emphasis on the affirmative in their private and public services among the people. Much can yet be done, if this spirit continues to prevail. There is very truly such a thing as "strengthening our morale" by godly and resolute refusal to be down-hearted. One of the great business men of this section said recently that we have it in our power to improve conditions immeasurably if we will only substitute thought and energy for hard-times talk. "Business depression is augmented by a lack of confidence which often is not justified. We are going to 'make the grade' in this instance, and less hard times talk and more optimism will make it easier."

Pessimism results in harm to the whole community and to every interest of the community. A hopeful and a helpful attitude is moral horse-power, and the practical and sensible methods of procedure in one department of human endeavor may well be applied to another and all other departments of human endeavor.

Let us continue to pray and work unceasingly with the high purposes of the Church before us, and let us expect, ask, and claim much for our great Cause. All that we have—even life itself—is the gift of God, and He will surely take an especial interest in every life which dedicates itself and its possessions to Him.

Let our people everywhere take these facts into earnest and prayerful consideration in the ordering of their work, and while some can not do that which they would like to do, there are others who have been especially and

AND HE CAME BY THE SPIRIT INTO THE TEMPLE; AND WHEN THE PARENTS BROUGHT IN THE CHILD JESUS TO DO FOR HIM AFTER THE CUSTOM OF THE LAW, THEN TOOK HE HIM UP IN HIS ARMS, AND BLESSED GOD, AND SAID, LORD, NOW LETTEST THOU THY SERVANT DEPART IN PEACE, ACCORDING TO THY WORD; FOR MINE EYES HAVE SEEN THY SALVATION, WHICH THOU HAST PREPARED BEFORE THE FACE OF ALL PEOPLE, A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF THY PEOPLE ISRAEL.—Luke 2:27-32.

wonderfully blessed, and who can by their generosity and with their means do much toward making this another exceptional year in the service of our Lord.

I have said these things because of the needs which press upon us and because of the sacrifices which many of our men and women have had to make in order to go on with the work entrusted to them. May God give us power from on high with which to meet His expectations of us all.

A TRIBUTE TO J. E. GODBEY, D. D.

By Estil Alexander Townsend.

(Written after reading about Dr. Godbey's birthday celebration.)

Through manly manhood's passing years,
With suffering man your deep concern
And laboring—love your heritage,
You've stilled the dyings' needless fears;
To Christ led those who would return,
Meshed in corruption's dark outrage;
Love's sympathy you've spoke with tears;
And hope, which doubt is wont to spurn,
You have restored without paid wage.
By living you've shown how to live
The gospel you were quick to give.

Now unto you, from God's love-light,
Come gleams of Heaven, through pearled gates,
Where God is God eternally,
Where throng those who, by Christ's blood-right,
Have all which God perpetuates
In glory mortals may not see,
Which twilights eve of nature's night.
Since reasoned faith illuminates
Man's life with immortality,
In Christ the Christian finds his goal
And peaceful peace wings on the soul.

"PROHIBITION AND JEFFERSONIAN DOCTRINE."

Discussing "Prohibition and Jeffersonian Doctrine" in The Christian Century, Howard G. Lytle, after careful analysis of Jefferson's attitude toward social evils, reaches the following conclusion:

"In relation to national prohibition, then, the consistent Jeffersonian Democrat will favor a nation-wide policy; the conservative a local control. Morrow's program in New Jersey, and Lewis's in Illinois are the epitome of reactionism; the Anti-Saloon League, on this particular issue, leads the progressives. For our problem is not the individual consumer of intoxicating liquor. We would not deny to any man the privilege to do as he likes, so long as he does not impinge on the equal likes and rights of others. If we were interested in the individual consumer primarily, pure local rule would be satisfactory. But experience has shown that this will not meet the situation. Our problem, instead, is a traffic, a trade, a business. From the legal point of

we are concerned, and rightly so, primarily business enterprise which is destructive of highest social values. The business and trade are nation-wide. They transcend all local and state and even national boundaries. And as a nation-wide traffic, it must be controlled on a nation-wide basis, as the slavery issue was solved, and as every other nation-wide problem must be met. In this we are the true disciples of Jeffersonian democracy, both in its origin and its historical development, using as it did in its later growth the national government as the only adequate agency to control a traffic that has degraded the race."

THE BIBLE BILL.

Again we call attention to the initiated bill for a law providing for the reading of selected portions of the Bible in our public schools. The only objection to it that has any weight is that it takes advantage of the minority, largely Jews and Catholics, who do not approve. As provision is definitely made for excusing those whose parents object to their children hearing the reading of the Scriptures there is no real weight in that argument. At least 90 per cent of our people believe in the Bible and are not opposed to their children hearing it read; consequently, when those who have conscientious scruples are excused, why should not the vast majority have what they desire? The courts have decided that the Bible is not a sectarian book, and it is easily possible to select passages that would not offend even the Jews or Catholics, and as the teacher may have some one else to read the Scriptures, it relieves any teacher who might be embarrassed. Eleven whole states and half of the great cities, where one might expect objection, use the Bible exactly as provided in this bill. The states are: Maine, Massachusetts, New Jersey, Delaware, Pennsylvania, Kentucky, Tennessee, Alabama, Georgia, Florida, and Idaho. Some of the cities are New York, Baltimore (both strongly Catholic), Washington, Indianapolis, and Richmond. The object of the bill is to give every child whose parents do not object, some knowledge of the great truths of the Bible, which they need in this secular age to lay the foundations of true morality. Every pastor should speak of the importance of voting for this bill, and those who go to Conference on election day should either vote before leaving home or vote on the ballot provided for absentee voting. Brother preachers, do not neglect this matter of great importance.

BOOK REVIEW.

First Steps in Religious Education; by Frances McKinnon Morton; published by the Cokesbury Press, Nashville, Tenn.; price \$1.25.

Religious educators, especially mothers of young children, teachers of infant classes, and managers of children's missionary work, will welcome this book by Frances McKinnon Morton, who is a native of Arkansas, the daughter of Rev. H. D. McKinnon for so many years a member of the Little Rock Conference. Mrs. Morton's book is free from confusing technicalities, yet is based on sound psychological truths and is full of helpful suggestions. Mrs. Morton has a loving and sympathetic understanding of the child and his needs. Schools of religious education will find this an excellent text dealing with the delicate and vital problems of character formation in the child of pre-school age.

Foreign missions have their fluctuating tides along with all things human. But they are not declining. Whatever the present wavering at some points, the line stands unshaken and is ever pressing forward in the faith and vigor of final victory.—Presbyterian Banner.

ARKANSAS METHODIST

OUR ANNUAL CONFERENCES
North Arkansas Conference, at Helena, Nov. 5.
Little Rock Conference, Lakeside, Pine Bluff, Nov. 12.

PERSONAL AND OTHER ITEMS

Rev. F. R. Hamilton, presiding elder of Helena District, called last Friday and, while recognizing difficult conditions, expressed a hope that his District would make a good report.

Rev. L. L. Cowen, formerly pastor of our church at Helena, received this year into his great church at Jackson, Miss., 608 members, and his return is earnestly petitioned for by his official board.

Lewis H. Brown, president of the Johns-Manville Co., says: "Marshall Field, Andrew Carnegie, and similar business leaders of the past laid plans for their most important business expansion immediately following panics. That is our policy."

While attending the State Fair last week, Rev. R. E. L. Bearden, pastor of our church at Arkadelphia, called and reported his work in good condition and his family comfortably housed in the fine new brick parsonage of which his people are justly proud.

Rev. Wm. Sherman, pastor of our Central Church at Fayetteville, called last week while in attendance on the meeting of the College Board, and reported that his work was making good progress and a satisfactory showing would be made for the year.

In the death of Richard H. Edmonds, founder and editor of the Manufacturers Record, October 4, at the age of 73, the South lost one of its most ardent friends and its interests its most able advocate. He was a great editor, a virile character, and a devoted Christian.

On his way to St. Louis, where he will represent the Western Methodist Assembly before the St. Louis Conference this week, Supt. S. M. Yancey preached last Sunday morning at Wilson and Sunday night at Blytheville, and reports a good time at both places. Bro. Yancey is prepared to hold two or three evangelistic meetings for pastors during the late fall and winter. He does this with the approval of the Assembly Board.

ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

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

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Rev. I. W. Armstrong, pastor of First Church, Shawnee, Okla., has recently had Dr. J. D. Hammons, pastor of our First Church, Hot Springs, preaching for him, and reports a fine series of sermons eloquently delivered to the edification of his people.

Rev. S. M. Yancey, superintendent of the Western Methodist Assembly, who recently held a meeting for Rev. Edward Forrest at Waldron, writes: "Had a real good meeting at Waldron. Was there just a week. Brother and Sister Forrest are getting along fine and are very much loved by their people."

A few friends do not understand why publication of certain articles is delayed, and others printed. That is because, several months ago before we began to print the eight-page issues, we had these former articles in type and it is due our printer that we should use these as soon as possible to release his type-metal.

Mr. Wm. M. Dacus, who has for many months worked on our feature advertising, has turned his attention to the circulation and is now putting on a campaign in this city. Using several helpers, he is making fair progress. The co-operation of all pastors and members is invoked in his behalf. With adequate support from our friends he will accomplish much for the paper.

Rev. and Mrs. C. J. Wade, of Calico Rock, announce the marriage of their son Frank, to Miss Martha Walker of Scranton, on October 3, Rev. Earle Craven, the pastor at Plainview, officiating. They also announce the marriage of their daughter, Miss Lila Mae, to Mr. Luther E. Foote of Spearville, Kansas, on October 12, Rev. C. J. Wade, father of the bride, officiating.

Rev. A. H. DuLaney, North Arkansas Conference evangelist, writes: "Closed a good revival at Bald Knob, October 5, with fifteen or sixteen conversions. Fourteen joined the Methodist Church and others will join later. Brother Culver, the pastor, is in great favor with his people and they are very anxious for his return for another year. I began a meeting last Sunday at Kensett with Brother Galloway."

Monday, accompanied by Mr. J. Colclasure, a good layman, Rev. Chas. A. Simpson, pastor of Hickory Plains Circuit, called with a nice list of renewals, and reported his charge in good spiritual condition with every prospect that all claims would be met in full. He admitted that he lacks words to express his appreciation of the love and loyalty of his fine people who have so fully co-operated with him this year under rather adverse circumstances.

Commenting on the political situation, Hon. Josephus Daniels, in a recent syndicated article, says: "There is no pretense of a wet and dry issue in the South. Practically every candidate for Congress or governor of both parties is dry. That section, to be sure, has some wets, but they don't get elected to office. The vote for Hoover in 1928 showed that the dries are extra militant. Wet Democrats know what would happen to their party if they swallowed an Al Smith program." In this Mr. Daniels is pre-eminently correct.

Because the General Conference has declared that during this quadrennium special emphasis should be laid on the value of Christian literature and the importance of increasing its circulation, we are using a fine article on "An Institution That Was Born Lucky," a brief account of the rise and progress of our Publishing House, written by that charming writer, Dr. Chas. D. Bulla, and originally published in The Workers' Council. The illustrations help to convey a correct idea of the magnitude of the institution. As this year the seventy-fifth anniversary of the Publishing House is celebrated, it is peculiarly fitting that it should be featured. It is to be hoped that, since the Publishing House has done so much for our Church, we should do far more than we have for the Publishing House. Let us carry out the suggestion of the General Conference and promote the circulation of Christian literature, and displace the vast mass of trash that is corrupting our people.

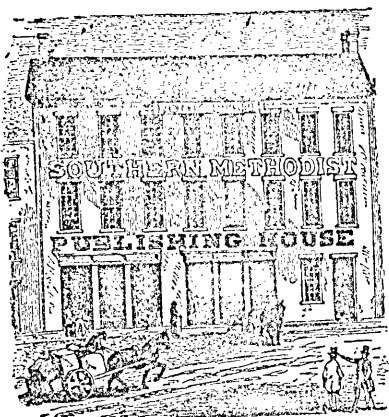
Last Monday a meeting of the Little Rock District Brotherhood was held in First Church. The editor could not attend on account of having to prepare the paper for the press, but learned that it was a very interesting and profitable meeting at which Dr. James Thomas, who is just finishing his quadrennium, was highly honored by several speakers. A full account of it will be furnished by the secretary for next week.

In a note from Rev. J. J. Galloway, our pastor at Brinkley, comes the information that his son, Rev. Paul V. Galloway, pastor of Swifton-Alicia Charge, recently submitted to an operation at the Newport Sanatorium, but is doing well and expects to resume his work soon. Bro. Galloway a few days ago had a ride in an airship which he enjoyed. He says that, when they get to be cheap, he is going to have one for himself.

"The Doctrines and Discipline of the Methodist Episcopal Church, South, 1930," is the title of the latest book issued by our Publishing House. In binding typography, and paper, it is an improvement over the former "Discipline." We have not had time to examine its contents carefully, but in arrangement and indexing it seems to be complete and convenient. Every member of the church should have a copy in order to know the law of his church and its officers. The price is fifty cents per copy for the cloth binding and \$2.50 for the morocco bound edition printed on India paper with gold edges. Pastors should write for prices in quantity. Order of Lamar & Whitmore, Agents, Nashville or Dallas.

Good news comes from New Mexico Conference which met last week. When the Western Methodist Assembly was organized the New Mexico and Denver Conferences were not asked to co-operate on account of their distance; but since the General Conference recognized the usefulness of the Assembly and the General Boards offer programs there that can not be had elsewhere west of the Mississippi River, it becomes necessary for their people who seek these advantages to use the Assembly. Hence the Assembly Board invited the New Mexico Conference, which now includes the old Denver Conference, to become a co-operating Conference. At the session last week the invitation was unanimously accepted and a prominent pastor, Dr. H. D. Marlin of Denver, was appointed a trustee. This gives the Assembly as co-operating Conferences fourteen Conferences, and, with the two new states of New Mexico and Colorado, seven patronizing states. This will greatly strengthen the Assembly and enhance its prestige.

The secular papers last Sunday announced that on Saturday a petition had been filed, signed by a sufficient number of citizens, nominating Dr. Ben H. Greathouse of Washington County as an independent candidate for senator of the United States. Dr. Greathouse stated: "My name will appear on the ticket at the November election as an independent candidate for the United States Senate. This has been brought about by my friends without any suggestion from me. This is an honor which I very much appreciate." Dr. Greathouse is one of the great preachers of our church. Although he retired from the active ministry some years ago, he has been very prominent in civil life, having served in the Arkansas Senate with distinction for eight years and in the House of Representatives for one term. He is the author of the "Bone Dry Law," and has been the advocate of every worthy measure in the Legislature. He was a great friend of the State University and consistently fought its battles. He is a Confederate veteran whose family has been prominent in the state for 100 years. He refused to support Smith in 1928 and was active in the campaign against that candidate. After giving his reasons for refusing to support Smith, Dr. Greathouse refers to the refusal of those in authority to let the Anti-Smith Democrats vote or run for office, and says: "For this reason the good Democrats in the state, who could not support Smith and Raskob, have been forced to place the names of their candidates on an independent ticket or go without representation in the November election. . . . If there are voters who cannot support the policies of one candidate they ought to have an opportunity to



First Home of the Publishing House on the Public Square, Nashville.

An Institution That Was Born Lucky

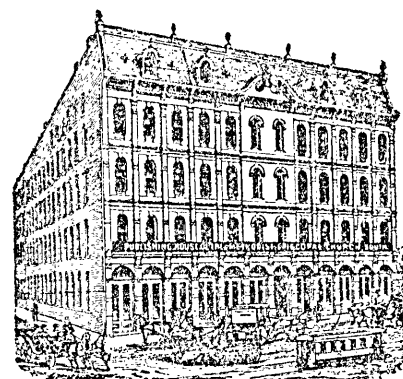
By CHARLES D. BULLA, D. D.

Holding in his hand the original will of Francis Asbury, this scribe has read: "I give and bequeath in especial trust and confidence to William McKendree, Daniel Hitt and Henry Boehm the sum of two thousand dollars now deposited in the Book Concern, be the same more or less, to be applied in printing Bibles and Testaments with other pious books

and tracts and pamphlets upon experimental and practical godliness."

Undivided Methodism had a Book Concern. The First General Conference of the Methodist Episcopal Church, South, in 1846 voted to establish a Publishing House. At the General Conference of 1854 definite action was taken, and in 1855 our

(Continued on Page 4.)



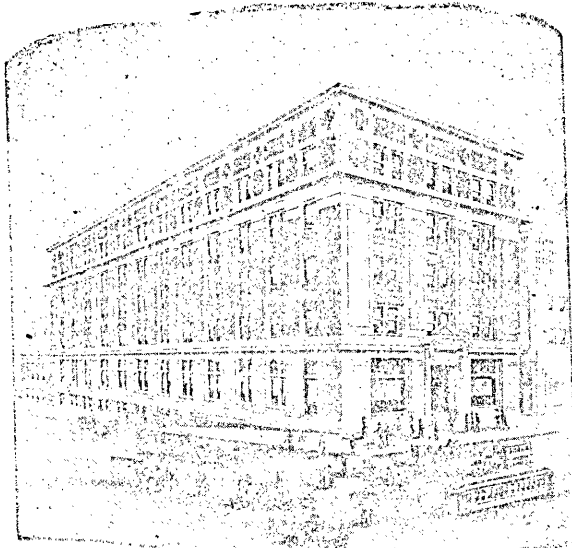
After the Fire of 1872 This Modern Fire-proof Building Was Erected.

free state to support a candidate whose policies they do indorse." He then outlines his policy and principles, chief among them being loyal support of the 18th Amendment and all the laws of the land and strict enforcement. Republican leaders say that they had nothing to do with bringing Dr. Greathouse out as a candidate.

