

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.

Vol. XLIX

SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE

LITTLE ROCK, ARKANSAS, THURSDAY, DEC. 11, 1930

No. 50

THE RAILROAD DILEMMA.

The railroads of the nation are in dire straits—their business is being greatly reduced by the automobiles, the motor busses, and the motor trucks, and their expenses are constantly increased by taxation and demands for higher wages and shorter working hours for employees. The smaller roads are being forced out of business or are being taken over by the larger systems. Many communities that have had a railroad now have none. Others have limited service, and the railroads themselves are struggling to make two ends meet. Practically all railroads have issued bonds on which interest must be paid, and few are able to pay satisfactory dividends to their stockholders. If income continues to decrease and expenses increase, many roads will be thrown into the hands of a receiver and even under the management of a receiver they may not be able to operate.

What is the relation of the railroad to our civilization? It has made possible practically all of our inland development; it has been and still is the principal means of communication and transportation; it gives employment to a vast number and is a customer for much that we produce. In 1929 the railroads purchased 25 per cent of all soft coal, 20 per cent of all timber, 17 per cent of all steel and iron, and 10 per cent of all fuel oil; and they employ almost two million men and pay in wages approximately three billion dollars a year, and one-third of a billion in taxes. Fifty years ago the people were at the mercy of railroad organizers and speculators. Today the railroads are at the mercy of the public, legislators, and commissions. Formerly presidents and other managers received large compensation. Now, in proportion to responsibility, management receives small compensation.

We ask our readers to visualize our country without railroads. Could auto-vehicles or airships render the service required? Is it probable that anything can replace the railroads? With all of our predilection for progress and imagination for improvements, we cannot think that railroads can be displaced to the advantage of the people. If this be true, then it behooves us so to conduct ourselves that the railroads may continue to operate with a reasonable profit to the owners and protection for the bondholders. How can this be done?

It is perhaps too much to expect the people to cease patronizing the motor vehicles when they render cheaper or more convenient service; but oftentimes they do not do this. Then we should, other things being equal, patronize the railroads. Many people use their automobiles for trips that could as well be made on the railroads, and as it is cheaper, all expenses being considered, to travel by rail than in one's own car, and as it is far safer and more comfortable in bad weather, we should whenever possible use the railroad and save our car for trips where the railroad cannot be used to advantage. We are pleased to note that recently in our state certain groups have indicated their agreement with this principle.

Then, we should let our representatives in legislatures and Congress and on commissions understand that we desire that the railroads have fair treatment—that taxes be reasonable, requirements for equipment and operation of trains be fair, and commissions refrain from unjust penalizing of railroads in their decisions. We should, in dealing with these corporations, remember not merely that they are necessary to our civilization and pay a large part of the upkeep of government, but also that millions of our people are stockholders and look to dividends for old-age maintenance and that much of the investment of our educational institutions and insurance companies is in stocks and bonds.

Unless we as a people and our representatives see this question as a whole and so manage our affairs as to give the railroads a chance to run

BUT WHAT THINGS WERE GAIN TO ME, THOSE I COUNTED LOSS FOR CHRIST. YEA, DOUBTLESS, AND I COUNT ALL THINGS BUT LOSS FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD; FOR WHOM I HAVE SUFFERED THE LOSS OF ALL THINGS, AND DO COUNT THEM BUT REFUSE, THAT I MAY WIN CHRIST.—Phil. 3:7-8.

profitably, they will be forced to inferior service, then into receiverships, and finally under complete government ownership, although our present opinion is unfavorable to it; but we argue that, even if we desire government ownership, it should not come to pass by the destruction of private values in which a large per cent of the people have investments. This problem is so large and so vital that it has in it unusual ethical elements and should be considered by all Christians as a problem that should be settled by the application of the principles of the Master.

THE LIQUOR TRAFFIC DESTROYED ITSELF.

By the gradual process of local option many states had become dry and the rural sections of practically all the states had abolished the saloon. But the liquor traffic would not respect the restrictions and limitations put upon it. This arrogance and lawlessness of the traffic are well described by Senator Lawrence Y. Sherman when he closed the debate on the 18th Amendment.

"The men who have made liquor their instrument of pecuniary gain," said he, "have assumed to control political parties, to threaten candidates, to decide elections, to administer civil government, to make new laws, to promote profitable evils, and contemptuously to break existing laws they cannot repeal.

"The liquor interests have written their own indictment, and accumulated the evidence justifying their own extinction. The breweries have been asked for years to cease to promote the disreputable and irresponsible saloon-keeper. They have been asked to clean up the vicious resorts that have been a bane and menace to decent communities. The reply has been a sneer and the statement that it was the brewers' business to make and sell beer. Whisky has been denounced as a dangerous beverage, and restraints demanded for more than half a century. The answer has been opposition or abuse of those who would regulate as well as those who would prohibit. All those who have asked that present laws be obeyed have been stigmatized as fanatics, and fresh infractions of regulatory laws have followed every effort for their enforcement.

"A business whose system is lawlessness and whose finished product is a drunkard ought to have no lawful abiding place in this republic. It is an outlaw measured by its practices, and a criminal tested by its results. A business that will not be regulated by law must be destroyed by law. The traffic in intoxicating liquor has refused to be regulated, and has therefore earned the penalty of legislative extinction."

Senator Sherman was right. The liquor traffic had refused to be regulated and had earned the penalty of extinction. Now the advocates of repeal of the 18th Amendment are unable to offer anything that will take the place of the saloon without introducing most of the evils of the saloon and even worse evils; because their proposition of sale without the privilege of drinking at the place of sale, means to drive the drinker to his own home or to some unregulated resort to take his dram. That is surely worse than anything that is now charged to prohibition. Do we want such a substitute?

Don't idly wait for things to blow over or you may be blown over.—Forbes Magazine.

A LAYMAN RAISES A QUESTION.

Recently we received a letter from a faithful layman who was brought up in a very fine Christian home. He is not a pessimist, and yet he is troubled. He says: "I think that one must be blind who fails to see that the Church is not fulfilling her mission, and I believe that the fault is largely in our ministers. I believe that they are not praying enough. I have great faith in prayer, and I believe that, if a minister would begin on Monday preparing for the coming Sunday by constant study and agonizing prayer, asking God to give him a message for the people, God would hear and answer his prayer. If we could just get our pulpits on fire the congregations would catch it."

This layman continues: "I heard a layman talk, or preach, in our town recently, and several members said that it was the best sermon preached there for years. His subject was 'The Real Needs of the Church Today.'"

Then he adds: "I am not discounting the ministry, but you must admit that there is something wrong somewhere, and it is not all in the laity. Where is the trouble? It is possible that we have been overemphasizing some things and leaving the most important out?"