During the past twenty years Texas, Oklahoma, New Mexico, Arkansas and Louisiana, increased their cotton plantings in excess of 12,000,000 acres and their production by nearly 3,000,000 bales. In this same period all the other cotton states added only about three-quarters of a million acres and a half million bales to their totals. The significance of those figures is clear. But for the Southwest's expansive ardor, our cotton crop would have been a couple of million bales smaller these later years well within market needs.—The Country Gentleman.

Tuesday, September 30, the University of Arkansas conferred the honorary degree of Doctor of Laws (LL. D.) upon Mr. Harvey Couch, president of the Arkansas Power and Light Company and president of the Arkansas Methodist Educational Corporation. To those who do not understand, it may seem strange that the degree of doctor of laws should be conferred upon a man who has never studied or practiced law; but that degree is used by universities generally to honor men who have achieved something out of the ordinary. In England this recognition is usually given by the king through conferring knighthood upon the man to be honored. If he were an Englishman and had rendered to the state such service as Brother Couch has rendered in promoting industrial development and in leadership in Red Cross and educational activities, he would be "Sir Harvey Couch." As promoting all that is good in Arkansas surely no one in recent years has done more than Harvey Couch, and all must agree that the recognition of that fact by the University is timely and deserved. However, we suspect it will be some time before Brother Couch will feel natural when he is addressed as "Doctor."

Celebrating this year the fiftieth anniversary of its founding, the Alabama Christian Advocate of September 25 is an anniversary number. It is profusely illustrated and has many special articles of great worth on Alabama Methodism. It is a worthy product of the labors of its fine editor, Dr. M. E. Lazenby, who first served a year as assistant editor, and for the past eight years has been editor-in-chief, most of the time without an assistant. The paper has probably the largest circulation of any of the Conference organs, running between 20,000 and 25,000. It has for its office valuable property in the business section of Birmingham, and owns a home for the editor. Passing through two critical periods, the Unification discussion and the political controversy of 1928, the Advocate editor was not neutral, but maintained the respect of all who knew him. Alabama Methodism owes much to its Advocate, and Dr. Lazenby and his supporters deserve much credit for maintaining such an influential paper, and now for bringing out this fine anniversary number. The Arkansas Methodist, about to celebrate its fiftieth anniversary, salutes its fellow and wishes for its brave editor a felicitous beginning of another fifty years of progress and prosperity.



Office Building, 810 Broadway, Nashville.

THE PASSING OF A GREAT MISSIONARY LEADER.

Just after our paper was made up last week information came through the secular press that Rev. William W. Pinson had passed away at his home in Nashville, Tenn., on October 7. Born in Cheatham County, Tenn., in 1854, he was 76 years of age at the time of his death. After holding important stations in Tennessee, Texas, Georgia, and Kentucky, he was in 1906 appointed assistant secretary of our General Board of Missions, and in 1910, when his colleague, Dr. W. R. Lambuth, had been elected bishop, Dr. Pinson was elected general secretary, and held the office until 1922, when he became secretary for Foreign Missions, and in 1926 he retired from active work and engaged in writing books and Sunday School lesson material. He was a fine preacher and a great missionary secretary. It was on his suggestion that the wonderful Missionary Centenary was planned. He was a man of poetic temperament and a seer. His vision of a world needing Christ and a Christ adequate for the world's need was in a large measure the first inspiration of that great movement. Our church was fortunate in having such a spiritual, forward-looking leader at a critical period in our history. He and Bishop Lambuth were marvelously helpful co-laborers, and their names will go into the history of Methodism as our great missionary leaders of the beginning of the 20th Century.

ANTI-SALOON LEAGUE BOARD MEETING.

The annual meeting of the State Board of the Arkansas Anti-Saloon League was held Tuesday September 30, at the Y. M. C. A. in this city. That date was selected because it was possible for General Superintendent F. Scott McBride to be present. He briefly presented to the Board the situation in the United States, and, while acknowledging that the "wets" were making a fierce fight to secure repeal of the 18th Amendment, he believed that there was no cause for discouragement. However, it would be necessary for the "drys" to maintain their organizations and bravely resist until opposition is finally overcome. In last week's issue is given an interview with Dr. McBride published in the Arkansas Gazette.

State Superintendent W. J. Losinger made a very fine report of the work in Arkansas, show-

ing that, in spite of all difficulties, progress was being made. It was by far the best financial report ever made by the Arkansas League. Its educational work is reaching the churches and the people and getting results. Dr. McBride and others complimented the work of Supt. Losinger and he was unanimously re-elected for another year. All of the old officers were re-elected as follows: President, A. C. Millar; vice-president, Otto Whittington; secretary-treasurer, J. S. Peel; auditor, Fred Pattee; and these with H. G. Pugh and Chas. E. Chapler constitute the Headquarters Committee.

Under the direction of Supt. Losinger former Congressman Upshaw made a very successful lecture tour last spring. He is now in the state and will make another tour in the winter. It is probable that during the winter the Anti-Saloon League will put on a very interesting program in this city.

The work of Supt. Losinger is so satisfactory that our pastor should without hesitation admit him to their pulpits and give him a favorable opportunity to present his cause to their people. We are under the highest obligation to co-operate with the Anti-Saloon League because our General Conference and Annual Conferences recognize the League as their representative in fighting the enemies of prohibition.

BOOK REVIEW.

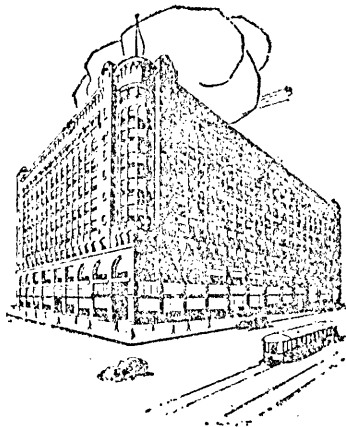
Exit; by Harold Bell Wright; published by D. Appleton and Co., New York; price \$2.00.

Wright has selected his characters from a small town in the mid-west and has developed their characters and their romances with a keen insight into the human heart and its problems, aspirations, and needs. He has selected the old theme, "Life Is a Stage," and bent it to fit the needs of the story he wishes to develop about the lives of two generations of actors. The idea of immortality and the comforting influence it has on the human heart, are beautifully brought out in this story.

A Pioneer of Old Superior; by Lillian Kimball Stewart; published by the Christopher Publishing House, Boston; price \$2.50.

The life of a pioneer, the adventure and excitement attendant upon the exploration of virgin forest and the founding of a city all lend their charm to this story of "A Pioneer of Old Superior," written by the daughter of the pioneer in question. As a bit of history it would hold interest for any American reader, and as a colorful picture of pioneer days it holds charm for all lovers of romance and adventure.

The glorification of the preacher as an individual is not the least of the causes for many of the disorders in our Church of today. It is responsible for much irreverence in the sanctuary. If we come "to hear Dr. So and So," what matters it how we behave before he begins to preach? It is responsible for lack of attention to the services of worship, described mentally by many people, and audibly by some of our ministers, as "the preliminaries." It is responsible for the bitter disappointment of noble sacrificial souls whose preaching is not of the sort that draws the crowd. For this exaltation of the man as a preacher we must substitute the exaltation of the Church as a means of grace.—G. P. Hedley, in California Christian Advocate.



Our San Francisco Branch Office.

Publishing House was organized in Nashville, Tenn. In 1858 the assets of the House amounted to more than \$35,000.

During the war between the States the Publishing House was used as a government printing office by Federal authorities. After the war the property was returned to the Church.

Following the war business was demoralized, and the House had a hard struggle to live. In 1872 the building was injured by fire to such an extent that it was necessary to rebuild. The House became heavily involved in debt, and it was planned to meet the emergency by selling to the public bonds to the amount of \$260,00.

To Dr. John B. McFerrin, who had been elected Book Agent by the General Conference in 1878, was committed the task. Dr. S. A. Steel tells how, in his appeal to the church to buy the bonds, Dr. McFerrin related a dream: Returning to Nashville from one of his long journeys, he started to his office in the Publishing House. When he reached the Public Square he saw a crowd of people in front of the House. He asked a man what it meant and was told that the Publishing House was about to be sold. The auctioneer mounted the block and said: "The Methodist Episcopal Church, South, has been a great Church, but it has gone to pieces under the shock of war. It is unable to pay its debts and must be sold to meet its obligations. How much am I offered for this valuable property?" cried the auctioneer.

"Fifty thousand dollars," said a bystander.

"Why, gentlemen, the machinery in the House is worth that"

"Fifty-five thousand."

"Sixty thousand!"

So graphic was Dr. McFerrin's description of the emergency, the people vowed that the Publishing House should not be sold.

"God forbid!" said the men.

"Never! Never!" sobbed the women.

"Then take the bonds," shouted McFerrin, tears coursing down his cheeks.

"Give us a chance," was the response.

Thus the bonds were sold, and the Publishing House was saved.

During the past fifty years the House has been expanding, and today it is doing a two-million-dollar business on an investment of three million dollars through the Houses in Nashville, Richmond, Dallas and San Francisco.

In 1924 a new manufacturing building, housing composing room, stereotyping plant, electrotype foundry, pressroom, bindery and mailing room, was occupied.

In accordance with the law of the church the profits of the Publishing House are distributed to the Conference Claimants. A total of \$998,290

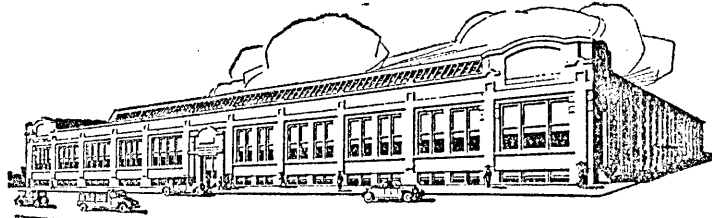
has been appropriated by the Book Committee to Conference Claimants to date.

The charter of an institution is determined by the men who direct its affairs. Is our Publishing House a worthy enterprise? Is it earning profits and devoting them in harmony with the purpose of the church? Does it deal fairly with its employees? Is it rendering a helpful service? If

Saying It With Printer's Ink

Paul had a concern for his books. In the last half hour of the last known writing of the apostle, when he was in imminent expectation of martyrdom, he wrote from Rome to Timothy, entreating him to bring books and parchments he had left at Troas.

When Martin Luther was in the Wartburg near Eisenbach, he is said to have caught the devil trying to tempt him, and he threw his inkstand



Printing Plant, 815 Demonbreun, Nashville, Tenn.

these questions can be answered in the affirmative—and they can—then we conclude that the men who have managed the affairs of the House have been capable and trustworthy.

Twelve men have served the church as Book Agents and Publishing Agents. One hundred and six men have served as members of the Book Committee—



The Richmond Branch House.

the present incumbents being: Clerical—R. E. L. Morgan, L. C. Branscomb, J. D. Randolph, S. P. Wiggins, E. P. Anderson, N. B. Harmon, Jr.; lay—W. R. Odell, Walter Keith (vice chairman), J. Lee Davis, W. Louis Davis, (secretary), C. A. Craig (chairman), R. H. Shuttles, John W. Barton. Now, the acts of these good men and true, and their wisdom in the discharge of high duties, are they not written in the loyal service book of Southern Methodism?

During the writer's association with the House as Secretary and Editor he has intimately known the last four Publishing Agents. While we are celebrating the seventy-fifth anniversary of the Publishing House, is it not appropriate to issue citations to the men who have done well and say to them "Well done"—a better decoration than medals.

DAVID MORTON SMITH—Agent from 1890 to 1922; Agent Emeritus since 1922. Sane, loyal, patient.

ANDREW JACKSON LAMAR—Agent since 1903. Soldier, preacher, pattern gentleman of our Southland.

JOHN WYNNE BARTON—Agent from 1922 to 1926. Body brain and heart big enough for a publishing agent, a college president or a cabinet portfolio.

BENJAMIN ARTHUR WHITMORE—Agent since 1926, and from now on. Easy to live with, quick to grasp a business situation, conservatively progressive. May we express the hope that these noble Churchmen will be a little late getting to heaven?

at him. If you doubt this story, go and look at the ink blot on the castle wall. Be that as it may, Dr. Martin hurled a bottle of ink at the pope when he wrote his 95 theses, denouncing the doctrine of pardon-selling, and posted them on the door of the Castle Church in Wittenberg.

John Wesley laid under contribution the printing press, publishing books, tracts and periodicals, as did no other church leader of his time.

The sons of Wesley have written it in the order book of Methodism that the object of the Publishing House shall be "to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts and periodicals."

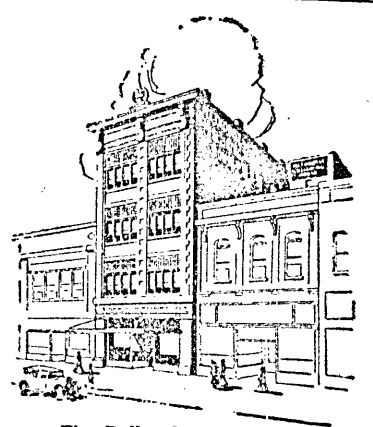
In this task the Publishing House has been engaged for 75 years. The Cokesbury Press has published a number of fine titles. Authors are pleased with the way Cokesbury promotes its books. Cokesbury has a good reputation with publishers throughout the country. Hundreds of millions of pages—books, Sunday school periodicals, and tracts—come from our presses annually. This vast volume of Christian literature, like leaves of the Tree of Life, are for the healing of a multitude of readers.

There are more than three billion books in the libraries of the world. The annual output of publications in the United States approximates ten thousand—red, brown, blue, green and yellow; thick and thin; good, bad and indifferent. People who do not swim cannot hope to survive the rising tide of printer's ink.

Thomas A. Edison undertook to read all the books in the Detroit Free Library. He read fifteen feet as the books stood on the shelf, was interrupted and he says he has read comparatively little since. One should be careful of his printed companions. It has been said that "no book is so bad but that some part of it may be read with profit." This is not true, even if the elder Pliny did say it.

Many books are bad from beginning to end. Robert Collyer's criterion will stand the test, "If, when I read a book about God, I find it has put him farther from me; or about man, that it has me farther from him; or about life, that it has made life seem less worth living; or about moral principles, that they are not quite so strong and clear as when the author began to talk—that book for me is a bad book."

There is a world of joy in bookdom. Biography makes men and women live in our presence. Science leads us into wonderland. Poetry opens to our



The Dallas Branch House.

vision the beauties of life. History tells us how God has been governing his world.

The printing press is a providential agency, and types are an effective vehicle for the promulgation of truth.

The Lord gives the word. Let our Southern Methodist host of men and women and children proclaim the glad news by word of mouth and printed page.—Charles D. Bulla.

THE CHURCH AND ITS GOAL

By James Thomas, D. D.

The present economic condition, accentuated by an unprecedented drouth makes a call to the ministry for renewed thought and activity and an effort to stimulate and inspire our people to follow heroically, a heroic ministry to meet this challenging situation. Personally, I can see no reason why we should not meet our claims one hundred per cent as we have done in many districts heretofore.

It is an unfortunate fact that many people are hunting constantly for excuses, but over against this weakness, thank God, there is still to be found the heroic in our preachers as well as in our people.

As one of the presiding elders in the very center of the drouth-stricken territory, I prophesy that this district will meet all of the demands upon it. Our brethren are heroically committed to a one-hundred-per-cent program, and we will not be content with anything less. Should there be a failure anywhere, it will be at the end of a real effort.—In Methodist Layman.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber
Moral Pioneers

When John Wesley in 1743 required all members of the Methodist societies to abstain from drinking, buying, or selling spirituous liquors, he was enacting the first ecclesiastical legislation in favor of outlawing intoxicating liquors. By this action and subsequent attacks upon the use of alcoholic beverages, Wesley secured the enmity of all those who profited by the liquor traffic. Alehouse keepers especially came to hate Wesley because a convert to Methodism meant one less customer for those robbers of mankind.

John Wesley's work in the field of temperance was continued by the pioneer American Methodists. The first Discipline of the Methodist Episcopal Church expressly forbade "drunkenness, buying and selling spirituous liquors or drinking them, unless in the case of necessity." This action by the Christmas Conference was significant because it placed the Methodist Church at its very beginning in open hostility to alcohol; it outlined what was to be the future policy of the church toward that ancient evil.

The Methodist position regarding the liquor traffic stood counter to current public opinion. Alcoholic products were commonly used in early America both as beverages and as a medium of exchange. In commenting on the social condition on the frontier, James B. Finley wrote in 1811: "Liquor was freely used in the early days. It was also regarded as a necessary beverage. A house could not be raised, a field of wheat cut down, or a funeral, without the aid of alcohol." A similar situation existed in the Southern states, where, according to G. G. Smith, "Everybody drank, many to excess, nearly all moderately." While traveling in New England in 1788, a Frenchman, Brissot de Warville, was surprised at the great abundance and variety of alcoholic beverages used there. He found that the people preferred ardent spirits to milder liquors. The use of intoxicants at funerals caused Ezekiel Cooper to write in 1789: "Many are glad of a funeral that they may get something to drink." It occasioned comment to find a temperate individual. Bishop Asbury once recorded in his journal concerning a man in Tennessee: "It may not be amiss to mention that our host has built his house and takes in his harvest without the aid of whiskey." It was in a nation addicted to the use of alcohol that the Methodists almost singlehanded, began their campaign for temperance.