At this time we shall not attempt to answer this good brother; but we recognize that his suggestion about the preparation of a sermon is undoubtedly good. If any brethren of the ministry are not pursuing the course suggested by this layman, it certainly would not hurt them to try his prescription. It is a good one and cannot hurt, but would surely help all who are not using the method indicated. Try it, brethren; try it.

MANIFEST THE SPIRIT OF CHRISTMAS.

At Christmas time we feel constrained to give. Giving is in the air. It is contagious. Many give thoughtlessly. Others give to repay those who are expected to give to them, or, in other words, trade gifts. Some give ostentatiously to have their gifts known of men. Much of this giving is positively wasteful and injurious both to the giver and the ones receiving. To avoid this let us select those who really need our gifts, and who can only repay in gratitude and love. With this in view, we may give liberally and gladly to our Arkansas Methodist Orphanage.

Read its story on pages 7-10. Turn back to the columns of this paper for November 27 and read the report of the Orphanage Board. Study it and see how much is done with the dollar that is contributed to that worthy institution. Perhaps there is no other institution in our Church, certainly not in our State, where the dollar goes further and behaves so unselfishly.

Instructed by our two Conferences, at their recent sessions, our pastors are expected to plan for the presentation of the Orphanage Cause at both Sunday School and preaching services on the Sunday before or the Sunday after Christmas. Our people should go on those days prepared to do their part toward maintaining this noble enterprise. All monies collected should be sent immediately to Dr. James Thomas, Superintendent, Exchange National Bank Building, Little Rock.

With the primary system of highways approaching completion in many states and vast sums accruing every year from the gasoline tax, the time is ripe for highway commissions to give some thought to local roads. It is time that at least a part of the burden of building rural highways and keeping them in repair be lifted from the land. In several states, some state revenue is already being devoted to the upkeep of local roads, but in many others there has been no move in this direction.—The Country Gentleman.

We all pull others—forward or backward, down or up.—Forbes Magazine.

PERSONAL AND OTHER ITEMS

Don't wait for things to turn up lest you be turned out.—Forbes Magazine.

The following message has been received from Dr. O. E. Goddard, Foreign Mission Secretary: "Autonomous Korean Church organized. J. S. Ryang of the Southern Methodist Division elected Bishop."

Rev. G. L. Cagle writes as follows: "We have been heartily received by the good people of our new charge, the El Dorado Circuit, and are delighted with the splendid outlook. We have good reason to expect a good year."

In the report of the meeting of the Little Rock Conference Commission on Benevolences in last week's issue the date which was fixed for the Set-Up Meeting of the Arkadelphia District was omitted. It is to be held at Arkadelphia on January 13.

Rev. Henry A. Stroup writes from his new charge at Danville as follows: "We have been graciously received and have been given a bountiful pounding. Our year's work has been planned and organized. The spirit and outlook is for a great year."

During the first round of Quarterly Conferences pastors will be forming the committees to assist them in circulating Christian Literature. We trust that good committees will be appointed and that they will function vigorously and make the circulation campaign a great success.

Rev. J. A. Henderson, presiding elder of the Little Rock District, announces that the Methodist Brotherhood of the District will meet Monday morning, December 15, the 9:30 at the First Methodist Church, this city. This will be the first meeting of the new Conference year.

We are sure our readers will enjoy the pictures in connection with the story of the Arkansas Methodist Orphanage. The pictures in this issue were furnished by Rev. S. T. Baugh without any cost except the actual cost of material. Brother Baugh is interested in the Orphanage and can do good photographic work.

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Last week a circular letter was sent to all our pastors and a postal card was inclosed asking for certain information that we need to carry on our work with the pastors and the subscribers. We trust that every card will be returned before Christmas so that we may be prepared for an aggressive campaign in the early part of next year as suggested by the Annual Conferences.

Rev. F. A. Buddin is pleased with his new home as is evidenced by the following note: "We are happily located in our delightful new home at 2221 Glendale, Texarkana. The congregation of First Church and the city of Texarkana have given us a royal welcome. I can see many evidences already of the splendid work of my predecessor, Dr. F. M. Freeman, and hear many expressions of appreciation of him and his helpful ministry."

Rev. J. W. Moore, whose new charge is Holly Grove and Marvell, in sending for his list of subscribers, writes the following: "We have been on the job more than two weeks and the people have been very cordial to us. We feel that we are going to have a good year in this charge. In the spring we expect to build a new church, and we are now living in a new beautiful little parsonage. We have made a little payment on our Conference Claims for 1930-31."

In the Richmond Christian Advocate, the editor, Dr. J. M. Rowland, who makes a wonderfully readable paper, compares what the North Carolina preachers do for their paper and what the Virginia preachers do for their paper. He says: "At the beginning of the year we sent out from this office a personal letter to every pastor in the Virginia Conference urging them to co-operate with us this year in sending in new subscribers. We inclosed a return postal card and asked all pastors to reply indicating if they would make an effort to send us the quota of subscribers that would add to our list this year 2,500 new subscribers. We received back 126 out of 297, accepting their quota and promising to raise them. Think a minute. One hundred and sixty-one preachers kept the return card and did not answer. The pastors sent into this office the past year 134 new subscribers. All the rest we went out and got ourselves." We are happy to report that our Arkansas preachers have done better than that, although they have not yet done their best. We fondly hope that this year they will break all records. If all pastors will do their part in a campaign, we will have 20,000 subscribers the coming year. What do you say, brethren? Let us beat Virginia and North Carolina.

The alarmists who cry that colleges and universities are devastating the faith of our youth get very little support from the results of an extensive study on "Difficulties in Religious Thinking" being conducted by Professor Frank G. Lankard of Brothers College of Liberal Arts of Drew University. Dr. Lankard finds that difficulties in religious thinking are universal. Although students have the highest percentage of difficulty of any group of people, the study indicates that they are not greatly more disturbed than the youth of America who are not in the colleges and universities. Both students and laymen seem to be interested in practically the same problems and difficulties, such as preaching and teaching in the churches, the Christian spirit or lack of it in the lives of leaders, the effectiveness of the church and the timeliness of its message. The investigation indicates also that students are having trouble with regard to the meaning of life, the place of prayer in our world, the continuation of life and the status of life after death, and the newer interpretation of Jesus and the Bible. The study, now reaching completion, was made through the careful questioning of 333 college students and 224 laymen. Both men and women students appear to be troubled by about the same problems, and this is equally true of men and women of the laymen group, while the women of both groups evidence a slightly higher proportion of difficulties than do the men.

Succeeding Dr. W. A. Shelton, resigned, as professor of Hebrew and Old Testament Literature, at Emory University, Prof. Boone M. Bowen will come to the Candler School of Theology in the fall of 1931. Dr. Shelton has been appointed

pastor of the Methodist church at Mount Vernon Place, Washington, D. C. A theological alumnus of Emory, Dr. Bowen has won distinction in Europe as well as America, and is regarded as one of the most promising Old Testament scholars in our Church. He is a member of the South Carolina Conference. Dr. Bowen received his A. B. degree from the College of Charleston in 1921, and his B. D. from Emory in 1924. The following fall he began work upon his doctorate at Yale. In recognition of his outstanding work at Yale, Prof. Bowen was in 1927 awarded a fellowship by the Institute of International Education which gave him a year of study at the University of Marburg, Germany, where he continued his research in Semitics. On returning from Europe in 1928, he accepted the chair of Old Testament at Scarritt College for Christian Workers, Nashville, Tenn., where he is to remain until June, 1931. At present, he is on leave to complete his work at Yale for the Ph. D. degree. Dr. Bowen is a member of the Society of Biblical Literature and Exegesis, an international academic society of Old and New Testament scholars, and of the Pi Kappa Phi College fraternity. His marriage to Miss Julia Lake Stevens, member of the Methodist Board of Missions at Nashville, has been announced for December 10.

BOOK REVIEWS.

Truth and Tradition in Chinese Buddhism; by Karl Ludwig Reichelt; translated from the Norwegian by Kathrina Van Wagenen Bugge; published by the Commercial Press, Limited, Shanghai, China; price \$3.00 Mex.

This book met the approval of the committee on work among Buddhists appointed by the National Christian Council of China. The English translation was made at the request of this committee. The author says: "If one wishes to understand China, one must see it in the light of Buddhism." Bishop Logan Herbert Roots says, in his preface of this book: "The author has indeed supplemented his long and intimate personal observations and studies of Buddhism in China by scholarly and exacting study of original Buddhist texts and the published works of western students in this field; but his chief claim on our gratitude is his illuminating appreciation of what is best and even of much which at first sight seems hopelessly superstitious and corrupt in this ancient and prolific faith. I believe the Christian Church in China is ready to welcome this sympathetic presentation of the truth and traditions in Chinese Buddhism. . . . But its supreme service will be to Christian missionaries from the West. I write as one of them." Any study that will help us to understand the Chinese outlook on life and thereby enable us to present Christianity to them more intelligently, should be welcomed.

The Economic Waste of Sin; by Lahman Forrest Bower; published by the Abingdon Press, New York.

The author approaches his subject from the viewpoint of a modern, progressive, efficient Christian business man, a manufacturer who has had ample opportunity to study his subject in a thoroughly scientific way. He has gone very thoroughly and practically into several of the chief sins which cost our country annually such heavy waste. He shows clearly how every branch of civilization has its duty to perform in eliminating the terrible economic waste of sin. In answer to the common cry that "you can't make people moral by law," he says: "The primary purpose of human laws is to insure the welfare and prosperity of the people. To do this effectively it becomes absolutely necessary to restrict and destroy those manifestations of immorality which are harmful alike to citizen and society. The law cannot and does not assume to change the moral status of an individual, nor can it always prevent him from injuring society and its members through his personal immorality or lawlessness; but it can and should so punish him for his act that he will not repeat it and that others may be deterred from any similar wrong-doing." There is much in this book that is very valuable to workers interested in the elimination of waste caused by sin.

Any fool can fall down the ladder.—Forbes Magazine.

OTHERS

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayers will be for Others.

Help me in all the work I do
To ever be sincere and true
And know that all I do for You
Must needs be done for Others.

Let Self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again
Unless to live for Others.

And when my work on earth is done
And my new work in heaven begun
May I forget the crown I've won
While thinking still of Others.

Others, Lord, yes, others
Let this my motto be:
Help me to live for Others
That I may live like Thee.
—Charles D. Meigs.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber
Pillars in the Temple

When John Wesley began his evangelistic work in England he had expected Anglican clergy to aid him. This they refused to do and at one time the future of the Methodist movement appeared dark indeed. Laymen, however, came to the rescue of Wesley. Carpenters, farmers, and laborers answered Wesley's call for assistants and since that time laymen have played an important role in Methodism. It is doubtful, however, if they have anywhere or at any time exhibited a nobler spirit than during the period of pioneer American Methodism. They won for themselves during the days of Asbury and McKendree the title of "Pillars in the Temple."

In many places of America it was a layman who raised the banner of Methodism. Especially was this true on the frontier. Devout pioneers as soon as they had built their cabins began to long for the religious gatherings which they had attended in the Eastern states. In every section of the West there were always to be found a few Methodist families whose religious zeal was not destroyed by the hardships of the frontier. They did not postpone services until the arrival of a circuit rider. Laymen began to hold class meetings and often when a Methodist preacher reached distant localities he found to his surprise a nucleus of a Methodist society.

Richard Haney's account of how Methodism began in a certain section of Illinois exemplifies the work of the pioneer layman. "Not long after the time," wrote Haney, "when Methodism was introduced into St. Clair County, a remarkable circumstance occurred in the southeastern portion of the state. A party of eight or ten men were assisting an emigrant to put up a cabin not far from the mouth of the Wabash, when it was proposed that they meet on the next Sabbath at one of the cabins for worship. To this they all agreed. On the Sabbath eight women and ten men assembled. But amongst them there was no one who had ever conducted public worship. Indeed, of the men no one had ever made a profession of religion. A three-legged stool was placed in the midst of them, a Bible laid upon it and then all waited for someone to begin the service. No one being willing to lead, the man of the house suggested that nine

straws be prepared of equal length and one a little longer and that he who drew the longer one should conduct the service. To this they all pledged themselves. The longest straw was drawn by George Davidson, who with great trepidation commenced the task. After reading a chapter in the Bible, they sang the hymn, beginning "Come thou Fount of every blessing," and then he fell upon his knees to pray. As with sinking heart and trembling voice he began, the power of God fell upon the assembly; before he arose from his knees he was powerfully converted, and others were prostrate on the floor, crying for mercy. It was not long before some of them were converted, and the work went on until every adult in the settlement had become a child of God. They chose Mr. Davidson as their leader, who continued to lead them and minister to them until they were supplied with the services of an itinerant by Bishop Asbury."

The laymen did more than organize classes; they petitioned for the spiritual leaders. As McFerrin says, "Our brethren, moving from the old settlements together, would settle in the same neighborhood. As soon as they could build their cabins they would go in search of a preacher; and there would be a society raised." On many occasions Bishop Asbury sent circuit riders to regions of which he knew nothing except that a frontiersman there had begged for a preacher. In 1802 Jacob Young was sent to organize a circuit in Kentucky. In his journal Young wrote: "Some time after dark, and while stopping at a tavern, a man called at the door. Being asked what he wanted, he inquired if there was not a Methodist preacher there. I heard him and was soon on the porch. He said he understood I was forming a circuit through the country, and wanted to take in his house for one of the appointments." Young left at once for the man's cabin, which was ten miles away.