Bishop Asbury was the leader in the Methodist fight against intemperance. He contended that there were two classes of men that he feared, drunk-



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

en ones and lunatics. In 1812 he declared that liquor was the "prime curse of the United States, and will be, I fear much the ruin of all that is excellent in morals and government in them." By example as well as by precept Asbury influenced the pioneer Methodists toward sobriety. His attitude when whiskey was offered to him, left a lasting impression upon the people. Upon one occasion when Bishop Asbury reproved his hostess for offering him liquor, the lady replied, "Bishop, it is good in its place." The Bishop thereupon hid the bottle in an old cupboard, saying, "Now it is in its place, let it remain there." Many similar references regarding his attitude toward intoxicants are found in Asbury's Journal. He once recorded: "We dined in the woods, and stopped at Esquire Leech's; brandy and the Bible were both handed me; I took but one."

The circuit-riders helped Asbury in his fight for temperance. Even before the organization of the Methodist Episcopal Church it had been said that it was "but seldom that a Methodist preacher drank spirituous liquors, unless in case of extreme necessity." The itinerants soon realized that liquor and vital religion could not go together, they, therefore, in fiery language denounced from the pulpit the use of intoxicants, insisting that all persons who sold and used liquor were "hair-strung and breeze-shaken over hell." Alexander M'Iroy of the Pittsburgh Conference had a special sermon which traced the drunkard through a miserable life to an untimely grave and premature hell, "where," declared M'Iroy, "the devil will pour the blue flames of damnation down your throats with an iron scoop-shovel, when you'll drink fire enough to satisfy you." It is not surprising that after such sermons entire congregations would pledge to abstain from the use of alcohol.

In conversation with the occupants of the frontier cabins the Methodist preachers endeavored to impress upon them the folly of drinking alcoholic beverages. To show their disapproval of liquor many ministers would not sleep in a room where it was stored. The action of John Collins typifies the influence of the circuit-rider for temperance. Collins found that one of his members was erecting a distillery. In vain Collins begged and argued with the layman that he should discard his plan. Finally Collins said: "Brother, you know that we should pray to God for direction and success in everything. Now, solemnly bow before God and say: 'O Lord God, I am about to erect a distillery; do thou give me success in it, and enable me to make whiskey enough to destroy a great many souls, for whom Christ died.' Needless to say, that distillery was never completed."

At the annual session of the Conference the circuit-riders passed resolutions in favor of abstinence and laid plans to overthrow the liquor traffic. The Tennessee Conference of 1834 resolved that all its members were morally obligated to form a temperance society in every Methodist congregation. Some Conferences even refused to use ardent spirits for sacramental purposes. The Wisconsin Conference of 1852 advised the preachers to procure "the juice of the grape in the purest state possible for sacramental or medical purposes, regardless of expense or trouble." Memorials were sent to the state legislatures urging the adoption of license laws. The voters were asked by the Conferences to elect only those offi-

cials who favored the cause of temperance.

Not all pioneer Methodist laymen agreed with the attitude of the itinerants toward alcohol. With arguments that sound very modern the preachers were assailed by some of their own members. Once when James B. Finley was preaching against liquor, an exhorter arose and said: "Young man, I advise you to leave the circuit and go home, for you are doing more harm than good; and if you can't preach the Gospel and let people's private business alone, they do not want you at all." To that Finley replied, "I will not go home; and I have a commission from God to break up this 'stronghold of the devils.' By his help I will do it, despite of all distillers and aiders and abettors in the Church."

It was contended that the policy of the circuit-riders toward rum would ruin the Methodist Episcopal Church. When Wilbur Fisk went to a town in Connecticut to deliver a temperance lecture, a Methodist layman, begged him to cancel the engagement because it would start a schism in the local church since some of the Methodists sold and used liquor. Fisk's answer was, "Sir, if the church stands on rum, let it go." When S. P. Richardson was pastor at Waynesville, Florida in 1848, he was warned by the sheriff, whose wife was a Methodist, to stop preaching about the evils of alcohol. The officer threatened to withdraw his subscription and to cause his wife to leave the church. Richardson's reply was to cancel the sheriff's subscription and to inform him that he did not want whiskey money.

Sometimes it was necessary for the circuit-riders to use force to secure temperance among the laymen. Occasionally they had to adopt practices used against the rowdies at camp meetings. Granville Moody once found that one of his members, Jones, a groceryman was selling whiskey. When the latter refused to stop, Moody removed his name from the church roll. As this action damaged Jones's business, he determined to do physical harm to Moody. He enticed Moody into a room, locked the door, secured a whip and threatened: "In short, I intend to cowhide you, sir."

"Don't do it," said Moody.

"And why not, sir?" exclaimed the man in rage.

"You know we Methodists" answered Moody, "believe in the possibilities of falling from grace."

"Well, sir?"

"Well, Brother Jones," coolly replied Moody, "if you strike me with that cowhide, it is very likely that I shall fall from grace."

Jones giving a startled glance at Moody, who was six feet, four inches tall, stammered, "W-h, w-h-y, Doctor, you surely don't intend to say that you'd fight."

"I say nothing about that," answered Moody, "but I do say, Brother Jones, that if you strike me a single blow, I shall be very likely to fall from grace, and if I do fall from grace, you will certainly be the worst whipped man in the state of Ohio."

If some Methodist laymen objected to the war that the preachers waged against intemperance, it can easily be imagined what position would be taken by the anti-Methodists and the men who profited financially by the liquor traffic. The distillers and the saloon-keepers began to attack the righteous overmuch Methodist preachers. The ministers were denounced for interfering with legitimate business. As in modern times

the Methodist preachers were told to preach the gospel and leave all other matters alone. James B. Finley in the following manner tells of his experience in fighting against alcohol in Ohio: "My efforts, as a matter of course, awakened the ire and indignation of the makers and venders of the ardent, and their curses were heaped on me in profusion. They would gladly have driven me from the country if they could, but this was beyond their power. One of the great distillers in the land said I was worse than a robber, as I had prevented him from selling whiskey to the harvesters and his family was likely to suffer."

The Methodists were not deterred by such opposition. They were not afraid to champion what was then the unpopular cause of temperance. They were so far in advance of all others in the fight against alcohol that when finally the American Temperance Society was organized in 1826, the Methodists for a time declined to join, saying, "We are already in an earlier and better Temperance Society than any man can institute."

Since the circuit-riders always went where the people congregated, they invaded the very strongholds of the liquor traffic. In many frontier villages the first Methodist sermon was preached in a bar-room, for there a crowd was certain to be found. Such a policy was followed especially on the Pacific Coast. The preachers delivered their message in the saloons and gambling houses. A Californian after having listened to a Methodist sermon in an unusual place remarked to a group of men: "Well boys, you may say what you please about the wickedness of Californians, but they are better than the Jews were in the day of Jesus Christ; for then they made the house of God a den of thieves, but now they are making a den of thieves the house of God."

PREACHERS CALLED TO ANTI-LYNCHING CRUSADE

Expressing the fear that the persistence of lynching is due in no small measure to the failure of religious leaders to impress their people with the heinousness of this crime, the General Conference Commission on Co-operation with the C. M. E. Church has issued an appeal to every pastor in the connection to "cry aloud against this crime of crimes until every community is determined that it must be ended once for all." Meeting in Atlanta a few days ago just after two lynchings had occurred, the Commission expressed the opinion that the situation is serious in the extreme, and called upon ministers, officers of the law, and all other good citizens to wage "determined and unrelenting war upon this blighting survival of barbarism."

Officers who "weakly or willingly" yield to mobs, according to the Commission, "should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust."

The paper was signed by Dr. J. W. Perry, Home Mission Secretary, of Nashville, Tennessee; Prof. N. C. Newbold, of the State Department of Education, Raleigh, North Carolina; Dr. Theodore H. Jack, of Emory University, Atlanta, Georgia; Dr. E. C. Peters, president of Paine College, Augusta, Georgia; Mrs. J. N. McEachern, of Atlanta, and Dr. W. W. Alexander, director of the Commission on Interracial Co-operation. The statement in full is as follows:

"Year after year our Church,

through its various Conferences and other official groups, has voiced the severest condemnation of lynching, as a sin against God and a crime against society. Yet lynchings have gone on, to the world-wide discredit of our boasted civilization and our most sacred professions of faith. Just now we are in the midst of a peculiarly depressing resurgence of this type of crime.

"It appears obvious that the solemn warnings of the church on this subject have not been taken seriously, due in no small measure, we fear, to the failure of religious leaders themselves to bring them seriously to the attention of the people. We therefore appeal afresh to every pastor in our connection to cry aloud against this 'crime of crimes' until every community is determined that it must be ended once for all.

"It is obvious, also, that in many cases officers under oath to uphold the law have weakly or willingly yielded to the mob, thus becoming equally guilty with the actual lynchers themselves. Such officials should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust. We call upon all good citizens and upon the executive and judicial departments of the several states to do their utmost to bring such recreant officials to account in the courts of justice and at the bar of outraged public opinion.

"It is the sacred duty of the courts, also, to do everything possible to bring to justice the members of lynching mobs, to the end that the law may be vindicated and others deterred from committing like crimes.

"The situation, as we see it, is serious in the extreme and challenges every religious leader, public official and Christian citizen to determined and unrelenting war upon this blighting survival of barbarism. Otherwise we well may question whether civilization itself can survive."

GENERAL CONFERENCE LEGISLATION AND BOARD POLICIES

By Rev. R. S. Satterfield, Muskogee, Okla.

Benevolent Funds, Cultivation Period, Offering

New in the work of Southern Methodism are a General Commission and a Conference Commission on Benevolences. The General Commission on Benevolences is composed of one of the publishing agents, D. A. Whitmore, the general secretary and one other from each board participating in funds raised by the apportionments to the several Annual Conferences. Dr. W. G. Cram is the chairman.

In setting up the Commissions on Benevolences, the General Conference provided for very thorough co-operation among the boards of the Church. It is the duty of the General Commission on Benevolences "to initiate, supervise and direct educational processes to inform the children, youth and adult members of the Church concerning all our connectional interests, and to seek to enlist their wholehearted support of these interests according to their ability, and to conduct in January and February, or at such other time as the Annual Conferences may direct, of each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference work. . . . The Commission shall conduct a careful and thorough investigation of the best methods of Church finance and make such recommendations as it deems advisable to

the next General Conference."

Each Annual Conference Commission on Benevolences is composed of the Bishop in charge, the presiding elders, district lay leaders, and the chairmen of the several Conference Boards. Its duties are to co-operate with the General Commission in the work of cultivation and promotion in the Annual Conference in behalf of General and Conference causes included in the budget. A representative of the General Commission will visit each Annual Conference. He is instructed to endeavor to "secure a meeting of the Annual Conference Commission on Benevolences the day before the Conference opens." He will assist the Conference Commission in getting familiar with its duties and in outlining its work for the year.

District Stewards' meetings are to be attended, and participated in by the pastors. A representative of the Annual Conference Commission on Benevolences is to be present and lead in a full discussion of the whole program of the benevolent interests of the Church, including an explanation of the Voluntary Kingdom Extension offering. "At this meeting plans shall be made for the every-member canvass for General and Conference benevolences." Literature for cultivation purposes will be exhibited and explained. The word "Apportionments" is to be substituted for "Assessments" in the future. The term "Missionary Maintenance Fund" is to be used no more. Instead we are to have "Voluntary Kingdom Extension Offering," which will be generally known as Kingdom Extension.

The Benevolences

The General Assessment for Benevolences, frequently called Conference Collections, during the last four years amounted to \$2,130,000 a year. The Apportionments, (the new term), for the General work of the Church amount to only \$2,000,000 a year for the next four years. For the support of Lake Junaluska and Mount Sequoyah, our Assembly Grounds, each Annual Conference will be permitted to accept or reject its pro rata part of \$40,000 a year, a conditional apportionment made by the General Conference.

The annual distribution of apportionments for the General work of the Church is as follows: American Bible Society, \$50,000, Bishops, \$250,000, Church Extension, \$191,000, Hospitals, \$50,000, Lay Activities, \$50,000, Missions, \$800,000, Temperance and Social Service, \$24,000, Federal Council of Churches, \$10,000, General Conference Expense, \$40,000, Negro work, \$80,000, a total of \$2,000,000. Such items as the expense of Bishops and the General Conference should not be called Benevolences.

In addition to apportionments made by the General Conference for benevolent work, each Annual Conference has its Boards and makes apportionments for the support of their work. The General Commission on Benevolences "respectfully suggests and requests that the Annual Conferences follow in line with the General Conference in the reduction of askings, especially those Conferences in which the Annual Conference askings have been in excess of the askings for General benevolences."

Kingdom Extension Offering

For five years there has been conducted throughout the Church, in January and February, a missionary cultivation period and freewill offering for Missions. The goal for each year was one million dollars, called a Missionary Maintenance Fund. A total of nearly four million dollars was

realized in the five years. The methods pursued were sound, and the success, as all know, very gratifying. So much so that other boards "wanted in on it." The result was that the General Conference ordered that the board of Missions, Board of Christian Education, Board of Church Extension and Hospital Board, under the supervision of the General Commission on Benevolences, co-operate in putting on the cultivation and share in the funds raised through a freewill offering. This is to be a regular part of the Church program each year.

The amounts suggested, or the goals set, for the Kingdom Extension freewill offering to be taken in an every-member canvass in every Church in connection with the January-February cultivation are: For the Board of Missions, \$900,000, Board of Christian Education and Theological Schools, \$175,000, Board of Church Extension, \$75,000, Hospital Board, \$50,000, a total of \$1,200,000.

The suggested amount of the Kingdom Extension freewill offering for each Annual Conference will be furnished to the Annual Conference Commission on Benevolences. This Commission will divide the total apportionment for its Conference "on the basis of ability and willingness to participate" among the districts and charges. That is to each Church will be assigned an amount as a minimum it is expected to raise for Kingdom Extension.

District Missionary Institutes have been a most important factor in the success of the January-February cultivation and offering. They are to be continued under the new program. "At these institutes the whole plan pertaining to General and Conference benevolences shall be explained and presented," not the Kingdom Extension offering only. In other words the cultivation is to be in the interest of all the benevolent funds.

The purpose of the January-February cultivation is much more than a movement to get money. It is a means of grace, rightly conducted. Service is fundamental in Christian growth. Lack of information is one of the chief reasons why so many Church members render so little service. Information produces inspiration, and inspiration must express itself in service or it dies; and back of information is perspiration, hard study, observation, meditation. The purpose of the January-February cultivation is to enlist every member of every Church for study, to impart information through sermon, lecture, literature. Without information there is no vision, and "where there is no vision, the people perish" spiritually.

Suggestions for promoting the work of cultivation are found in the General Conference legislation. A fuller program will come from the Commission on Benevolences. This much in the way of instructions has already been given: "Use as far as practicable . . . all the boards and lay forces and other workers who may participate in bringing to the attention of each individual Church the benevolent causes and the causes participating in the Voluntary Offering." That is, Sunday Schools, Epworth Leagues, Missionary Societies, Wesley Brotherhoods, Official Boards, all groups and individuals, are to join forces in making this a whole-Church enterprise. However, each local Church is permitted to exercise large liberty and initiative in meeting this opportunity to participate in an effective way in Kingdom Extension work.

Dr. W. G. Cram is writing the book for the January-February cultivation.

The title will probably be "Methodism and Kingdom Service." The book will deal with missions, education, evangelism, building Churches, healing the sick, training Christian workers, securing volunteers for life service, world needs. The price will be twenty-five cents.

The new program of the Church, now in the making, appeals to the imagination, awakens new interest, and gives ground for hoping that Methodism is entering upon a new day in spiritual growth, evangelistic zeal, and Kingdom Service.

TWELVE REASONS WHY YOU SHOULD SUPPORT THE CHURCH FINANCIALLY

To fulfill its great mission in the world the church must have adequate financial support. For this support it is dependent upon its members and friends. The object of this article is to bring to your attention twelve reasons why you should share this support. If you are not sharing in it, or, if the share you have assumed is not in keeping with your financial ability, you are failing in a most solemn and sacred duty.

Perhaps you feel that you are already doing your part. Yet, in the light of these reasons, you may discover that you ought to do more. If these reasons are good, you cannot afford to do less than your best.

The reasons are as follows:

1. It is a divine requirement. You cannot read your Bible and fail to see this. God has made no other provision for the support of His church.
2. It is a covenant obligation. In our church covenant we agree to "contribute cheerfully and regularly" to ward all the expenses required to car-

BAYER ASPIRIN

is always **SAFE**



Beware of Imitations

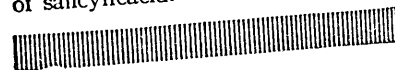
GENUINE Bayer Aspirin, the kind that doctors prescribe and millions of users have proven safe for over thirty years, can easily be identified by the name Bayer and the word genuine on the package as pictured above.

Genuine Bayer Aspirin is safe and sure; always the same. It has the unqualified endorsement of physicians and druggists everywhere. It does not depress the heart. No harmful after-effects follow its use.

Bayer Aspirin is the universal antidote for pains of all kinds.

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylic acid.



ry on the work of the church at home and abroad.

3. You ought to support the church out of gratitude for what it means to you personally. The fact that you are a Christian is due to the work and influence of the church. And then the church supplies the means of grace necessary to you in your Christian life.

4. You are indebted to the church for what it means to your home and family. There are many ways in which the church contributes to the welfare of your household. It keeps alive in your home a Christian atmosphere. In a peculiar way it ministers to your household in times of sickness and sorrow. It provides for the religious training of your children. All this involves expense which must be met by somebody. I do not see how anyone can share these benefits and not feel the obligation to help bear the expense.