These pioneer laymen protected the preachers on their dangerous journeys. Armed men would often ride with the circuit riders to their appointments and guard them during the service. George Callahan once preached at Carpenter's Station, Ohio, where "fifteen or twenty hardy backwoodsmen armed with rifles, tomahawks, and scalping knives, stood on the outside of the assembly as protectors against an alarm." Laymen also guided the preachers over the frontier trails. In 1807 when Bishop Asbury was in the Holston country he recorded in his journal: "Our host became our guide, and tripped over the hills with us in the rain, his mare barefoot and himself without a saddle to ride or a great coat to shield him from the weather."

The frontiersmen gladly offered their humble homes as resting places for the itinerants. Their warm welcome encouraged the weary circuit riders. When Henry Smith was traveling the Scioto Circuit in 1799 he found a man working in a cornfield. Smith inquired of him as to where he could find some people called Methodists. The frontiersman who had been a Methodist before settling in the West, was overjoyed at seeing a Methodist minister again. "He leaped over the fence," says Smith, "ran to me, and took me by the hand, with all the cordiality of a true Irishman." Bishop Asbury continually wrote in his journal about the acts of kindness extended him by noble laymen.

Many circuit riders could have remitted as did William Landrum: "And often have I thought of the generosity of the Cannons, the Stevensons, the Crawfords, the Stewards, the Ruckers, the Goadies, the Woods, the Rawlingses, the Allens, the Nutters, the Keeners, the Elberts, the Jacobys and others, many of whom have been called to their reward on high." During the log cabin era the layman could offer only poor accommodations to the preachers, but as soon as a more commodious house was erected provision was made for a "preacher's room."

As class leaders and as exhorters the laymen contributed mightily to the progress of the Wesleyan movement in America. A man with oratorical talents would be licensed as an exhorter. Although the exhorters were not allowed to select a text, yet the hortatory addresses given by them at the close of the minister's sermon were often additional sermons. When the itinerant was unable to meet his appointment an exhorter would often read one of Wesley's sermons to the congregation.

The laymen also served along financial lines. The office of steward was an early institution in American Methodism. According to the Discipline of 1784 the stewards were to be the financial agents of the Church. They were to be men of "solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired ability to transact the temporal business of the Church." Although it must be admitted that many of the early Methodist laymen were parsimonious and had strange views as to the support of the ministry, yet it was only through their labor and gifts that the pioneer colleges were founded. Hundreds of Methodist churches still bear the name of some generous layman who first opened his home for Methodist preaching services and then later gave land and money for the erection of a chapel.

In the face of the loyalty shown by those early Methodist laymen it has always been considered strange that they were so long denied representation in the legislative bodies of the Church. The exclusion of the laymen as representatives in the Annual and General Conferences was in line with Wesley's policy in England, but it was followed in America more because those Conferences in the pioneer period of American Methodism dealt mainly with matters relating directly to the clergy; such as the passing on the character of the preachers and the announcement of the appointments. As Methodism made phenomenal progress under clerical legislation the feeling arose that it would be a mistake to change this part of the Methodist polity.

As Methodism, however, grew older, its ecclesiastical machinery grew more complex. Situations arose in which the advice of laymen was desirable. Their executive ability was also needed when Methodism began on a larger scale its missionary, Sunday School, publication, and educational work.

The period of Jacksonian Democracy in America coincided with the rise of those new ecclesiastical agencies. It was therefore only natural that the men who demanded more democracy in political affairs would desire the same in the field of religion. They argued that since the Church was an association of equals no one group should possess all legislative, executive and judicial rights. Some

laymen claimed that they were being taxed without representation, and that a principle which their revolutionary forefathers resisted unto blood should be rejected in the church. Others contended that more converts could be secured if the stigma of clerical autocracy could be erased.

The opponents of lay representation replied that the harmful effects of such a plan would far outweigh any of its supposed benefits. It was stated that the sending of laymen to Annual and General Conferences would produce the practice of electioneering in Church assemblies, and would tend to secularize the Church. It was also claimed that very few laymen could leave their work long enough to attend a General Conference; that lay representation would be an added expense to the Church; and that wealthy members would be selected as delegates instead of devout individuals.

The agitation for lay representation was especially strong between 1820-1830, but the champions of the old order were able to prevent a change of polity. The result was that in 1830 a group of laymen and ministers seceded from the Methodist Episcopal Church and organized the Methodist Protestant Church, an important characteristic of which was the granting of lay representation in all its ecclesiastical conferences.

The laymen proved their loyalty and love for the mother church when the General Conference of 1828 rejected the plan of lay representation. Only a small number joined the Methodist Protestant Church. On the other hand the clergy came to realize that the many supposed dangers of lay representation were of little consequence. So from 1830 on many Annual Conferences by extra-legal methods gave to the laymen what really amounted to lay representation. This tendency continued to grow until in 1866 the General Conference of the Methodist Episcopal Church, South, authorized lay representation in all of its Conferences. In 1870 laymen for the first time participated in a General Conference of the Methodist Episcopal Church, South. By 1872 the Methodist Episcopal Church had adopted the policy of allowing each Annual Conference to send two laymen to the General Conference.

Lay representation proved a success. The laymen at the General Conference of 1870 showed a sincere interest in ecclesiastical legislation. Their attitude caused Bishop Paine to write: "The inauguration of lay delegation has worked admirably, confirming our conviction that the laity can greatly aid in managing the great interests of the church, and I hope they will return home with the impression that they are not only welcomed, but that they are felt to be an important element in our deliberations." Thus in 1870, laymen as co-legislators of the church, began to serve Methodism with the same loyalty and devotion as was shown by their forefathers, who in a more humble manner expressed their love for Methodism by organizing class meetings, by serving as stewards and exhorters, and by entertaining and encouraging the pioneer circuit riders.

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"LA BRIGADE DE LA DROME."

(This article is contributed by Fred C. Woodard, one of our missionaries in Belgium, who, before he went out, was superintendent of schools at Searcy, Ark. His address is Brussels.)

"Just as in Israel, degenerate and rebellious, there were men raised up to declare God's full will to the people, so in our time from the heart of a decadent church God is raising up men who have the courage to declare what the Lord thinks of his people."