5. You are still further indebted to the church because of its value to your community. Take the church out of your community, and what would the result be? Your schools and charitable institutions would go down. Business would go down. Property and real estate values would go down. Your manufacturing and industrial plants would go down. The church is the backbone of business and material prosperity. It is the bulwark of our moral and social life. It is the inspiration and mainstay of all those high ideals, which make for justice, righteousness, mercy, peace and goodwill among men.

6. The value of the church in our national life is still another reason which ought to impel you to support it. Think of its influence upon the political, social, commercial, industrial, educational and moral life of the nation. Think what America would be without the church. Imagine every church building razed level with the ground, every pulpit hushed, the voice of the preacher no longer heard in the land, the words of Jesus forgotten, no longer any listening to hear what God has to say concerning sin and suffering and sorrow and the higher ways of life. A little thought along this line ought to make every man feel his obligation to support the church with his money.

7. Your contribution to the church will contribute to your joy and spiritual delight. You will enjoy all the more the benefits of the church when you share in its support. Failure to do so will react against you. It will lower your self-respect. It will affect your standing in the church and community. Eventually you will begin to neglect church attendance and other duties. You will lose your love and appreciation for the church. You will lose the blessedness you once knew in your religious life and in your fellowship with the Lord's people. You will lose the blessing of giving, and God says "It is more blessed to give than to receive." The whole result will be an unhappy and miserable state of being.

8. If you take any pride in the good name and standing of your church, if you want to see it prosper and do well, you should support it financially. When you fail to do so you cripple it, impair its usefulness and embarrass it before the world.

9. Fairness to those members who are supporting the Church requires that you support it. Many of your fellow church-members are contributing most liberally. It is unfair and unjust to them for you not to do your part. It is a matter of equity that you should give to the church in the same proportion, according to your ability and means, as others are doing.

10. Through the money you contribute to your church, you do in an indirect way something beyond what you can do directly. In the commercial world money serves as a medium of exchange. It serves the same purpose in the moral and spiritual realm. You do so much labor for which you receive so much money. That money represents you. It is your strength, talent and personality transferred into money. Through the part of that money you give to the church, you retransfer yourself into good influences, good works and practical service for humanity. You transfer your own life into other lives—lives redeemed and made pure because you used your money as a ministering agency.

11. Through supporting your church you can share with others in doing a good and great work which you cannot do alone. This is true with regard to all the larger activities being carried on by the church. It is only through united effort that these activities are made possible.

12. What you give to your church is treasure laid up in heaven. It is an investment for eternity. The current coin in heaven is redeemed lives. Now while you have the opportunity you ought to exchange some of your earthly coin into this heavenly coinage. Then when you get to heaven you will not be bankrupt. You will have to your credit some of the coin that will be current there. That man is a foolish financier who, in the use of his money, thinks only of the present world. The wise financier is the man who uses some of his money as a medium for exchanging earthly values into heavenly values.

This word in conclusion. Your support of the church ought to be regular and sympathetic, and what you give should represent a definite portion of your income. The definite portion in Old Testament times was one-tenth. There is clear evidence that the rule of giving the tenth was followed in the early church. It is the rule followed by many Christians today, and God's approval is shown in the blessings bestowed upon them.

However, our obligation in this matter is moral, not legal. What your definite portion shall be is a question for you to answer in the light of God's will for you. If you will take into account the teachings of God's Word and the experience of other Christians; if you will consider the matter in view of the needs of the church and your ability to give, and from the standpoint of fairness to your fellow church-members who are giving a definite and adequate portion, I have not the least doubt as to what the result will be. And when all the members of the church begin to give their full share towards its support, I have not the least doubt as to what the result will be in the life and work of the church. Read Malachi 3:10—John R. Gunn, in Christian Index.

FOR YOUTH

PERSEVERANCE

Genius, that power which dazzles mortal eyes,
Is oft but perseverance in disguise.
Continuous effort, of itself, implies
In spite of countless falls the power to rise.
'Twixt failure and success the point's so fine.
Men sometimes know not when they touch the line.
Just when the pearl was waiting one more plunge,
How many a struggler has thrown up the sponge!
As the tide goes clear out, it comes clear in;
In business 'tis at turns the wisest win.
And oh! how true, when shades of doubt dismay,
" 'Tis often darkest just before the day."
A little more persistence, courage, vim!
Success will dawn o'er fortune's cloudy rim.
Then take this honey for the bitterest cup:
"There is no failure, save in giving up,
No real fall as long as one still tries,
For seeming setbacks make the strong man wise.
There's no defeat, in truth, save from within;
Unless you're beaten there, you're bound to win."
—Henry Austin.

HOW FAR?

The street car, filled with groups of merry girls with a bright dash of spring in their attire. I judged that their ages ranged from twenty to twenty-three. Their faces were attractive and refined; their eyes sparkled, and their smiles were infectious. Without a single exception, their dresses were above the knees, with visions beyond. It is not necessary to seek the shores of the Atlantic or Pacific oceans to have extended views.

One girl had a great penchant for lifting her dress every few moments and pulling it, with unspeakable revelations each time. The nonchalance with which such public exhibitions are daily given in various places is truly remarkable and startling. It makes the blood run cold and the heart lose a beat. The question naturally arises, "How far will girls and women go in abbreviating and discarding clothes, if it is the vogue? Is modesty or immodesty a mere question of fashion? I must say, with no reservations, that the dress reaching a height above the knees is shockingly vulgar. I do not like the word. It is not in my vocabulary, because of its association, and it hurts me to apply it to a girl's conduct and apparel but it does describe, moderately, this vaudeville exhibition. Don't you all agree with me? Hands up. I knew that you would. How can a girl deliberately relinquish the sweet, girlish modesty that gives her a beauty beyond that of priceless jewels.

No, it is not done innocently. Is she not aware that such a display will not add to the aspiration of the young man opposite her in the car? That it will not give him nobler thought and that it will probably make it a little harder for him to realize his highest manhood? I do not care to make much comparison with the past. It is enough to grapple with present conditions; but this much is true. Girls are not more innocent now than be-

FOR CHILDREN

BEGIN RIGHT

A naughty little weed one day,
Poked up its tiny head,
"To-morrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing, till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
To-morrow, you will find!"
But once again I put it off,
Till like the little weed,
The ugly thing sprang up apace,
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you!—Selected.

BAD HORSE

I bought him because he was beautiful, and he wanted to be friendly. I walked over to the corral where he was, and said, "Hello, Johnny." He nickered softly, and came and rubbed his velvety nose against the front of me.

I soon found out that Johnny had a bad reputation. Not long before I bought him he had reared and fallen over backwards, nearly killing his rider. He was herd bound. He behaved almost well when he was with other horses, but just try to take him away alone! He'd rear, and buck, and plunge until either he or his rider (in case the rider stayed with him) was completely worn out. And he'd shy at nearly everything he saw.

Unfortunately I lived in a hilly place. There was a canyon I'd try
(Continued on Page 8)

fore the war. With the tons of obscene literature that is being published in magazine and book form and easily available at book nookeries; with the suggestive, salacious plays at movies and theaters, and with the brutal frankness of sex discussions, girls cannot be altogether cherubic in exposing thighs and colored silk lingerie.

And again the brevity of dress is not adopted merely for the freedom and convenience. Please, be disillusioned, girls, for if the much longer skirt should again be fashion's decree, the devotee of the loin cloth will be the first to adopt it. The long skirt is now being donned, with much eclat for evening wear. What happened in Columbus, Ohio, about ten years ago? Skirts suddenly came nearly to the ankles. I happened to be in New York City that year and it was incredible how the change came almost over night.

In giving up the thigh dress, it certainly is not necessary to drop it to the ankle. Don't you agree with me, girls, that a dress well below the knee is an approach to modesty? It is still a short, convenient dress. Must this wholesome change come via Hollywood? They are discarding the knee dresses. Why? They are not graceful. The Christian girl has a motto: "Whatsoever ye do, do all to the glory of God." Have you adopted it? —May Genevieve McGee in The Watchword.

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to ride through, and every time Johnny would take the bit between his teeth, and go dashing up the hillside, rearing as he went. It was dangerous business. He could easily have fallen over backwards on that hill and broken my neck, and his, too. And he had a favorite trick, when he was on level ground, of rearing up, giving a leap, and coming down so stiff-legged it felt as if my back-bone would never last long!

I had decided not to use quirt or spurs, but he behaved so badly I resolved to see what a little stern discipling would do. I found out. We had a royal battle. Johnny did some real bucking, and finally managed to throw me, beautifully. He started to run toward home, changed his mind, and came back to me. I lay very still. He rubbed his nose against my face, then moved off a little way, and began eating grass. He wasn't going to leave me, and I liked him for it.

As a matter of fact, I liked him very much when I wasn't riding him. He was a regular pet. He learned to kneel down, and shake hands, and tell how old he was, and he'd kiss my hand when I'd tell him to. He'd follow me all around, and he seemed to like to hear me talk to him.

One day I was working around the corral, talking to the horse, and he was following after me as if he didn't want to miss a word. That gave me an idea. I put saddle and bridle on him, and led him away, telling him all the time what a good horse he was going to be. After a while I slipped the reins back over his head, and walked beside him, guiding him as if I were riding. I told him everything I knew, and when I could think of nothing else to say, I began all over again! Then I slipped one foot in the stirrup, and rode along that way. After awhile I threw my other leg over the saddle—and Johnny kept on going, one ear cocked back to hear all this enlightening, one-sided conversation!

That happened over three years ago. Since then Johnny and I have spent many days together herding cattle, and we've gone on long trips over the hills, and far away. I can't claim that he's exactly an angel. He likes to chase our milk cow, apparently endeavoring to bite her tail off. He teases, bites and kicks my gray mare until she is frantic; and once he chased a chicken and killed it. Ever so often he still tries to throw me, and occasionally he succeeds. People have told me that he is bad, and treacherous, and that some day he'll throw me to a place I won't come back from. But he isn't bad, or treacherous. He is spirited, and playful, and utterly lovable. He never was bad; he had been wrongly managed, and that was the fault of the human beings who named him "bad horse."—Our Dumb Animals.

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FOR HEADACHES

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week. Address 1018 Scott Street.

ZONE MEETING AT HULBERT.

The Hulbert-West Memphis Missionary Society entertained the Zone with an all-day meeting. Earle and Parkin were well represented. A large percentage of home members were present. Mrs. A. R. Bogard was leader for the day.

The morning session consisted of minutes of last Zone meeting, by Mrs. F. S. Hubbard. A very interesting talk by Miss Laura Colby, of Memphis; Mrs. Ruppel Dabbs gave a piano solo. Miss Effie Lamb favored the meeting with a solo in her usual pleasant way, after which they were dismissed with prayer by Mrs. Franklin for the luncheon and social hour.

Afternoon session was called to order at 1:30 p. m. Mrs. O. E. Kinney conducted the devotional meeting, closing with prayer by Mrs. G. C. Barton. Mrs. Bogard then introduced Mrs. Rubens of Memphis, who made a splendid talk on "The Tithe," which was greatly enjoyed by all. Round-table discussion was conducted by Mrs. G. E. Alexander.

Next Zone meeting will be held at Parkin, the second Tuesday in January. Prayer by Mrs. F. M. Sweet.

ZONE MEETING AT DOVER.

A very interesting meeting of the North Zone of the Conway District met at Dover, September 25, with the chairman, Mrs. Guy Cazort, presiding.

The meeting opened at 11 o'clock a. m.

Prayer by Brother Cooper. Morning devotional was led by Mrs. R. C. Morehead of Russellville; the subject, "Friendship."

Solo, "God's Tomorrow" was very much enjoyed, sung by Bro. Cooper. Minutes read and approved.

Reports of the different committees.

All the pastors' wives and guests greeted: Mrs. S. G. Smith, of Conway, Mrs. Ira Brumley, Mrs. J. C. Green, Mrs. Halbrook of North Little Rock, Mrs. R. C. Morehead of Russellville, Mrs. Harris of Lamar, Mrs. Adcock of Dover, and Miss Lucy Clark, one of our missionaries from China, as our honored guest.

Mrs. Harris of Lamar gave a splendid talk on "Friendship As a Pastor's Wife," after which the noon hour was observed.

The keynote of the afternoon session was "Prayer."

There were about one hundred in attendance, and the basket of flowers was carried away by Knoxville ladies, they having the largest percentage in attendance.

Solo, "Oh, Make Me Pure," sung by Mr. Cooper.

"How we are to observe the week of prayer," by Mrs. J. C. Green, of North Little Rock, was highly appreciated, also Mrs. S. G. Smith's talk on "How we can make the Week of Prayer valuable to us."

Mrs. Halbrook sang "Oh! the Beautiful Garden of Prayer," which was very much enjoyed.

Mrs. McClure of Russellville intro-

duced Miss Clark. Her message was wonderful and interesting. She showed so many costumes and other things she had brought back from China. The next meeting will be held in December at Lamar.—Mrs. O. H. McCollum, Secy.

ZONE MEETING AT LEACHVILLE

Zone No. 1 met with Leachville Auxiliary at the M. E. Church, South, with sixty-five present and six auxiliaries represented.

Mrs. E. R. Bogan of Luxora, Zone secretary, acting as chairman, assisted by Mrs. Ganskies of Blytheville, Zone chairman, called the meeting to order.

Devotional by Mrs. Brackenseit of Luxora, Golden Rule, Matt. 7:1-12, was fine.

Prayer by Mrs. Henry of Blytheville, First Church.

Talk by Rev. Mr. LeRoy of Blytheville, Lake Street M. E. Church, which was very inspiring.

Sentence prayers led by Mrs. Bogan closed by Rev. E. K. Sewell of Marion.

Mrs. E. K. Sewell of Marion, District secretary, talked on "Clean Picture Shows" and 18th Amendment voted and carried unanimously.

Solo by Mrs. Rorie of First Church, Blytheville, "Open Wide the Gates," accompanied by Mrs. George Lee of Blytheville, was beautiful.

Song, "The Kingdom's Coming," Dismissed by prayer by Mrs. V. E. Rush of Luxora for lunch.

Afternoon Session.

Zone called to order at 1:15 by Mrs. Bogan.

Devotional conducted by Mrs. Flanagan of Osceola, Luke 6:3-18, was splendid.

Prayer by Mrs. H. F. McDonal, of Manila.

Reading: "City Church," by Mrs. Hobsday of Leachville, was fine.

Minutes were read and approved. Talk by Mrs. Gray of Blytheville, on "Conquistadores."

Piano solo, By Miss Clay Moore, "Meditation."

A letter from our missionary, Miss Nellie Dyer of Korea was read and commented on by Mrs. McDonal of Manila.

Song, "How Wilt Thou Forget Me?" by Mr. Crity of Blytheville First Church, accompanied by Mrs. Wilson of Blytheville was beautiful.

Talk by Mrs. E. K. Sewell, District secretary, on "Important Things for Missionary Women to Remember and Do."

Report from Rev. Herchel Couchman, District Rural Worker, was very gratifying.

Talk by Mrs. Seegraves of Osceola, on "Stewardship," was splendid.

Roll was called by secretary, Mrs. Bogan, of Luxora.

Talk by Mrs. Ganskies of Blytheville First Church, on "Young People and Our Responsibility to Them."

Talk by Mrs. Davis of Caraway, "What they are doing there."

A rising vote of appreciation was given the Leachville ladies for their kind hospitality. Dismissed by Rev. Mr. Slaughter of Monette and Leachville.—Mrs. E. R. Bogan, Sec. of Zone No. 1; Mrs. O. C. Ganskies, Chairman.

BRADLEY AUXILIARY ENTER-TAINED.

At her beautiful country home, on Monday, September 29, Mrs. Sam. McGill entertained the Woman's Missionary Society of Bradley Methodist Church. On arriving, the guests were

Sunday School Department

TRAINING WEEK IN THE SEARCY DISTRICT.

Special emphasis in the Searcy District during the week beginning September 29, on training work resulted in a fine showing. Sunday School Institutes were held at McCrory, Kensett, Harrison, and Leslie. A total of about one hundred twenty workers attended these institutes. Miss Lucy Foreman conducted the institutes at McCrory and at Kensett. In many ways these meetings were extremely helpful.

Aside from the two standard school held during that week there were six Cokesbury Schools conducted.

McCrory: A Three-Unit Standard School was held at McCrory. "Principles of Teaching," taught by Rev. Glenn F. Sanford; "Junior Organization," taught by Mrs. Lester Weaver; and "Worship in the Sunday School (Cokesbury)," taught by Miss Foreman, were the courses offered. Twenty unites were issued at the close of the school. The spirit was fine and the type of work was a high grade.

Harrison: A Three-Unit School at Harrison resulted in the granting of twenty-seven credits. Rev. G. G. Davidson taught "Adult Administration," Rev. W. C. House taught "Teachings of the Prophets," and Mr. M. J. Russell taught "The Church and Its Work." This was a fine school. The small schools in the small towns and rural sections furnished a large percentage of the people earning credits.

Pangburn: A Cokesbury School taught by Rev. C. C. Burton of Ozark, showed twenty-one credits in the "Small Sunday School" earned. This

seated on the spacious screened porch. Assisted by Mrs. W. A. McGee, the hostess served ice tea, sandwiches and angel food cake.

There was a brief business session at which time Mrs. J. R. Montgomery, treasurer, finished up the finances for the quarter. Program was on "Stewardship." Mrs. F. P. Adams, leader, read Scripture. Prayer by Mrs. W. F. Johnson.

"Sacrificial Giving," Mrs. W. A. McGee.

"New Financial Plan," given in two parts by Mesdames Carl Baker and P. L. Hammond.

Quiz, Mrs. Sam McGee. Mrs. Arden Waggoner used a letter from Africa by our own Miss Murray.

"The Royal Conquistadores" will be Mission Study book to be completed during October.

Mrs. P. L. Hammond, Pres., and Mrs. J. B. Edwards recently attended a District meeting at Texarkana for a study of the book conducted by Mrs. McKinney.

Society was dismissed with prayer by Mrs. W. A. McGee.—Reporter.



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is the largest school held in the District this year. Bro. Burton stated that the spirit and work of the school were as fine as he had ever seen. Rev. E. Marler is their beloved pastor.

McClelland: Rev. J. E. Lark, pastor at Fisher Street, Jonesboro, taught the "Small Sunday School" and issued seven credits. The type work in this school was astonishingly good. Some of the papers submitted to the instructor were forwarded to the Conference office and you who read the Worker's Council may look for at least one of these papers to appear in that paper. Bro. Peters, the pastor, is a believer in this type of work and is due much credit for the good work.

Jelks: Rev. R. A. Bevis, pastor at Jelks, believes in training work and has had some of the largest schools in the Conference in years past. Rev. A. N. Storey, pastor at Truman, was called upon to teach this school. He did a good work and despite the fact that only three received credit, much good was accomplished. "The Small Sunday School" was the course taught.

Heber Springs: Rev. H. A. Stroup, pastor, taught the Bible course, "The Teacher and the Book," in his own church. This is a good plan for all approved instructors. Bro. Stroup is one of our well equipped pastors and believes strongly in the training work for leaders. Five credits were issued.

Gregory: Rev. F. A. Lark taught the "Life of Christ" at Gregory a short time before Training Week. Five credits were issued and fine interest was taken in the work. Bro. Peters is the pastor and is planning to continue this work on his charge.

White Hall: Mrs. F. A. Lark taught the "Sunday School Worker" at White Hall before the regular time set for the Training Week. White Hall is a church on the McCrory Circuit. Nine people received credit for their work. Mrs. Lark did a fine work in this school.

Alpena: Alpena is a church on the Bellefonte charge. Rev. Ray McLester is pastor of this large territory. Rev. L. B. Davis, of Berryville, taught the school and issued eight credits. A large number of the people of Bellefonte attended the Harrison Standard School. We are looking forward with great interest to the work which Bro. McLester is doing. We feel sure that he will accomplish great good.

We are especially indebted to Miss Foreman, from the General Sunday School Board, for her help and fine service in this District during this special week. Seventy-one credits have been issued in Cokesbury Schools this year in the Searcy District.—Glenn F. Sanford.

DUAL MISSION OFFERINGS LITTLE ROCK CONFERENCE, FOR AUGUST.

The following schools in the Little Rock Conference report an offering for the Dual Mission Special for August, the tenth month of the Conference year.

Arkadelphia District.	
Manchester	\$ 1.00
Dalark	.58
First Church, Hot Springs	20.00
Holly Springs	.65
Arkadelphia	10.00
Ebenezer	1.11
Oaklawn	3.87
Grand Avenue	5.00
Sparkman	70.00

Gum Springs	1.00
Hunter's Chapel	.50

Total \$113.71

Camden District.	
Norphlet	\$ 2.28
Harrell	1.00
Camden	15.00
Huttig	2.50
Waldo	3.16
Logan's Chapel	.64
Rhode's Chapel	1.05
Smackover	5.00
Buckner	2.06
Kingsland	3.83
Louann	1.86

Total \$ 38.38

Little Rock District.	
Pepper's Lake	\$ 1.33
South Bend	.55
Lonoke	5.08
Carlisle	7.77
First Church (L. R.)	22.45
Bauxite	5.00
Henderson	4.75
Geyer Springs	2.17
Asbury	20.00
Tomberlin	.68
Sardis	2.25
Winfield	40.00
Bethlehem	.90
28th Street	5.00
Pulaski Heights	11.69
Hunter	2.50
Forest Park	1.00
First Church, L. R.	20.13
Keo	1.78
Primrose	13.00
Austin	.92

Total \$168.95

Monticello District.	
Winchester	\$ 1.00
Newton's Chapel	2.16
Dermott (5 mos.)	34.45
Banks	.50
Wilmar	3.52
Monticello	4.04
Arkansas City	2.75
Rock Springs	.50
Hermitage	1.44
Hamburg	5.00
McGehee	5.00
Snyder	2.14
Lake Village	3.34
Dumas	6.12
Fountain Hill	1.10
Eudora	2.61

Total \$ 75.67

Pine Bluff District.	
Gould	\$ 3.61
Prairie Union	2.21
Wabbaseka	2.38
Grady	6.00
Reydel	.94
Swan Lake	.50
Sherrill	1.00
Hawley	4.00
Faith	1.12
Star City	1.78
Union	1.00
Ulm	2.00
Carr Mem.	2.50
Gillett	3.90

Total \$ 32.94

Prescott District.	
Pump Springs	\$.25
Bigg's Chapel	.23
Nashville	2.65
Ozan	.66
Rosboro	6.14
Washington	2.00
Mineral Springs	2.35
Doyle	1.00
Saline	.70
Emmet	3.37
Pump Springs	.25
Wakefield	.50
Hope	11.33

Total \$ 31.43

Texarkana District.	
DeQueen	\$ 10.00
Mena	10.00
Dallas	1.62
Winthrop	1.28
Foreman	3.83
Stamps	25.30
Ashdown	10.00
Cove	1.76
Fairview	8.60

Total \$ 72.39

Standing by Districts.	
Arkadelphia, 11 Schools	\$113.71
Camden, 11 Schools	38.38
Little Rock, 20 Schools	168.95
Monticello, 16 Schools	75.67
Pine Bluff, 14 Schools	32.94
Prescott, 12 Schools	31.43
Texarkana, 9 Schools	72.39

Totals, 93 Schools \$533.47

—C. E. Hayes, Chairman.

REPORT FOR SEPTEMBER, 1930

Field and Extension Secretary, Little Rock Conference.

September has been a very busy month, as it is the beginning of the fall work looking to the session of the Annual Conference.

Attended Quarterly Conference on the Carlisle Circuit.

Did some Epworth League work in the Arkadelphia District.

Attended the Prescott District Preachers' Meeting, held at Glenwood.

Taught in Hatfield Cokesbury School. Had a fine school.

Attended the Monticello District Epworth League meeting held at Dermott.

The following Cokesbury Schools were held during the month: Mount Ida with 8 credits; Macedonia, with 14 credits; Sheridan with 1 credits; Hatfield with 13 credits; a total of 51 credits.

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

Visited the following pastoral charges: Mt. Ida-Oden, Mountain Pine, First Church, Hot Springs, Carlisle Ct., Geyer Springs, Glenwood, Searcy Ct., Dierks, Hatfield, Mena, Traskwood Ct., Dermott, Nashville.

Wrote 19 articles for publication.

Wrote 47 personal letters.

Read 1 good book and 20 magazines.

Spent 20 days in the field.

Traveled 2,148 miles.

Travel expense \$34.01.

—S. T. Baugh, Secretary.

ROCKPORT SUNDAY SCHOOL, FRIENDSHIP CIRCUIT.

After a slumber of some two and one-half years, the people of Rockport awoke on March 9, last, and re-organized a Sunday School of 31 members.

Its growth has been phenomenal, and much above the writer's expectations. It is a rare thing, especially in many of our rural churches, that about all a pastor has to do, is to suggest and then the members shoulder the burden and carry it forward to a live, growing Sunday School, that will be heard from in days to come.

This school is successful because each member has been stamped in the name a worker, and more especially, each class seems to think that all the responsibility rests entirely upon their own individual group, and that if they fail, then the Sunday School fails.

It takes pupils to make a Sunday

School and something must be had to work upon, but at the same time there must be officers and teachers capable of directing, and in this we have been most fortunate in having Brother Doyle Wilcox as our aggressive leader, who is possessed with an untiring energy to make it what it ought to be. I have known him to make personal calls from house to house, a fact, and others too, to do the same, and with an indomitable will to put over, they carried forward a herculean task.

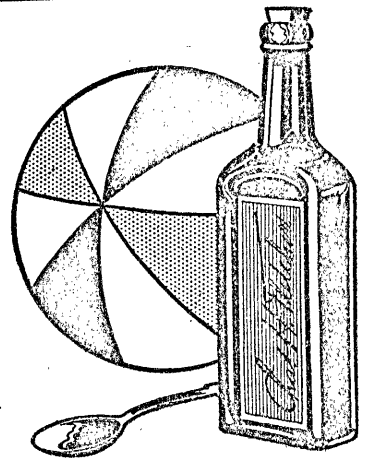
With eight churches within one and one half miles to have an enrollment of 124, with an average attendance for July, August, and September (hot summer months), of 81, is something that should command the attention of every rural church.

Sometime this month, for the first time, there will be held a Cokesbury School. Also beginning this month the School will begin its collective observance of Fourth Sunday Missionary Day Offering. They have a monthly entertainment feature as part of their program.

These people are graciously willing to be led, although progress may seem slow at times, yet in the end progressive steps will be noted.

In addition to Doyle Wilcox, who is superintendent and also Adult class teacher, we have as teachers Dale Haltom, Mrs. T. D. Rodgers, Miss Frankie McElroy, and Miss Zoella Singleton, who have co-operated in a fine spirited way, prompt and loyal in their attendance. Other names could be mentioned, who have worked equally as hard, but space forbids.

We feel justly proud of this school and when 100 and over are seen in Sunday School, the good news should be sent out as at least a partial recompense for their faithfulness to a



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And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.



Epworth League Department

ON THE HONOR ROLL.

The following charges with pastors named go on the Little Rock Conference Honor Roll. Several pastors have told me recently that they would remit Anniversary Day offering before the session of the Annual Conference, November 12. Those reaching their goal, even by Conference, will be placed on the Honor Roll: Pullman Heights, Rev. S. K. Burnett.

Smackover, Rev. J. W. Thomas.
Henderson, Rev. O. C. Birdwell.
Asbury, Rev. J. L. Dedman.
Hope, Rev. F. A. Buddin.

This is a fine list and is much appreciated by your Epworth League workers who use this money to promote Epworth League work in our own Conference.—S. T. Baugh.

REDFIELD CHAPTER ORGANIZED

Tuesday evening, October 7, in company with Rev. J. M. Hamilton, I drove to Redfield, where we met a fine group of young people. After a spirited song service Rev. J. M. Hamilton led the devotional service and a Senior Epworth League was organized with the following officers:

President, Mr. Lee Oates.
Vice President, Mrs. F. F. Mobley.
Secretary-Treasurer, Mrs. V. A. Rowles.

Era Agent, Miss Jewell Mobley.
Charter has been ordered, and plans are being made to strengthen the work at Redfield. There are 18 charter members.—S. T. Baugh.

CONFERENCE MONEY.

Several times right recently people have written me, or called me, asking to whom they should remit Conference money, Mission pledge, Anniversary Day offering, Mt. Sequoyah, Building fund, etc., should go to Miss Audrey Wharton, Treasurer, 1618 West 15th Avenue, Pine Bluff.—S. T. Baugh.

(Continued From Page 9)

great evangelizing force of the church.—L. O. Lee, P. C.

SUNDAY SCHOOL REPORT FOR NORTH ARKANSAS CONFERENCE, OCTOBER 11

Batesville District	
Previously reported	419.28
Newark (balance)	5.00
Salem	15.00
	\$439.28

Conway District	
Previously reported	528.56
London	1.49
	\$530.05

Standing by Districts	
Jonesboro	\$ 571.35
Conway	530.05
Helena	515.48
Ft. Smith	509.39
Batesville	439.28
Fayetteville	399.89
Paragould	354.00
Searcy	318.07
Booneville	107.17
	\$3,744.68

—G. G. Davidson, Conf. Supt.

ANNIVERSARY DAY OFFERINGS, LITTLE ROCK CONFERENCE.

Received Since June 6.

The following Epworth League Anniversary Day Offerings have been received by the Conference Treasurer since the last report in the Arkansas Methodist early in June:

Arkadelphia District.	
Pullman Heights	\$ 18.00
First Church, Hot Springs	21.56
Manchester	8.00
Previously reported	36.69
Total	\$ 84.25

Camden District.	
Bearden	\$ 10.00
Vantrease Mem.	10.00
Smackover	21.00
Previously reported	44.75
Total	\$ 85.75

Little Rock District.	
Henderson	\$ 15.10
Asbury	20.77
Previously reported	276.42
Total	\$312.29

Monticello District.	
Wilmar	\$ 1.55
Previously reported	115.23
Total	\$116.78

Pine Bluff District.	
Humphrey	\$ 7.00
Carr Mem.	10.50
First Church, P. B.	15.60
Previously reported	91.95
Total	\$125.05

Prescott District.	
Hope	\$ 40.00
Previously reported	36.09
Total	\$ 76.09

Texarkana District.	
Previously reported	\$ 98.58
Standing by Districts.	
Little Rock, 20 Churches	\$312.29
Pine Bluff, 9 Churches	125.05
Monticello, 15 Churches	116.78
Texarkana, 8 Churches	98.58
Camden, 7 Churches	85.75
Arkadelphia, 7 Churches	84.25
Prescott, 8 Churches	76.09
Totals, 74 Churches	\$898.79

THE SOUTHWEST UNION OF HELENA DISTRICT.

The Union was the guest of the Brinkley Epworth League, Sunday, October 5. The following program, arranged by Miss Gladys Burge, was rendered:

Prelude, Mrs. Robert Moore.
Doxology.
Prayer, Rev. J. J. Galloway.
Hymn, "Love Divine."
Scripture Lesson: John 15:5-8, Robert Moore.

Special Music, Mrs. Robert Moore.
Subject: "How to Do Things in League Work." (1) How to have live programs in the First Department, Mr. James Trice. (2) How to be missionary in Service, Mrs. A. T. Bell, Wheatley. (3) What can a League Do in Social Service Work? Miss Lucille Maxwell. (4) Can the Epworth League Direct the Social Activities and Reading of the League? Aubrey League. (5) Reading "The Bridge Builder," Eloise Cook.

The Aubrey League received the pennant for gaining the most points. A picnic lunch was served to 75 eager, enthusiastic League workers. —Mrs. Robert Moore, Cor. Sec.

News of the Churches

NEW DISCIPLINE

Article 226

During the past four years there was some confusion about the Missionary Committee in the local church. This matter has been corrected, as will be observed in Article 226 which is as follows:

"At the Fourth Quarterly Conference the pastor shall nominate for each congregation three or more from the congregation (more for larger congregations) to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each Missionary Committee to be reported by the Presiding Elder to the Mission Board at Nashville, as provided in paragraph 493."

I trust that all the pastors will give the selection of this Missionary Committee the same careful consideration as the other officials. I also hope all the Presiding Elders will not overlook this important matter.—J. F. Simmons.

LITTLE ROCK DISTRICT

For a number of years I have given to the readers of the Arkansas Methodist, just before our Annual Conferences, a note concerning the Little Rock District.

First of all, will say that the year has been a delightful one. To be sure, we have been passing through a trying period, but our people are loyal to Christ and I feel quite sure the district will report 100 per cent plus, on all matters appertaining to it, as heretofore. Most of the charges are out now. I am working on the preachers' salaries, endeavoring to bring them out in full, if possible.

We have had some great meetings, an unusual number of accessions on profession of faith. I am now more than half through with the fourth round of quarterly conferences and will say unhesitatingly that they are the best I have ever presided over.

The Woman's Missionary Society has had a great year under the leadership of Mrs. W. O. Clark, the district secretary. The Sunday School and Epworth League work, under the leadership of Brothers C. N. Baker and S. T. Baugh, has been entirely satisfactory and I think, under the circumstances, they have had wonderful success.

The loyalty of our people in this district to the church, to the Arkansas Methodist and to the Orphans' Home, the property of the two Conferences, is beautiful. You hear no carping criticism of any of our agencies, but the determination to make them go is the attitude. I may be in error, but I think not, when I say that no district has a more brotherly ministry and no presiding elder was ever more unselfishly supported in the program of the church than this elder. I never hear any criticisms of the ministry by my associates, no plotting, no expressions of ingratitude. So far as I know, the people wish the return of

their pastor in every charge. I reach the end of my quadrennium proud of our achievements but a little sad because, under the law, my connection with my dear brethren in this District is ended at Conference.—James Thomas, P. E., Little Rock, Ark.

ARKANSAS METHODIST ORPHANAGE

The Board of Trustees of the Arkansas Methodist Orphanage met in the office of the superintendent, Dr. James Thomas, at 10 a. m. Tuesday, October 7, with all present except Rev. J. B. Stevenson who was detained on account of a funeral in his congregation. In addition to the Board, Rev. Harold D. Sadler, pastor of the Home, was present.

The Orphanage has had a year of wonderful success, having placed in homes during the year 24 children and receiving 17 up to the end of the fiscal year, October 1, making a total of 502 children placed in what the Board believes to be good homes since the Orphanage began.

Among other business, the Board committed itself to enlarging the plant and authorized the superintendent and Executive Committee to plan a program looking to the raising of \$100,000.00, in the next five years to enlarge the plant that children who are not orphans, but who are in worse condition than orphans may be in some measure accommodated.

A vote of thanks was given to Rev. Clem Baker, Rev. S. T. Baugh and Rev. G. G. Davidson for their leadership in the Christmas offering and a request that they continue in this work, for the Orphanage could not run without it.

When the Board adjourned it met at the Orphanage at high noon where a wonderful dinner was prepared by Mrs. Steed and her helpers for the members of the Board and their wives, the pastors of the city of Little Rock and their wives, and the presidents of the Woman's Missionary Societies of Little Rock. We spent a most helpful hour and everybody was happy over the achievements of the Home for this year.—Secretary.