These words fit "The Brigade From Drome." The title is military, but their work is the publication and dissemination of evangelical truth. Seven pastors, members of the Reformed Church of France, having had a new vision of God during the past seven years, have abandoned their modernism, their scholarship, their easy and lucrative positions as heads of Reformed Parishes in the south of France, and as evangelists are proclaiming Jesus Christ today with power throughout the French-speaking world. The movement started about 1922 with a "Pentecostal Experience" brought them by the prayers of a simple servant of God who came from another land to break with this group of pastors the bread of life. Significant it is that the God-chosen instrument of this blessing was utterly untrained in the schools of theology, but that his heart had been strangely warmed. So mighty was the working of the Holy Spirit in the case of these seven men who prayed with the stranger brother, that all denominational barriers were broken down; their theology completely changed; built from experience up, and not the other way around; and kindred spirits from England, Switzerland and Belgium were attracted to their ranks. And today, not only in the Drome Parishes, where these brethren are at work, has there been wrought a mighty work for Jesus Christ, evidencing itself in moral and religious awakenings of many people; but journeying far in groups of three or four, the Brothers from the Drome have introduced this part of the world to a mighty Protestant Gospel.

The Drome Section of France from which they come is a glorious mountain part of the Riviera between the cities of Grenoble on the north and Marseilles on the south. Majestic skies, invigorating breezes, warm sunshine—a cheerful section of Paradise, our Father has chosen from His created patterns for a divine revelation, for one who could not hear His voice in the Hills of Drome would be deaf indeed.

I am glad that in modern France this spirit is taking root. The agnostics and free-thinkers of the past two hundred years have converted an all too willing world to the view that Paris and the French belong to the devil. But here is a band of thoughtful preachers, graduates of the Faculties of Theology in Geneva and Montpellier, caught up by a mighty love for humanity, fundamentalists through revelations from above, active, diligent and brave in their task of preaching the gospel to Europe. It reminds me of pages from history dear to the minds of Methodists—of Huguenots; of Calvin and the Wesleys; Fletcher, who worked and prayed in and for this Drome Section of France. How happy I am that as one who in 1917-18 claimed France as an ally in the world's struggle against militarism, I can now feel myself

and our Methodist Cause allied to her in a far more significant sense, as struggling against sin, superstition and ignorance, beneath the "Banner of the Cross."

So under the guidance of higher forces these brethren visited Belgium. In Brussels, Antwerp and Liege, three great cities of Belgium, they labored with all the Protestants who would join with us to call the Kingdom's attention to the terrific gains being made by SIN. "Lovers of pleasure, rather than lovers of God," they characterized our modern civilization. The call to repentance was as clear and as bold as those trumpet notes of John so long ago in the desert lands of Judea. In Brussels over 4,000 persons heard the five messages, in Antwerp 500, and in Liege 1,000 more. Our Church was never more blessed in any enterprise. Scores of members renewed their consecration vows; many luke-warm workers were inspired to better lives and in Liege in our new chapel there over fifty persons made decisions for the Christian Life. The gifts in money for expenses were highly satisfactory. At least five different denominations co-operated with us in praying these issues through, and we feel that our work in Belgium is better understood than ever before. We are indeed grateful to our Heavenly Father for these blessings accorded us through the Brigade from Drome.

Their Message.

"Christ is King."

"God's Word leaves us several types of kings. Two, we remember in particular, David and Solomon. Have you ever tried to picture to yourself the glory that was Solomon's? What admirable leaders he had for every branch of his service! Numerous people, absolute dominion and authority, vast apartments, abundance of all good foods upon his tables, wisdom beyond all other wisdom—what did this man lack to make him the king who reigned in Jehovah's name? Even the Queen of Sheba exclaimed to him 'Happy people, lucky servants who are continually before thy face and who hear thy wisdom.' Blessed is the Lord thy God which delighteth in thee to set thee on the throne of Israel; because the Lord loved Israel forever, therefore set he thee up to be her king, to do judgment and justice."

"Yet Jesus exclaimed, 'Behold a greater than Solomon is here.'"

"O people of God, have you not forgotten the sovereignty of your KING? Lord of Angels and of Demons; Prince of Spiritual Realities which He serves upon his table with such abundance; Dispenser of riches from on high; Possessor of all wisdom and of all knowledge; Author of all things; Giver of every good and perfect gift—He reigns over thee. Then why this poverty in the things of the spirit? Why thy agony, thy languors, O church of today? Thou doest need prophets, prophets of the awakening, to stir thee up to new Pentecosts upon this earth. God is not satisfied with thee. Awake, thou that sleepest."

The Leaders of the Brigade of Drome.

Four men, all different as types, but having one great spirit—earnest, Christian, true, they knew but one chief, JESUS CHRIST. True there was one brother who announced the hymns and opened with prayer, but apart from this organization they were a unit in diversity. One was tall and serene; one was short and trim; one was dark and thoughtful; one was open and jolly. And as they spoke in their various ways, each

was a profound individuality confirming the eternal truth of Christ; His Loving Ministry, His Suffering and the deeper meaning of HIS DEATH.

These gatherings were the most deeply spiritual I have ever attended in Europe. There was nothing sensational about the services save the earnestness of the speakers. Their preaching was strictly evangelical. Their texts were taken directly from the Holy Book of God. There were no digressions, every minute was measured and saw a gradual climb up toward the sublimity of our Savior. I heard them last night for the last time. The first speaker told us of that sword of Damocles suspended over his poor head by a single hair. "So," said he, "does condemnation hang like a pall over us every one and life is robbed of its joy by gloomy forebodings, UNLESS WE HAVE CHRIST." Then came the second speaker with the picture of that miserable jailor cringing before Paul and Silas and the manifest power of God. "Sirs," he cries, "what must I do to be saved?" And the speaker with great magnetism flashes the news into hundreds of hearts who await his answer with deep concern. "Believe; believe earnestly; believe prayerfully; believe whole-heartedly, praying, 'Lord, help thou mine unbelief.'" The third brother was the theologian of the group and he devoted his twenty minutes to an interpretation of John 3:14-16, "As Moses lifted up the serpent in the wilderness, even so must the SON OF MAN be lifted up." How clear he made that text! "Which shall it be for you, my brethren, Jesus on the Cross or the serpent upon the Cross? Shall we crucify God or our own sinful natures?" And in direct heart-to-heart communion with sinful men and women the speaker showed that for some that night and that meeting would be the most decisive moment of their lives; a moment whose influences for good or for evil would live forever and a day. "And how terrible the error of those who leave Jesus upon the Cross, unaccepted as a Personal Saviour, his offering for them null and void because of ingratitude."

After song and prayer our fourth and last leader began to speak. His voice and accent were as soft as the sunny skies of his dear France, and he addressed us as one who loved us mightily. "Don't you understand, won't you understand," he would plead with the crowd, "What a life was HIS, what a death, what a resurrection!"

He told of a little boy in France, who, orphaned and cared for by an old grandmother, fell into bad company and began to steal. Even from school he would return home, his pockets laden with pencils, knives, marbles and tops belonging to other little boys. And one day after many reprimands his grandmother in desperation said, "My boy, if this sin happens again, I shall resort to the most painful punishment I know. I shall heat this knitting needle here white hot and stick it through your dishonorable hand; for you'll remember then." Weeks passed, and there was not lacking proof that the lad was unchanged. So the grandmother, after long suffering, called him to her, took his little hand in hers, heated the knitting needle red-hot and then white hot in the flame of the lamp by her side, and then slowly and deliberately plunged it into her own hand, leaving the poor member quiv-

ering and contracting with the pain. The boy never stole again.

"Ah, don't you see, my friends, won't you understand? Jesus won't you understand? Jesus one hand to the cruel nails; the other. He gave one foot, the other; HE GAVE HIS HEART BLOOD. And why? Because He loves you—and me and the sin-sick world, and He wants to live right, to honor Our Maker, to gladden his Great Heart to men and women, saying after prayer, 'O Lord, I'll do what you bid me to do. Lord, I believe, help mine unbelief.'"

Methodist people who read these lines, take heart. We are not out allies in the things of the world. Yes, take heart, and pray for "La Brigade de la Drome."

WHAT BROUGHT PROHIBITION?

President Albert W. Palmer, Chicago, Ill., has given the following reasons for the country's adoption of prohibition as a national policy:

1. The scientists dug up evidence showing that injury from alcohol is universal, certain, and appalling.
2. The life insurance companies revealed their preference for sober drinkers. They had vast sums of money invested in the law of averages of life. They could not be fools and knew the facts.
3. Practically every great city beginning with the railroads already made itself as dry as a bone. No sane business man would do business around his industry.
4. The average decent-minded American woman would not drink, and they also know the value of alcohol on the home.
5. The war. When it came concentrating four million young men and making them as fit as possible, booze simply ruined them. Shall peace have less efficient standards?
6. No alternative has been found satisfactorily. Booze is a social breaker. You can't compare alcohol. The only way to ward off crime, poverty, ignorance, increase efficiency, and save the Adult Student.

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FOR CHILDREN

QUEER BABIES

Little cricket in the grass,
As I pass,
Loud you chirp your cheerful cry;
Tell me why?
Have you babies hiding there,
Shivering in the autumn air?
Do you sing to them at night?
Tell me, cricket, am I right?

Little katydid so green,
Do you mean
Winter time will soon be here,
That frost is near?
Are your babies cradled high,
On a leaf beneath the sky,
Listening to your endless song,
"Katy-katy," all night long?

Little frog down in the brook,
May I look?
At your babies fat and round?
Will they drown?
Yours are water babies true;
They can swim as well as you.
Do you sing them all to sleep,
With your croaking loud and deep?
—Clara M. Goodchild, in Child Garden.

THE POT OF HONEY

There had been a big spring storm, at least Peter, the man who worked on grandfather's farm, said it was a left-over spring storm, though it was late June. Now, after the crashing of the thunder and the flashing of the lightning, the whole earth looked as if it had had its face washed. Everything was so fresh and green that the children could hardly wait for the big drops to stop falling so that they might run in the clean, wet grass.

"Let's look for the pot of gold and the pot of honey at the end of the rainbow," said Dick, as a beautiful big arch spanned the sky. "You know at one end where the rainbow touches the earth there is a pot of gold, and at the other the pot of honey."

"At which end is the gold?" asked Susie. "The rainbow fades so quickly that we can't get to both."

"I don't know. We'll have to start out and see," said Dick.

"One end comes down in the pond, so we can't go there," said Floyd, pointing to the pond still rippling from the force of the wind. "The other end is by that big tree in the pasture. Oh, look! I believe that big tree was partly blown down. Let's hurry!"

So, splashing and running and chattering, the five children went through the wet meadow, slipping and sliding down the muddy lane, but still going on, for the rainbow was fast fading. As they drew closer they saw that the big tree had been struck by lightning, or blown by the fierce wind until part of it was destroyed, but a snag was still bravely standing.

"We'll have to dig for the gold," said Dick beginning to kick the soft, wet loam with his toes. "What's this? Something sticky on my foot!"

"What's these?" said little Bess, touching a wet crawling insect with her pink finger. "Ouch! A bee stung me! Ouch! Ouch!"

"It's a bee tree! A bee tree!" screamed John. "Look at the comb with the honey trickling out. Let's run for grandpa and Peter."

When the honey was taken to the house, it filled the pans and crocks and jars and dishes to overflowing, and the children ate so much of it that their faces and hands and clothes

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

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

NEW YEARBOOK

The Adult Yearbook for 1931 is artistic and elegant in its soft, rich coloring, truly a golden yearbook offering inspiration, a mine of suggestions, golden opportunities for efficient work and service for the coming year. It is dedicated most fittingly to Mrs. Luke G. Johnson, who spent herself so freely for our work. I would suggest that each Auxiliary secure a copy of this valuable little book and let it serve as a guide and inspiration in your new year's work. The price is ten cents each. Order from Literature Headquarters, Doctors' Building, Nashville, Tenn.—Mrs. A. C. Millar.

IMPORTANT TO THE MISSIONARY SOCIETIES OF THE NORTH ARKANSAS CONFERENCE

The Missionary Voice is putting on a contest in order to increase the number of subscribers and we want to enter. I know that each Auxiliary Publicity Superintendent has received a letter from Mrs. Workman. If you have not, write her at once. What she did not tell you was that the Superintendent whose Conference has the largest percentage of increase in paid subscribers during November the first and March the first would go to Council in March as a guest of the Missionary Voice. Our Conference is put in a group with seventeen other Conferences so it means work to win out. The Voice is better now than it has ever been. It is the Missionary Organ of the Methodist Church, South, and should be of as much interest to men as women. Mrs. Workman has given several suggestions for your help in securing new subscribers. They are all good, but especially the "Birthday Party" for the Voice appealed to me. We are not asking for subscribers because of the trip, that is incidental, but we have far too few copies of the Voice in each Auxiliary. How can we be good members of a Missionary group unless we read Missionary literature? We have never made an appeal to you to which you have not responded wholeheartedly, and I know you will not fail now.

I am asking the Methodist to publish instructions as received from Miss Haskin.

The Missionary Voice will send three Conference Publicity Superintendents to the next Woman's Mis-

were streaked with the sticky, sweet that trickled from the bits of broken comb they had picked off the big tree.

"And we forgot all about digging for the pot of gold" said Susie, late in the afternoon, "I wonder if it's too late now."

"Why, we reached the honey end," said John quickly. "I supposed it would be in a little earthen pot at the foot of the tree, and here it was a whole tree full of honey!"

"The next time we'll divide up and try to go to both ends before the rainbow fades," said Dick; but though they have hunted many times, they have never found gold or honey, as they did that beautiful summer day. —Selected.

sionary Council, paying every item of expense from home back to home. Shall we send our Superintendent, Mrs. James Workman? We may if we will.