A New Plan That Earns

MONEY

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Through our system you can build a permanent income for your church society or club. You furnish us names, and we help you develop a profitable business. No experience necessary. We finance the whole plan. An attractive opportunity is offered individuals in localities where church societies do not reply promptly. Write for full information.
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REVIVAL AT LINCOLN

We are in the midst of a wonderful Holy Ghost revival at Lincoln, Ark.

Two weeks ago I came here with my big tent, putting it up in the public square and with our pastor, Rev. Frank Mathews, and people started a campaign for the salvation of souls.

By the end of the first week we had the co-operation of all the churches in town and all are working fine now and a great Holy Ghost revival is on.

At the end of the second week there had been 84 conversions and the whole community stirred with great crowds attending every service.

As we go into the third week everything points to a great week with many more saved. We ask the interest of our brethren that the Lord may wonderfully bless His people and through them bring many unsaved to Him where they can find rest unto their souls.

If we close here next Sunday, the 12th, as we now plan, we will have time to get in one more meeting before Conference meets.

Any pastor wanting our services write me here at my expense.—H. C. Hankins, Conference Evangelist.

THE WESTERN ASSEMBLY

Recently trustees of the Western Methodist Assembly sent to each pastor in our two Conferences a letter requesting that an offering be taken for Mt. Sequoyah and sent in at once. The letter was intended only for those who had not as yet taken an offering, but by an oversight was sent also to those who had reported an offering. This perhaps caused those who had sent their offerings to think that credit had not been given their churches.

As superintendent of the Assembly I assure you that a correct record has been made of each remittance and statement submitted to the trustees, and I regret that anyone was troubled about the matter.

If possible, I hope that all pastors who have not already remembered the Assembly with a check this year, will do so now, as the funds are needed

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

A Skin Disease Remedy That Has Been Proven a Good One—

If you suffer with a skin disease, Itch, Ringworm, Scalp Sores, Eczema, etc., try Bracy's Germ Destroyer. We receive many letters from people who have been cured, praising the quick results of this remedy, and we mail it out to all parts of the country. Price 50c. A 25c cake of Germ Soap free with the \$1.00 size for a limited time.

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Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

this fall.—Sam M. Yancey, Superintendent, Fayetteville, Ark.

MANILA-DELL CHARGE

All departments of the church have done constructive work this year.

The Sunday Schools are well organized and do high-grade work. Eleven of our workers took credit in the standard school at Blytheville, and ten took credit in the training class, taught by the pastor. Our workers are enthusiastic over the training program of the church. The Manila school assisted the pastor to raise \$190 on the benevolences.

We have a wide-awake Missionary Society at Manila. In addition to carrying on the regular work, they have built a beautiful and commodious parsonage at a cost of more than \$2,000. Have just organized a Missionary Society at Dell.

The Leagues are doing good work. The Manila League has an enrollment of 90 and an average attendance of 89 per cent for the year. The programs are of the highest type. The League presented the parsonage with a very beautiful dining room suite.

Rev. T. E. Gregory of the North Mississippi Conference assisted in the revival at Dell. He is highly spiritual, brotherly and a strong gospel preacher. He has the unusual ability to win the hearts of the people and at the same time strengthen their love for the church and loyalty to the pastor. The meeting resulted in ten additions to the church on profession of faith.

Rev. R. E. L. Bearden, who is known and loved throughout the Conference, held our revival at Manila. Brother Bearden was at his best. Penitents were converted at the first service—a very unusual thing these days. All agree that the church experienced one of the best revivals in its history. Thirty-two united with the church by vows.

We expect to have a good report at the annual Conference.—H. F. McDonald, P. E.

THE RE-OPENING OF FIRST CHURCH, LITTLE ROCK

First Methodist Church of Little Rock, the mother church of Arkansas, celebrated the re-opening of its newly decorated auditorium Sunday, September 21, with a large home-coming crowd that practically filled the building. This opening marks the completion of the first unit of the Century Celebration program that will extend through 1931 and will ultimately involve the expenditure of \$100,000 and the erection of a new Education Building adjoining the present structure.

At the morning service, the pastor, Dr. W. C. Martin, preached on the theme, "The Soul of the Church," taking his text from Christ's reply to Peter at the time of the latter's famous confession among the mountains of Cesarea Philippi. As part of the celebration the new chorus choir of some 30 voices directed by Mrs. Morris Jessup, organist, furnished the music for the day, and will continue to do so throughout the year. The nucleus quartet is composed of Misses Lucy Martin Reaves and Darden Moose, Messers Stanley Brannen and Harry Bond.

This first unit of work which includes a new roof, a decorating job, a new carpet and a new pipe organ now being installed, will cost approximately \$30,000. The interior decorating job which makes the auditorium one of the most beautiful and worshipful to be found in the South, was done by Mr. Paul M. Heerwagen of

Fayetteville, Arkansas, a decorator whose work is well known throughout many sections of the nation. The salient architectural features of the Gothic-Romanesque auditorium have not been altered with the exception of the front grill work of the new organ which will dominate the nave of the building and which will be the focal point of beauty. The ceiling and wall woodwork has been completely rejuvenated and finished in three shades of satin, or eggshell varnish. The basic color of the plaster work of the walls is cream and olive green, and the central plan of decorating is carried out through a series of paneling. The design of each panel follows the plan of a cross motif in the corners, created by crossing the ends of the wide border surrounding the panel. This large border is artistically finished by means of stippling in the dominating color which is a rich blending of burgundy and red. Two similar borders add the colors of green and blue over which has been applied a glaze finish. The lower border near the floor carries out the brown color with the stippling design. The four major columns supporting the roof near the transept are delicately painted with blue, rose and green, so blended that the identity of these columns merges with that of the woodwork and the three lustrous memorial windows that beautify the upper part of the room.

On the main floor and balcony has been laid a thick carpet of rich burgundy color which adds much to the color and softness of the room. The pews and pulpit furniture have been refinished in walnut to match the woodwork found elsewhere in the room.

An entire new lighting system has been installed in the auditorium, a memorial gift costing \$3,500, from Mrs. J. G. Benson, the sister of the late Col. H. L. Remmel who for many years served First Church as a loving and faithful steward. From the center of the nave there hangs a giant chandelier of bronze-gold finish. Three smaller chandeliers are suspended from the back of the nave and transept. In addition to these there are thirteen hanging lamps in the room, five in the vestibule and a special outside fixture for the main entrance. All of these are fitted with large white tube-like frosted shades which soften the glow of the light in harmony with the general plan of interior coloring. These fixtures will be dedicated by the pastor in a special service which will be held at some later date.

The new pipe organ which will cost approximately \$17,000 when completely installed will add much to the attractiveness of the church. It is a Mohler organ, and in addition to the main console, there will be a console in the chapel with a small organ grill in the ceiling of that room making the organ available for services held in this adjoining room. The front grill work of the organ in the main auditorium will be a thing of entrancing beauty and of rich suggestiveness for worship. This grill work is flanked with plaster columns and the central symbol will be a large Christian cross. The architect drawing was done by Mr. J. P. Almand, one of the stewards of First Church.

And now with the century milestone of this great old Southern church reached and soon to be left behind, the people have fittingly pledged themselves in money and loving service to usher in the new century freighted with possibilities for the

Kingdom, in a most auspicious manner. The present building has stood for 35 years, but the spirit which makes First Church a great institution has been handed on from generation to generation in unbroken sequence for one hundred years; and this generation is determined to preserve for posterity a living Church that is strong primarily in the power of the risen Christ. To fittingly lead in such a program of celebration First Church has been blessed with a pastor, Dr. W. C. Martin, who has come to the church at a most propitious time. As a young man Dr. Martin has challenged the following and admiration of the congregation's ablest leadership and has united the large membership in a spiritual awakening. Every department of the church has taken on new life and vigor. The program of religious education is at its best, and childhood and youth have come into their proper religious heritage in this the beginning of the new century at First Church.

"Before the morning breaks, a star is shining

To light our pathway 'til the sun appears;

And so we see Hope gleaming through the darkness,

And it dispells our loneliness and fears.

For Hope is like a star that goes before us,

A light that gently leads us on and on—

Until it merges in the rosy splendor That is the harbinger of the golden dawn."—Bentley Sloane, Director of Religious Education.

REVIVAL AT ALMA

On Friday night, October 3, Brother Wade, our presiding elder, preached the first sermon of our revival meeting at Alma. Previously, the community had been carefully surveyed. Then, too, we observed Childhood and Youth Week in the Church just before the meeting and the teachers of the Sunday School made contacts with the homes of their pupils and demonstrated directly their interest. The meeting closed Sunday night, October 12, and we were "rained out" for one night. There were no day services. Our time was spent in personal work and visitation during the day. Twenty were received into the Church Sunday morning, seven by certificate and thirteen on profession of faith. Brother Wade preached the Gospel of salvation by faith in Christ Jesus and our hearts rejoiced to see young men and young women accept Christ as their Savior and Lord and dedicate their lives to the religion of Jesus. We know that we experienced a revival of "the old-time religion," because it made us "love everybody." If Conference were not so near and the time for appointments not so imminent, the writer could make some very flattering statements about the presiding elder being the best evangelist with whom he ever worked. We had no singer from the outside, gave away no oranges, and in no way tried to stage the spectacular. But the Gospel of Christ preached intelligently and in its simple forcefulness gave us what many acclaim the best revival meeting ever held in the Alma Methodist Church. The pastor and his little family were wonderfully helped and blessed. We give the Heavenly Father our humble thanks for this manifestation of His saving grace and power in our midst.—Connor Morehead, P. C.

HENDRIX-HENDERSON NEWS

The Hendrix-Henderson Dramatic Club is to appear before the annual session of the Little Rock Conference when it is held in Pine Bluff in November. A group of five is preparing a pageant in three scenes for use by the members of the Club when they entertain the ministers in celebrating the Centennial of the First Pine Bluff Church.

Dr. C. J. Greene, vice-president of Hendrix-Henderson, Miss Myrtle Charles, head of the Department of French, Mrs. C. W. Turpin, of Nashville, Tenn., Miss Vivian Hill, assistant professor of English, and Mrs. Nat R. Griswold, an instructor of German, have mapped out the plans of the play. Mrs. Turpin, who is head of the College News Service, a department of the new Education Board at Nashville, Tenn., is writing the play. She has spent several days working in the Hendrix-Henderson library and going through a number of files of old Arkansas Gazettes, aiming at nicety when it comes to costuming the players.

The aim of the play is to picture the work of the ministers of 1830. The first scene deals with the coming to a home of a settler by the circuit rider; the second pictures historically accurate services, bringing in the negroes and the earlier characters; the last portrays the first conference held in Arkansas, by the Arkansas Annual Conference, which was in Batesville in 1836.

John Hammons, son of Dr. J. D. Hammons, pastor of the First Church, Hot Springs, this week was elected president of the Freshman Class. Other officers are: Robert Melhorn, of Parkin, vice-president; Miss Mary Harton, of Conway, secretary; Miss Martha Shipp, of Little Rock, treasurer; and Milton Crawford, of McGehee, Troubadour representative.

Jointly sponsoring a tri-college reception, an undertaking never before attempted in this city, the Christian organizations of the three schools here, Central Baptist College, Arkansas State Teachers College, and Hendrix-Henderson College, were hosts to the city's thousand students in the Armory Saturday evening. The reception, which was held from eight to ten o'clock, was a large affair. There were students of the three institutions appearing on the program. The presidents and deans of the three colleges and the officers of the three Y's formed two receiving lines. Since there is to be no other reception for all of the city's students again this fall, the tri-college reception was well attended.

The alumni of Hendrix-Henderson College are to publish a magazine. The first issue of the publication is to come from the press November 1. It is to be edited by W. T. Rowland, Jr., secretary of the Hendrix-Henderson Alumni association, Jerome Greene, and Edwin Bird. The first issue is to contain excerpts from addresses delivered by old graduates at the commencement exercises in 1930, and editorials from the pens of Dr. J. H. Reynolds, president of the college, and W. T. Rowland, Jr.

The publication committee was appointed by Dr. Howard Dawson at a meeting of the Alumni association last spring. Rowland, who is chairman of the committee, is to be assisted in the work by Jerome Greene, and Edwin Bird, who each was editor of the college paper in his last year.—Reporter.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Morganton Circuit, Rev. W. W. Wood, pastor, wins the first "Paid In Full" receipt that I have issued this fall. All three of its churches have paid 100 percent: Morganton, G. C. Johnson, treasurer; Steele-Hopewell, J. W. Ward, treasurer; and Pine Mountain, Isaac Cossey, treasurer. This is Morganton Circuit's first time on the Honor Roll, achieving also the high distinction of Paying Out Before Conference. I may also add that it more than doubles the total of any previous year. Morganton is in the Conway District, being the eleventh charge of that District to pay in full to date. How do I account for this splendid record? The answer is short and easy. These folks have been fortunate. What, did the drought miss them? Oh, no, but let us remember the truth of that time-honored proverb: "Fortune favors the brave." To their courage they added faith in the Lord, self-denying and unflagging effort, and deep love for the Kingdom of Christ. "Here's to"—(in mountain spring water)—"Elder" Crichtow, Pastor Wood, Treasurers Johnson, Ward, and all the folks.

Hoxie, Paragould District, Rev. E. B. Williams, pastor, Mrs. C. A. Bassett, treasurer, has "its heart set" on a hundred per cent record this year. It has already remitted more than three-fifths of its quota, and will finish the job, I am confident, by Conference. Here is what Brother R. O. Rainwater, one of its leading laymen and the cashier of the Bank of Hoxie writes on Oct. 7: "We think we will be able to pay up in full this year." They will do it, too, with such a leadership.

Four of the week's checks came from the Fayetteville District: Bentonville, R. S. Hayden, pastor, P. W. Furry, treasurer; Central Church, Rogers, J. A. Womack, pastor, R. L. Brewer, treasurer; and two from Elm Springs, O. M. Campbell, pastor. Both Rogers and Elm Springs are in advance of this time last year.

Rev. C. H. Harvison, Haynes-Lexa Charge, Helena District, is pushing the Benevolences campaign, and is getting fine results. Those folks have paid more this year on the "Claims" than in any former year before Conference. They have also gone beyond the total of four of the last eight years. Watch Harvison and Haynes-Lexa break the record.

The largest check of the week was from Manila-Dell Charge, Jonesboro District, H. F. McDonal, pastor, Mrs. Mae Pierce, church treasurer, H. W. Cowan, Benevolences' treasurer. Last year this charge made next to the highest per cent record in its District, besides paying in full, plus. It had two pastors last year, C. E. Hollifield, whose health failed, and Paul Galloway who finished out the year. Brother McDonal also has a fine Conference Claims record, which I am expecting him to maintain for he and the people are working with "might and main." It was a wise man who said: "God helps those who help themselves."

Cabot, Conway District, Wesley J. Clark, pastor, is now within \$84.00 of completing its Conference Claims apportionment, having paid more than six-sevenths of its quota. I am looking forward to having the great pleasure of writing the first "Paid-In-Full Before-Conference" receipt that Cabot has ever received. I just know that I shall not wait very long. Great work!

First Church, North Little Rock, Conway District, A. E. Holloway, pastor, R. J. Rice, treasurer, is getting "mighty close" to out. It will not have to "spurt up" much, because it struck a winning stride last December and has kept it up all through the year. It will better its 1929 "Paying-In-Full-Before-Conference" record by several weeks, if I am a prophet, or the son of one. Great Church with a great leadership!

Just as I was finishing these "Notes," the mailman brought this one that I must include at the risk of making my article longer than usual. Winslow-Parksdale Pays in Full! Three cheers for Brother R. D. Harding, the pastor, and his people who so loyally co-operated in winning this great victory. It is a big one, for the quota is larger than that of last year, and the amount paid is more than twice the 1929 total. In fact, this is by far the largest amount or per cent that Winslow-Parksdale has ever paid. This is Brother Harding's first year of full-time service in the ministry. How is this for a starter? God bless such men, and may we find many more of the same kind. This is the second pastoral charge of the Fayetteville District to Pay in Full, and the nineteenth in the Conference. Things are moving under Dr. Tolleson's leadership.—George McGlumphy treasurer.

DR. PIPKIN, ARKANSAN, NOW A WORLD FIGURE, WINS LAURELS BY ACCOMPLISHMENTS ABROAD

Dr. Charles W. Pipkin, formerly of Arkadelphia, A. B. graduate of Henderson-Brown College with the class of 1918, at the age of 18, Ph.D. of Harvard four years later at the age of 22, was paid a tribute in a recent editorial in the Baton Rouge State-Times.

The editorial is as follows: "That a valuable work in making world contacts is being accomplished by Dr. C. W. Pipkin, professor of comparative government at Louisiana State University, is emphasized by the New Orleans States in an editorial under the heading, 'Ecumenical Contacts.'"

"The editorial in the New Orleans States will be of interest to the many friends of Dr. Pipkin, and to others who are not personally acquainted with him, but who are familiar with his participation in international affairs. The comment is as follows:

"It is fortunate for Louisiana that its State University chose as a member of its department of government such a man as Dr. Charles W. Pipkin, who has the capabilities for ecumenical contacts and interests so necessary to a right apprehension of world affairs, because his position gives him the opportunity to diffuse an influence greatly needed in a state that is inclined to be insular, possibly by choice, but assuredly in national estimation.

"This insularity is reflected in the scarcity of Louisiana news appearing in northern, and foreign papers. Usually their perusal would leave the unflattering inference that Louisiana is not on the map of the United States. For that reason, it is gratifying to see Dr. Pipkin's picture in the Paris Herald, with an impressive presentment of reasons for including him among the notable American visitors to France.