The Conferences have been placed in three groups according to numerical strength. One Superintendent will be chosen from each group.

The fortunate woman from each group will be the one whose Conference sends in the largest percentage of increase in the individually paid subscribers to the Missionary Voice, at \$1.00 each, between Nov. 1 and March 1—provided, that the actual increase is not less than 100 subscribers. An increase of less than 100 will not be counted, even though a smaller number should constitute the largest percentage. You will readily understand the fairness of that proposition.

If you want to win, get busy with your organization, especially your Auxiliary Superintendents and Voice Agents, at once.

Rules of the Game.

1. Computation will be made from the first day of November, 1930, to the last day of February, 1931, inclusive, according to the post mark on the agent's letter.

2. All subscriptions will be counted in figuring percentages, but the actual increase must be at least 100. If a Conference securing an increase of less than 100 should have the highest percentage the award will be made to the highest.

3. Computation will be made on the percentage of increase above the subscribers on the mailing list on the last day of October, 1930, and not on the total number of subscribers sent in.

4. Each subscriber coming from a Conference through the agents, pastors or any other source will be credited to that Conference.

5. The full rate of \$1.00 per year must be sent in for each subscriber. Subscriptions for less than a year will not be counted. A subscription for a longer period will be counted as only one subscription.

6. No prize, reduction, or any such inducement may be offered or given to any subscriber. Subscriptions thus secured are not recognized by our auditors.

7. Subscriptions paid for by the Auxiliary for all its members will be counted only when this is the customary procedure of the Auxiliary, and done with the full knowledge and consent of the members. This rule applies to all payments made by others than the subscribers themselves.

8. All decisions concerning the awards will be made by The Missionary Voice Committee of the administrative staff of the Board of Missions, and majority action of this committee shall be final. This committee consists of Dr. W. G. Cram, Dr. E. H. Rawlings, Dr. Elmer T. Clark, Mrs. B. W. Lipscomb and Miss Estelle Haskin.

9. The three Superintendents chosen will be notified by telegraph on March 1, 1931, or as soon thereafter as computation can be made. A full report of all Conferences will be sent to all Superintendents by mail.

10. The Committee may amend these rules as it deems necessary. Superintendents will be notified of all such amendments.—Mrs. E. F. Ellis, Conference President.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

ZONE MEETING AT CAVE CITY

An all-day meeting of Zone No. 2, Batesville District, was held with the Cave City Auxiliary last Thursday. Quite an interesting program had been arranged and was carried out. Mrs. W. P. Jones, District President, presided. The program:

Devotion—Mrs. Poindexter.

Piano Solo—Helen Kirtley.

Enrollment.

Piano Solo—Pauline Taylor.

Prayer—Rev. W. S. Tussey.

"How to Make Our Meetings More Spiritual" was discussed by Mesdames Headstream and Seary.

"What Is a Standard Society?"—Mrs. Snetzer.

"How to Get New Members Into the Missionary Society"—General discussion.

"How to Present Publicity to the Society"—General discussion.

Vocal Solo—Mrs. Gathright.

Dismissed for noon luncheon.

Benediction—Rev. J. W. Johnson.

Afternoon Session.

Prayer—Mrs. T. A. Laman.

"What Our Money Does"—Mrs. Snetzer.

Solo—Mrs. Gathright.

"Missionary Education of Our Children"—Mrs. Ball.

An interesting talk was made "Rounding Up the Year's Work"—Mrs. Jefferson Sherman.

There were twelve members and twelve visitors of Cave City present.

Visiting delegates and visitors: Newark, five; Evening Shade, three; Batesville, Central Avenue, eight; First Church, seven; Daughters, two. Mrs. George McKee, a returned missionary from Africa.

—Reporter.

DEPARTMENT OF SUPPLIES

I wish to express my appreciation to the Auxiliaries for their splendid work during the last few months. So many of our Auxiliaries are very thoughtful, and are helping in a most gracious way our "needy ministers," of the Conference.

I am certain that the toils and hardships of many of our rural pastors will be sufficient warrant for your continued consideration. Some of our good pastors are going to have a hard time and I know their desires and feelings are in a great measure reciprocated. May I then, implore each Auxiliary superintendent of supplies to communicate with your presiding elder, and your Conference Superintendent of Supplies regarding the matter of donations to our needy ministers.

I need scarcely say that our Mission Schools and our Rural Mission Work must not be overlooked. The fortunes of some of our Auxiliaries are such as to enable them to support our work in a manner which I feel to be due to their accomplishments and position, and I sincerely hope that all our assignments will be well cared for. Please report to me promptly. Respectfully, Mrs. J. D. Rogers Conference Superintendent of Supplies.



MANSFIELD AUXILIARY

Group No. 1 of the Missionary Society having more members attending meetings during a given period was entertained by the losing side at the home of Mrs. L. A. Hodges Tuesday afternoon Dec. 2. A harvest day program was rendered. The house was beautifully decorated with corn, cotton, apples and pumpkins. A resume of the year's work was given and it was interesting to note the work accomplished. Then we entered into the social side of the program and merriment reigned. Twenty-two adults and three children were present. We were pleased to gain a new member. Delicious refreshments were served. Clever plate favors were in keeping with the program. Altogether it was a very delightful occasion.—Reporter.

HUMPHREY AUXILIARY

The Auxiliary of Humphrey met Wednesday afternoon at 2:30 o'clock in the home of the president, Mrs. F. P. Baney. The meeting opened with a prayer by Mrs. J. A. Osborne. The devotional, "The Spirit of the Christian Workers," from Matthew 10:5-42 was given by Mrs. Elmo Harrington. A story, "Behold, It Was the Lord," was very impressively told by Mrs. Baney. The silver offering, netting \$1.80, was taken during the rendering of "The Old Rugged Cross."

The Missionary topic, "Centros in Mexico Serving the Children," divided into four phases, the playground, the day nurseries, the clinic and the Bible School, was discussed by Mesdames J. J. Roberts, E. Harrington, A. Fowler and G. W. Robertson.

Every clever presentation of the "Missionary Pie" was planned by the program committee. The pie was passed and each one present drew a bird from the pie, on which was written a question concerning some mission school of the Methodist church, the answer to be found on a corresponding bird perched on the draperies. Much valuable information was gained and fun enjoyed answering the questions.

A review of the December Missionary Bulletin was given by the Publicity Superintendent.

A brief business session was held after which a tempting plate luncheon was served by the hostess. Fourteen members and three visitors enjoyed the hospitality of the home.—Mrs. J. G. Mouser, Pub. Supt.