"He has just returned to his duties at the State University, after a year abroad as a representative of the government at the League of Nations, as an interested attendant at the Dis-

armament Conference in London, as lecturer at the American University in Paris, and as an alumnus-visitor to Oxford, where he had graduated with distinction as one of the Rhodes scholars from the United States. While at Oxford the past winter Dr. Pipkin completed a two-volume book on Social Democracies, now in process of publication by Macmillan, which should be of great value to those interested in political problems and the trend of the science of government.

"Those problems in our national life, as Dr. Pipkin reminds us in a recent magazine article, embrace a region whose extent is beyond the Arctic circle in Alaska, southward to Samoa and east and west from China and the Philippines to Liberia and Tangier. And, he adds, 'Facts of American penetration of the economic and industrial life of the world are staggering, and are interpreters of world influence of which we are a part, whether we will to be or not.'

"For these reasons, it is important that this state and its educational institutions should welcome all influences that broaden the outlook beyond mere regional affairs, and give positions of authority to men as capable of ecumenical contacts and interests as Dr. Pipkin has proven himself to be."—Arkansas Democrat.

A PLEASANT EVENT AT LOUANN

"Two-four-six-eight!"

Two-four-six-eight!

Whom do we appreciate?

Brother Teague, Brother Teague, Rah! Rah! Rah!"

This was the first clap of thunder that foretold the storm that was to break at the Methodist parsonage Thursday night, Oct. 2.

As Brother Teague threw open the door to determine the cause of the tumult without, his church people filed in singing:

How do you do, Brother Teague, How do you do?

Is there anything we can do for you?

Just say so if we can,

We'll stand behind you to a man.

How do you do, Brother Teague,

How do you do?"

From this the song changed to:

"Did you ever have a birthday,

A birthday, a birthday, so fine!

Not sixteen or twenty,

But a birthday a plenty,

Did you ever have a birthday so fine?"

Just here Brother Teague was presented with a birthday cake with lighted candles as the song changed to "Happy Birthday to You."

BALD NO LONGER

Mr. E. R. Colwill, 1114 1/2 Loring Street, Seattle, Washington, was partly bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald, if your hair is falling out, send your name and address to the National Remedy Co., 66 W. 45th St., New York, makers of JAPANESE OIL. They'll tell you how Mr. Colwill grew new hair with this inexpensive preparation that is sold by all druggists.



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After some lively games a queen was crowned. Every man present, of course, wished to be made king. As each man stepped forward and ap-

plied for the throne each, in turn, was rejected by the queen with some very appropriate reasons. At last Brother Teague was induced to apply for the kingship and was accepted as being "just right." So in order that he might have the kingly garments due so exalted a position the queen presented him with an order to Louann's leading tailor for a new suit of clothes. The order was signed, "Your People."

After a time of hilarious fun Brother Teague, having regained his equilibrium, expressed his appreciation for the surprise and also his pleasure in the work of the Louann charge for the past year. His talk was responded to by a number of those present.

Hot chocolate and cake were served, after which the goodnight song was sung and all reverently bowed while their pastor offered his thanks to God for so beautiful an ending to "a perfect day."—Reporter.

KNOBEL-PEACH ORCHARD

September 21 we began our revival at Knobel and closed Sunday night, Oct. 5. The Lord was with the people in convicting and converting power. Whole families were converted and came into the church. There were 62 conversions and reclamations, 50 accessions to the church, 38 on professions, 10 babies dedicated. Two Leagues are almost ready for work, Senior and Junior. Our Sunday school will be almost like a new Sunday school.

Our beloved Conference evangelist, Rev. B. L. Wilford, had charge of the meeting and he was at his best. He holds before the people a high Christian life to be lived, to be a useful person in the church, but no higher than our Lord held up. We find that people enjoy such preaching as Brother

Wilford brings. He is truly a man of God.

The people of Knobel and Peach Orchard learned to love and appreciate him and our prayers follow him in this great work. Our music and singing were furnished by the home talent with Mrs. C. E. Cox at the piano, who was absent only one service. Every teacher in our school took active part in the meeting.

We rejoice as we close this year's work. It has been a hard year's work, but the people have been loyal and the Lord has wonderfully blessed us.

We had a fine meeting at Peach Orchard just before the meeting at Knobel. Pray for us.—B. E. Robertson, P. C.

WHAT AS TO PRAYING FOR RAIN?

We are at this writing (August 6) in the midst of the most devastating drouth witnessed in the memory of many of us. The conditions are sadly distressing and foreshadow suffering and want for myriads.

Men not much on prayer are saying, "Why don't you preachers get busy and pray down a rain?" This anxiety about praying is significant.

While some are praying for rain, others are laughing at them. Among the latter there are not a few that are professed followers. A leading deacon in one of our leading Baptist churches said to me yesterday, that he believed in praying for spiritual blessings but not for material things like rain. There are pulpites that hold the same view.

Again and again I have been asked what I believed as to praying for rain or for any temporal blessing. Here is my answer in brief:

1. I recognize that certain forces operate in the physical world as to weather conditions. About these we know much that our fathers did not and for these revelations by the students of science we are greatly their debtors.

2. Having so said, I hasten to say that I do not for one moment believe that God has made laws that He cannot at any time control or overcome to such ends as He may desire. In a word my God is bigger than His laws and He is not bound by them. He is running the physical world and there is nothing impossible with Him.

3. I am a firm believer that the Bible is a revelation from God and inspired by Him. I further accept at its full face value the word, "I am the Lord, I change not." Mal. 3:6; James 1:17.

4. Accepting the Old Testament as God's inspired word and believing as He himself declared that He changes not, I am compelled by multiplied instances in the Old Testament to believe that it is our right and privilege to pray for rain or for any other temporal blessing that we may stand in need of or for the lifting of any curse that may rest upon us.

I give a few of the many references that any who will may read for himself. Deut. 11:13-15; Lev. 26:3-5; Deut. 28:12; Jer. 5:24; Amos. 4:7-10; Deut. 28:24; I Kings 8:35-36; II Chron. 7:13-14; Isaiah 5:6; Jer. 14:4-22; Haggai 1:7-11; James 5:17-18. Many more could be cited. Look them up in your concordance or reference Bible. It will do you good.

The cure for our sad plight, in my judgment, is to be found in Mal. 3:10. God is ready and willing to send the rain when we are ready. That does not mean that if we never get ready He will never send it. It means that He will delay and not intervene for

us as He would if we meet the conditions laid down by Him.

I am praying for rain and I am seeking to live for it. Unless as a people we humble ourselves and make ready for His blessing, I know not how long He may let His judgment rest upon us. Unbelief, worldliness, and selfishness have all but outlawed God out of His world and already there are signs that some at least are awakening to the situation.

And let it be remembered, prayer without meeting the conditions of humility, penitence and consecration cannot be expected to bring rain. He has told us unless we comply with the conditions that He "will not hear."—M. P. Hunt in Western Recorder.

THE JOB PROHIBITIONISTS HAVE CUT OUT FOR THEM

Political developments during recent months have stirred wet newspapers and barkers for wet organizations to outbursts of glee. They profess to find in such events as Mr. Morrow's victory in the New Jersey primaries, Governor Roosevelt's recent pronouncement for repeal, and the defeat for renomination of several stalwart Republican dries in Michigan and Washington congressional districts, evidence of a radical change in the nation's attitude toward prohibition. They insist that the American people are ready, or soon will be ready, to drop or greatly modify the "noble experiment." And they declare this change impends because the people have become convinced that prohibition in its present form is responsible for "intolerable" conditions of lawlessness.

That part of their reasoning is exceedingly weak. Nobody blessed with common sense will attempt to deny that disobedience and disregard for law have increased at an alarming rate during the last 10 years, and that violation of the prohibition laws has been a temptingly lucrative branch of the crime business. But crime, corruption and traffic in liquor have always been buddies in the United States. A re-legalized liquor traffic offers no promise of relief from this old partnership, and it is not to be assumed that all our moonshiners, alky-cookers, gunmen, bribe-givers, bribe-takers and other criminals now in the liquor business will be transmogrified into Sunday school scholars by the repeal of the Eighteenth Amendment.

If the only argument for repeal, or the strongest argument, is that repeal is needed to cure prohibition enforcement ills, which otherwise are ineradicable, a sovereign remedy has been discovered for all lawlessness. During the last decade, the laws prohibiting traffic in narcotic drugs have given rise to a great deal of crime and corruption. Very well, repeal them. And while we are at it, let's repeal the laws against murder, theft and frauds. Abrogate all criminal laws and America could be made a crimeless country, but not necessarily, or probably, a good country to live in.

However, the foggy logic of the wet in its advocacy of prohibition repeal does not lessen the significance of the fact that Mr. Morrow won his senatorial nomination on a platform of repeal, and that the oncoming election promises wet gains in some states. This is no time for prohibitionists to take a complacent attitude, and still less a time to let themselves become defeatists. They should realize that a sharp fight is looming, and should be not merely determine, but aggressive, in meeting every attack. If prohibition has brought abuses

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ARKANSAS METHODIST

and evils, the cure for them is not the scuttling of the prohibition policy, but a cleanup of the abuses and evils by cleaning out the officials who are responsible for their development.—Arkansas Gazette.

A PROPHETIC VOICE

Professor Halford E. Luccock, of Yale University has a book that has just come from the Abingdon Press, entitled "Jesus and the American Mind." It is a careful survey of the forces that are swaying the mind of the American people, set alongside of the mind of Jesus. There are many elements in the thinking of America that constitute a rich soil for the Gospel; there are elements that are in deadly antagonism to it. The first duty of a real prophet in any age of the world is to know the situation with which he has to deal. A deluded blindness as to what is about us, or even a hazy notion of the forces that play around us is among the worst of spiritual tragedies. An easy going optimism is spiritual folly. A pessimism that throws up its hands and says nothing can be done is spiritual treason. Ministers of God must know their task, and face it in the same spirit that moved the Apostles, who went out to turn the world upside down. I have not seen a book in 25 years which more clearly sets before the preachers of America their task than does this book of Prof. Luccock. No more truly prophetic note has been rung out to this generation, fed up on the shallow prescriptions of Bruce Barton and his like. I am wishing that my brethren in Arkansas would get the book and read it with praying hearts.—Jas. A. Anderson.

A NUISANCE AND A MENACE

We refer to those abominable little shows that travel through the South—and perhaps every other part of our land. They make a specialty of working towns and they "work" them for all they are worth. Their largest patronage is from the negro element and the lower class whites, and through fortune-telling, tricks, gambling devices, etc., they get many a dollar from their unwary victims who need the money for food and clothing.

They often visit towns where there is no public system of sanitation, and their presence of several days or a week constitutes a real menace to the health of the community. But even where the sanitary conditions are satisfactory there is another menace to the public health and morals that is even more serious. Often there are immoral women traveling with these shows, and in some instances doctors have reported a number of cases of social diseases that were traced directly to them. Think of the evil that may be done to a community where a half dozen or more immoral characters are allowed to ply their nefarious trade unmolested.

Here is a real menace, now how shall we deal with it? In a great many instances town councils grant permits to these shows to use the town lot for a small revenue. In such cases the responsibility lies with the town council, and if proper influence be brought to bear upon the matter, these shows can be barred from such towns; for what are a few paltry dollars of revenue compared with the evil done by these iniquitous characters? In cases where private grounds are rented for these shows, a healthy public sentiment can prevent their entering any town, if the facts are brought to the attention of the people

of the community. Not a single argument can be brought forward in behalf of these shows, but very strong arguments can be brought against them. They do not bring any entertainment or amusement that is of value—just the contrary, it is usually of the lowest type. They take money from the ignorant and the credulous, paying the town a few dollars revenue, and carrying away from the community hundreds and sometimes thousands of dollars. Add to these objections the menace to the public health, with gambling and prostitution almost invariably present, and there is no argument whatever for their tolerance. Let the Christian laymen get busy and clean up our towns where this evil exists.—Observer.

THE GUEST OF HONOR

If you were expecting to entertain some distinguished person like the governor of your state or the president of the United States as your guest, you would make great preparation for his reception. You would put your house in the best of order. You would dust and sweep out every particle of dirt which by chance may have accumulated. You would scrub and varnish floors and furniture. You would get out your bed linens. You would bring in your bouquets of carnations, asters and dahlias and display them on buffets, dressers and tables. You would delight to do honor to your distinguished guest.

There is one more highly exalted than any noble, potentate or earthly king who wants to be your guest of honor. Put your house in order. Sweep out all the filth which has accumulated from a life of sin. Clean out all malice, envy, hatred and strife. Unlock the door of your heart and empty it of all impure thoughts and unholy desires. Make the guest-room clean and immaculate. Put off your filthy garments of sin and put on the best garment selected from heaven's wardrobe. The King of Glory wants to be your guest of honor. He is waiting outside. He says: "Behold, I stand at the door and knock." Open wide the door and invite him to come in. He will not intrude himself into the privacy of your life uninvited. You must open your door. You cannot send a servant. It is a personal matter between you and the King alone. He is appealing direct to you. No substitute will answer. "If any man hear my voice and will open the door, I will come into him, and will sup with him and he with me." He is waiting for the invitation. Why not invite him in? Your eternal welfare hinges on your decision. Give him the best room. Give him first place in your heart and life. "Crown him Lord of all." There is no honor too great, no gift too precious for the King of Glory.—W. E. Anderson, Mena, Ark.

CORN BREAD, A FORM OF ART

It is true, of course, that we Americans are learning to get along tolerably well without a good many things once considered indispensable—steel-ribbed corsets, for instance, and silver-tongued orators, and flowered waistcoats. Even so, it is quite impossible to view dispassionately the decline in the consumption of cornbread.

In 1923 American mills ground over 12,000,000 barrels of corn meal, but by 1927 the yearly total had dropped to slightly more than 9,000,000 barrels. The figures for 1928 and 1929 are not yet available but statisticians hold out little hope of a rally; indeed, it seems probable that the decline

has continued. Imagine 120,000,000 people trying to worry along for a year on 9,000,000 barrels of corn meal, or perhaps a little less. It is ridiculous.

If corn bread were only food, one might look upon its waning popularity with greater equanimity. It is perhaps only natural that the robust tastes of a strapping young nation should grow a little less hearty as it steps across the line into maturity. For example, there is strawberry shortcake, once a heavenly concoction whose ingredients consisted of whole strawberries and crisply browned biscuit dough, but in these jaundiced times manufactured out of sliced berries and pieces of yellow cake. That, however, is another matter. * * * But cornbread is far more than a food. It's a form of art, a national expression. A crispy slice of cornbread, piping hot and properly lubricated with yellow butter or creamy ham gravy, produces in one the same aesthetic delight, the same exaltation of spirit, as a lovely sonnet or a fine mural. Cornbread, like an after-dinner pipe or an open fire, helps to make a man tolerant of his fellows and philosophical about his own woes.

That is why the retrogression of cornbread eating can be looked upon only with the gravest apprehension. This pell-mell age needs philosophy; it needs the rich, homely things of life. A man can't invite his own soul while nibbling a lettuce sandwich served to him across a marble-topped soda fountain counter.

It is to be admitted that much of the cornbread made nowadays has little, if any, virtue. It's too thick and too dry, and isn't browned sufficiently. Often it's about as toothsome as a mouthful of sawdust. Modern cooks can learn a thing or two about cornbread from fat old Black Emmy, who used to take "a pinch o' dis an' a handful o' dat," and by some occult method all her own fashion a food fit for the gods.

It remains to be seen how this growing neglect of cornbread and the art of making it will end. Sometimes a nation tempts fate too far. One fancies that the patience of a kindly providence has already been stretched well nigh to the breaking point by America's abandonment of the starched petticoat.—The Country Gentleman.

A MODERN PARABLE

And it happened that a certain Steward called upon a Church member and said, "Friend, the end of the Conference Year draweth nigh, and yet thou hast paid very little on thy Church pledge. Canst thou not gather together enough shekels soon to pay thy part of our Church's budget?"

"Why, hast thou not heard," cried the Church Member in astonishment, "there has been a drouth, the unemployment situation is terrible, the suffering is great and I cannot pay my pledge to the Church."

"Verily, this is a sad state of affairs you relate," sighed the sympathetic Steward. "How large is thy farm that the drouth burned up?"

"Why, I have no farm," replied the Church Member, "but other men have, and their farms dried up."

"And how long hast thou been unemployed, my poor unfortunate friend?" said the Steward.

"I am not out of a job," indignantly replied the Church Member, "but you must have read in the papers that many people are."

"But thy suffering during this period of bad times must have been

great," murmured the Steward. "I know it was hard for thee to store thy car to save the expense of operating it, and to send back thy radio because thou couldst not meet the payments, and to cease dropping in at the fountain for a drink and a cigar, and to no longer be able to see the so-called beautiful Clara Bow for thy entertainment. All these must have been great deprivations to thee, to say nothing of the scanty fare thou must have had to eat these months, and the anguish caused thee by seeing thy wife and children in patched garments."

"What are you trying to do?" shouted the enraged Church Member, "Kid me or something? What do you think I am, a cheap skate? I'll have you to know I've got the sweetest running little Simpleton Six you ever drove, I'm still able to step out for a frolic with the family at the movies when I feel like it, and as for food, well, my mother always had a reputation for the good table she set, and that reputation isn't going to suffer at my house."

"At last I see," said the Steward, as he left the now "righteously indignant" Church Member, "it was the ancient Jews who gave the FIRST FRUITS to God's work. I wonder if it was Christ who taught Christians to give the LEFTOVERS."—Winfield Church Bulletin.

WHY HAVE PROHIBITION?

(Statement of Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.)

So much is being said these days about the rights of minorities that one begins to wonder if there is anything in the way of rights which belong to the majority in free government. It has been urged that if even a small minority is set against the majority will, that minority should not be coerced by the majority. A university president has insisted that majorities have no rights whatsoever, that rights belong solely to individuals. A prominent educator recently

You should know this about oil, says mechanic

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should clean and protect as well as lubricate.

3-in-One Oil will do these three things. For, unlike ordinary oil, it is really three high quality oils in one—animal, mineral and vegetable. It penetrates quickly, cleans the metal surfaces, "stays put," reduces wear and saves repairs. It also prevents rust and tarnish.

Don't make the mistake of thinking "any kind of oil will do." Play safe; insist on 3-in-One Oil. Sold everywhere, by good grocery, hardware, drug and general stores, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

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went much further in advancing the theory that the individual American citizen has no obligation even to encourage and promote observance of the nation's laws. Such doctrine, if emphasized and advocated generally, would not only tend to destroy popular government, but would tend toward the re-establishment of absolutism.

But individual and minority rights, sacred as they are, do not cover the entire realm. There is at least one right which belongs exclusively to the majority in popular government, and that is the right of the majority to be protected from the acts and consequences of the acts of any anti-social minority, whether that minority consists of one person or many persons.

If all men were virtuous there would be no need of restraining law. It is because in every community, as well as in every nation, there is a minority indifferent to the rights of others, some of them criminally inclined, many of them motivated by greed or appetite, that governments are compelled to adopt and to attempt to enforce prohibitory legislation of many kinds.

Practically all laws, of necessity, are prohibitions. No particular statute has a monopoly of that designating word. All prohibitions, whether of murder, theft, arson, perjury, or of such an institution as the liquor traffic, are enacted, invoked and enforced, not for the purpose of promoting individual morality, or of making individuals good by legal process, but for the purpose of protecting society from acts of those who place personal desire above the common good. The last resort of a defiant minority, which is by no means now, even in the history of popular government, is expressed by the wild, fanatical opponents of national prohibition in the slogan, vigorously promoted and loudly proclaimed, namely, "The Law cannot be enforced."

Prohibition is a kindly warning—not an autocratic challenge; a helping hand, not a big stick.

The Eighteenth Amendment does violence to no rights of the individual citizen. For the benefit of society at large it prohibits "the manufacture, sale, transportation, importation and exportation of intoxicating liquors for beverage purposes." The clear purpose of this Amendment is to destroy the entire traffic in beverage alcohol. It does not in any degree infringe upon individual rights guaranteed by the Fourth Amendment or by any other provision of the Constitution. This important fact governs not only the enactment of laws providing for enforcement of the Amendment, but it likewise limits policies and activities in all enforcement operations. Hence any national, state or local policy of enforcement that does not keep this fact clearly in the mind of public officials and enforcement officers, is out of harmony to that extent with the Eighteenth Amendment and the Constitution as a whole. All such enforcement activities must at all times be by "due process of law." In no other way can the governmental policy of prohibition be worked out constructively. Every constitutional right of every individual must be regarded and the home must be protected from every unlawful and unreasonable invasion in the enforcement of law.

This does not mean that an individual in his home or anywhere else

has a right to violate the Constitution, or any federal, state or local law which is in harmony therewith. No one anywhere has any such right. It does mean, however, that government officials must meet their obligations under their oath of office and that one of the obligations is at all times strictly to regard the rights of individuals and the sanctity of the home. The enforcement of any law by any process that violates either the spirit or the letter of the Constitution in this respect, is repugnant to all good citizens and destructive of the very purpose of the law itself.

On the other hand, there are two general obligations imposed by the Constitution. One is enforcement; the other is observance. Enforcement is official; observance is personal. Enforcement of the provisions of the Constitution is obligatory upon federal, state, and local governments. Observance of these provisions is obligatory upon national, state and local officials, and upon every individual. Enforcement tests the efficiency and integrity of government officials. Observance reveals the character of the citizen. Enforcement determines the degree to which popular government effectuates itself. Observance mirrors the quality of each citizen unit in the commonwealth.

Wherever and whenever all the departments of government function adequately, the law is enforced. Wherever and whenever any federal, state or local department fails to play its part, enforcement is crippled or nullified. Wherever and whenever all citizens obey the law, there is no necessity for enforcement. Wherever and whenever any official, officer or citizen violates the law, to that extent observance fails.

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The father of Success is Work.

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Some of her sisters are Cheerfulness, Loyalty, Courtesy, Economy and Sincerity.

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Get acquainted with the old man, and you will be able to get along pretty well with the rest of the family.—Ex. Mrs. Mattie O'Joy.

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"Whoe'er amidst the sons
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Displays distinguished merit, is a
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One of God's noblemen has fallen—a nobleman in high ideals, in sturdiness of character, in rugged honesty; in strength of purpose, in unflinching sincerity, in sacrificial spirit and in Christ-like nobility.

When Thomas Jefferson was born into the North Carolina home of Mr. and Mrs. W. K. Justice, April 2, 1881, a force for righteousness was begun which resulted in the conversion and uplift of many souls.

Having given his heart to God as a young man his eighteen years of teaching in Texas brought not only development to the minds of the youth, but filled their hearts as well

(Continued on Page 16)

SUNDAY SCHOOL

Lesson for October 19

SIMEON AND ANNA: THE INSIGHT OF THE PURE IN HEART

LESSON TEXT—Luke 2:25-39.
GOLDEN TEXT—Blessed are the pure in heart: for they shall see God.
PRIMARY TOPIC—Being Glad for God's Best Gift.
JUNIOR TOPIC—Simeon and Anna See Jesus.
INTERMEDIATE AND SENIOR TOPIC—How to Know Jesus.
YOUNG PEOPLE AND ADULT TOPIC—How Wisdom Depends on Character.

The lesson title is somewhat misleading in that it implies that the insight of Simeon and Anna was due to their purity of heart, whereas it was due to the fact of the indwelling Holy Spirit. Those indwelt by the Spirit will be pure in heart, but not all the pure in heart have such insight.

1. Simeon (Luke 2:25-35).

1. His character (v. 25).

(1) He was just.

That is, honest and upright in all his dealings with men. We are not told what his occupation was, but we are assured that he was a man trusted by all who knew him. If he were a merchant, his customers got the kind of goods represented with full weight and measure. In spite of the corruptions of his time, he did not take advantage of his fellow men in business deals.

(2) Devout.

He was just because he was God-fearing. Many boast of their morality while unwilling to bow their knees to God in prayer.

(3) He looked for the Messiah.

God's word had promised that Christ should come. He believed in the truthfulness of that word. The same word that told of Christ's first coming tells of his second coming (Hebrews 9:28). While waiting for the Messiah, he kept faithfully discharging his duty. Intelligent looking for the coming of Jesus Christ means diligence in daily duties, not idly gazing into the heavens.

(4) The Holy Spirit was upon him.

This was the secret of his godly and practical living. The Christ-like life is only possible to those who are filled with the Holy Ghost.

2. His reward (vv. 26-28).

The Holy Spirit revealed unto him that he should see the Messiah before he died. At the appointed time the Spirit led him into the temple where Joseph and Mary came to present Jesus to God. Simeon took him in his arms and blessed God. The most important event in every life is to see Christ. One has missed the greatest experience of life if he has not seen Christ.

3. Simeon's song (vv. 29-33).

This is the Nunc Dimittis sung by Christians since the Fifth century. A. D. Simeon was now ready to die because he had seen God's salvation. Salvation is in and through Christ's atonement on the cross. No one is ready to die until he has seen God's salvation which was wrought out on Calvary's cross.

4. Simeon's prophecy (vv. 34, 35).

(1) The meaning of Christ to the world (v. 34).

Everyone is affected by Christ's coming. His presentation to man either results in their salvation or condemnation. There is absolutely no neutral ground. Personal attitude toward him determines all.

(2) He shall be spoken against (v. 34).

This has been fulfilled in every generation since its utterance.

(3) Meaning to Mary (v. 35).

This began to be fulfilled when she was obliged to flee Egypt in order for Jesus to escape Herod's sword. It was an intimation of what the end would be when she clasped her child to her bosom. Her heart was pierced again and again as human hate swept against her son. Its culmination was reached when she stood below his cross.

11. Anna (Luke 2:36-39).

1. Her character (vv. 36, 37).

She was irreproachable. After a married life of only seven years, she had lived as a lonely widow for about eighty-four years, during which time she devoted herself to God. She was what Paul called "a widow indeed" (1 Tim. 5:5). During these long years she endured many trials and temptations, leading a life of self-denial for the sake of others. She was a woman of much prayer.

2. Her testimony (v. 38).

She gave thanks and spake of him to all who were looking for redemption. She thus had fellowship with others who had this blessed hope. Though surrounded by wickedness, many were looking for the Messiah.

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When children are weak and run-down, they are easy prey to colds or children's diseases. So it is never wise to neglect those softening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas J. Connell, 1434 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

The genuine, endorsed by doctors for 50 years, always bears the word California. All drugstores have it.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

with principles of valor and virtue.

His marriage to Miss Ollie Howkins, August 5, 1908, was blessed with five capable, earnest-hearted children, Glenn, Bernice, Clovis, LaVerne and Grady, who shared their father's spirit of devotion and self-sacrifice.

With the same willingness to serve which had characterized his entire life he responded to the call to preach in 1917, and was admitted on trial into the Central Texas Conference. His work at Cruz and Poe's Chapel was done conscientiously and the four-years' course of study completed in 1921, entitling him to ordination as an elder. After two years each at Wingate Ct. and Rockwood, he asked to be transferred to the North Arkansas Conference and his perseverance and thoroughness brought into the church at Calico Rock, his charge, fifty-two members and eighteen hundred dollars on a local indebtedness.

At Gravette and Centerton, where he has served the last three years, he has proved most loyal to the Church's program and untiring in his efforts.

His noble bearing and geniality bespoke the Christly spirit within. Ever forgetful of self he brushed aside unpleasant experiences with a pleasing smile and a readiness to forget.

He was a man of firm convictions which martyrs are made of yet sweet-spirited and charitable to all.

Appreciative of every interest of the entire community he co-operated and strove to upbuild. He knew, loved and sympathized with people who, though mourning his sudden and untimely death, September 6, 1930, yet rejoiced that they had known him and felt the power of his godly life. He understood the things worth while in life and possessed an appreciation of humor, a love for the great truths of the Bible and literature, and a remarkable forgetfulness of self. He exemplified as few men do the tender, courageous and divine life of the Saviour himself.—F. M. Tolleson and Wife.

A TRIBUTE TO REV. ROBERT WILLIAM McKAY.

Rev. Robert William McKay, one of the most widely known and highly esteemed members of the Little Rock Conference, died at his home in Cabot, Arkansas, August 21, 1930, after a lingering illness of more than six years.

He was the son of Mr. and Mrs. J. C. McKay, and was born in Yorkville, S. C., March 29, 1864. When he was about six years of age his parents moved to Arkansas and established their home on a farm near Cabot, where they reared a large family of sons and daughters. There Robert William grew to manhood. When about fifteen years of age he was converted and joined the old historic Mt. Tabor Church, known as "The mother of preachers," because so many preachers have gone out from it. When about twenty years of age he was licensed to preach by the Quarterly Conference of the Austin Circuit, Rev. C. C. Godden being the presiding elder at that time. Soon after being licensed to preach he was appointed to supply the White River

Circuit, which he served two years, 1885 and 1886. At the close of his first year of service as a supply pastor he was admitted on trial in the Little Rock Conference at the session held in Arkadelphia in December, 1885. For nearly forty years he devoted himself wholeheartedly and continuously, to the work of an itinerant Methodist preacher. In the summer of 1924, while serving as presiding elder of the Pine Bluff District, his health became impaired and after a brave but futile effort to continue his work he was compelled to surrender. He was a man of iron will, and heroic spirit, and for six long years he waged a courageous fight against the ravages of that dread disease tuberculosis. After spending more than a year in the State Sanatorium at Booneville, he was sent home to die. Generous friends came to his financial assistance and helped him to buy a comfortable home at Cabot where under the constant care of his faithful and beloved wife he lingered for more than four years until the end came.

It is impossible to give within the limits of this memoir a worthy estimate of his personal character, or of the elements of strength and power which placed him in the very front rank of the ministry. It is enough to say that his ministry was always acceptable and efficient. He served a number of the leading churches and Districts of the Conference with marked acceptability and success.

For many years he was an active and influential member of each of the three boards of college trustees, and also a member of one or more of the important quadrennial boards of the Conference. His life was literally absorbed in the work of the Little Rock Conference and his devotion and interest in this work made him an efficient leader, and a most helpful counselor. Even after he was confined to his bed and unable to take any active part in the work of the Conference he maintained a lively interest in all Conference matters. As a Conference we shall miss his wise counsels and inspiring and able leadership.

While serving his second pastoral charge, Stuttgart, he was happily married to Miss Mary Frances Morgan, of Arkansas County, June 14, 1888. Four daughters and one son were born to them, all of whom, with their mother, are still living. He leaves also his honored father and mother, both of whom are past ninety years of age, one brother and five sisters.

The writer had known and loved him for forty-five years. We joined the Conference together and our acquaintance formed at that time soon grew into a very intimate friendship which became more and more intimate and sacred with the passing years. I loved him as I have loved but few men. He was a good man—true, honest, and clean in every fiber of his being. He was ready for the final summons and longed for it to come. The news of his death, which reached me a few minutes after his departure, came to me as I lay on a sick bed, following a long and serious illness from which I have but partially recovered. It was impossible for me to comply with his request that I should assist Dr. James Thomas in the funeral service, but in much bodily weakness and pain I have written this imperfect yet loving tribute to his memory.—J. A. Sage.

THE ARKANSAS BIBLE BILL

At the ballot box on November 4, every Arkansas voter will face the question as to whether or not he wants the Bible read daily in all Arkansas schools for the moral good of the pupils, and he will be asked to vote on the measure. The question was put upon the ballot by petition of 20,000 citizens.

The heart of the bill is in section one, which is as follows:—

"That every teacher or other person in charge shall provide for the reverent daily reading of a portion of the English Bible without comment in every tax-supported school up to and including every high school in the state, in the presence of the pupils; and prayer may be offered or the Lord's prayer repeated: PROVIDED, that no pupil shall be required to take part, and that any pupil shall be excused from the room upon written request of a parent or guardian."

It is not new to have the Bible read in school. It was generally so used in this country until about half a century ago when aggressive minorities crowded it out. To hold the minority in check and to give all who want it a chance to hear the Bible read in school, eleven states and half the great cities now have laws like the above,—Maine, Massachusetts, New Jersey, Delaware, Pennsylvania, Kentucky, Tennessee, Alabama, Georgia, Florida, Idaho, New York City, Baltimore, Washington, Richmond and many more. Tennessee has had the law for fifteen years, Pennsylvania for seventeen and Massachusetts for seventy-five. Where tried, the Bible stays in the schools, and no trouble results.

The Arkansas bill does not require the teacher to read the Bible. She may read it if she wishes, or she may get a parent, pastor, friend or older pupil to read it. The reading is to be without comment, so there can be no danger of sectarianism. No child is compelled to read it or hear it read, but all may have it if they wish. The Book is to be read daily. The religious liberty of all is carefully protected and no one is given special privilege.

The purpose of the bill is the moral culture of the children, to help all to become good citizens. It does not legislate religion, nor seek to make anyone good by law. It simply puts Bible truths before children for their voluntary consideration, to be accepted or rejected as each prefers. It is not aimed to force upon the schools any task of home or church. Many parents cannot or will not train their children properly. More than half a million Arkansas youth never go to church. The schools have a duty to give the youth moral training, and they must not neglect that duty. The Bible is the best character

building book in the world. Indeed it is the source-book of morals. The appalling nationwide crime wave warns us that the Bible must return to every school room as part of the moral training of every child to help him become a good citizen.

It is not safe to leave the Bible reading to the option of the teacher, for an aggressive minority in all but the smallest places will force her to quit the practice. The bill was carefully drawn. Sectarianism will not appear. Minorities will be held in check; the Bible will go back into the schools and all children if they wish will have it to help them become good citizens.

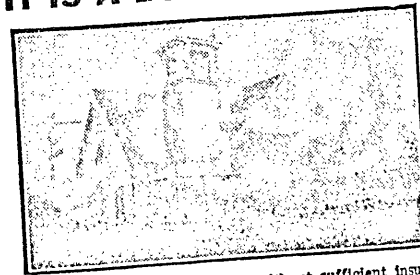
THE MORAL CULTURE LEAGUE OF ARKANSAS,
324 W. 14th St. Little Rock.

THE DEMANDS OF THE ATHEISTS

Speaking of atheists, the American Association for the Advancement of Atheism makes the following ten demands: Taxation of church property. Elimination of chaplains and sectarian institutions from public pay rolls. Repeal of laws restricting the rights of atheists and enforcing Christian morals. Abolition of oath in courts and at inaugurations. Non-issuance of religious proclamations by chief executive. Erasure of the "superstitious" inscription "In God we trust" from our coins, and removal of the church flag above the national flag on battlefields. Exclusion of the Bible as a sacred book from the public schools. Suppression of the "bootlegging" of religion through dismissing pupils for religious instructions during school hours. Secularization of marriage, with divorce upon request. Repeal of anti-evolution, anti-birth control and censorship laws. The five fundamentals of atheism are given as follows: Materialism, the doctrine that matter, with its indwelling property, force, constitutes the reality of the universe. Empiricism, the doctrine that all ideas come from experience and, therefore, man can form no conception of God. Evolution, the mechanical development of organisms through natural selection. The existence of evil, the "patent fact" which renders irrational the belief in a beneficent, omnipotent Being who cares for man. Hedonism, the doctrine that happiness here and now should be the motive of conduct.—M. P. Recorder.

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