DUMAS AUXILIARY

The society at Dumas has done splendid work this past year. Although we paid for the parsonage furniture last year, we are still making payments on the parsonage itself, and doing all the other things required of us. We have finished all the study work, had a very successful week of prayer and kept going all through the hot weeks as strong as usual. The last zone meeting was at the home of our Secretary, Mrs. Pickens, and there were 45 present. A splendid program was given. New Zone officers were elected. A lovely tea was served. Our President, Mrs. Russell, and our oldest member in point of time, Mrs. Frank Lee, poured at a beautiful table with candles and chrysanthemums and we so much enjoyed the social hour.

We elected our officers for the coming year, most of them being re-elected. We feel as if we have the very best President in the Conference and she will be our leader as long as she can. Mrs. J. Allen Rus-

sell is her name. This makes her ninth year and we hope and pray that we will have her twice nine more. Mrs. B. C. Bowles was re-elected corresponding secretary for the fifteenth year. Surely the Lord will say "Well done, thou good and faithful servant." Mrs. B. C. Pickens was re-elected recording secretary for the fourth year. Mrs. Roman also was elected treasurer for the third year. The other officers were re-elected except the Superintendent of Study and the Superintendent of Publicity.

Superintendent of Study—Mrs. J. N. Holcomb.

Superintendent of Supplies—Mrs. M. W. Harkey.

Superintendent of Children—Mrs. M. W. Miller.

Superintendent of Social Service—Mrs. H. W. Fish.

Superintendent of Publicity—Mrs. Burt Pickens.

Voice Agent—Mrs. Ivanhoe Bowles.

In spite of the dry, dry drouth the low, low price of cotton and the general depression, we are looking forward to another good year in our work.—Reporter.

AN ANNOUNCEMENT

For the reason that the Board of Christian Education has not completed the setup of the Young People's Division nor the unified program for the local church, the Young People's Missionary Society will continue its full program until the young people's summer assemblies of 1931.

All young women in the Young People's Missionary Society who are over 23 years of age will form themselves into a Young People's Missionary Circle of the Adult Society. This transition is to be made at the December meeting. Special program material is available for these circles and should be ordered from Literature Headquarters, Doctors' Building, Nashville, Tenn.—Mrs. F. A. Lark, Conference Superintendent.

REPORT OF AUXILIARY OF CENTRAL METHODIST CHURCH, FAYETTEVILLE

The Executive Board of the W. M. S. met Saturday afternoon, Nov. 29, at the residence of the President, Mrs. F. M. Tolleson. The meeting was conducted by Mrs. Tolleson in the nature of a Disarmament Conference. The sixteen members were seated at a long table and each member was provided with notebook, pencil and a copy of the Handbook for Adult Missionary Societies.

The President submitted for our consideration a treaty consisting of eleven propositions or articles. The first proposition of the President was that:

We should disarm ourselves of the cruiser idea that we may half do what is assigned to us, and adopt the motto—

"Whatsoever thy hand findeth to do, do it with thy might."

Proposition No 1 was unanimously adopted.

Proposition No. 1. To disarm ourselves of the Battleship Contentment or being satisfied with what we did last year. We should determine to do more and bigger things this year. The President said "With the superior efficiency the membership of this Society possesses many big and outstanding things can be done."

Proposition No. 3. To disarm ourselves of the Destroyer, "Self Reliance." None of these big and worthwhile things can be accomplished without prayer, but "Whatsoever you

shall ask of the Father in my name He shall give it you."

In approval of this proposition the Board resolved to meet in one of the Sunday School rooms at 2:10 before the regular hour of 2:30 for a period of prayer.

Proposition 5. We should discard the side arms habit of neglecting little things.

In approval of this proposition a good-will committee consisting of Mesdames Trent, Bryant and Harrington was appointed, whose duty it is to extend special courtesies and look after the "little things" which the Society as a whole may neglect.

Proposition 5. To disarm ourselves of the tugboat "Indifference" in connection with the Business Meeting program. Make the business meeting serious but snappy. Adopted.

Proposition 6. That we should disarm ourselves of decrepitude. We should not think we are too old to memorialize and to act.

Every member, even to the oldest, endorsed this article and it was agreed that in ratification and execution four missionary plays would be given the Circle Chairman to caste the plays and Mrs. H. M. Lewis to direct them.

Proposition 7. To discard the notion that the Connectional Treasurer belongs to any particular circle. She should be permitted to attend any circle at her discretion in order that she may have personal contact with the entire membership.

Proposition 8. To abandon the Destroyer "Stranger."

The society cannot exist without a visiting or "Lookout" Committee, and to function properly it must have the co-operation of the membership. This committee consists of Mesdames Benson, Rhodes and Otey Miller.

Proposition 9. To dismantle the Battleship Tender, Delusion.

It is a delusion to think our young people do not like good food and lots of it. Mrs. Dean is Refreshment Chairman with the privilege of selecting two assistants for each Sunday evening.

Approved.

Proposition 10. That we abandon the idea that a program meeting can be successful without a live, wide-awake chairman. Mrs. I. R. Hill is the new Program Chairman. She will select her assistant hostesses. She seeks the co-operation of the membership and solicits suggestions from any and all for the monthly programs.

Proposition 11. That we dynamite Fort Hunger.

In support of the proposition that no group of women, however deeply interested, can sit for two and a half hours without refueling, the president, assisted by her splendid son, bombarded the Conference with a most convincing argument by serving tea, nut sandwiches, cheese straws and mints.

It is my secretarial duty to record, though the writing is superfluous, that the final proposition was unai-

mously, spontaneously and enthusiastically received, accepted, adopted, appropriated and approved with enthusiasm and gesticulation.

After approving the treaty as a whole, with one accord the members acclaimed the President great and the Conference reluctantly disbanded. Respectfully submitted, Mrs. W. A. Ramsey.


PULASKI HEIGHTS AUXILIARY.

We have had the Week of Prayer four days, carried out the program, had a very good contribution, but not what it should be. Had a good, profitable meeting. We enjoyed our study class very much. Mrs. Wilkerson is a good teacher. Class not large but interested. We are grieved at the passing away of the husband of our dear treasurer. May the peace of the Divine sustain her in this great sorrow. We have elected officers for the new year. Practically put in the old officers. Received eight new members. Hope to grow in every way this year.—Publicity Supt.

MALVERN AUXILIARY.

The Society of the Malvern church met in the church parlors in regular business session Tuesday afternoon, and the following officers were elected for 1931: President, Mrs. T. H. McLean; vice president, Mrs. J. Elmo Young; corresponding secretary, Mrs. E. H. Cox; treasurer, Mrs. W. D. Harris; recording secretary, Mrs. Hal Lockman; Supt. Young People, Mrs. J. T. Alderson; Supt. Children, Mrs. Wm. Murry, Jr.; Supt. Mission Study, Mrs. Robt. Smith, Jr.; Supt. Social Service, Mrs. R. O. Connelly; Local Supt. Mrs. L. L. Brown; Local Treas., Mrs. W. H. Dowdell; Agent for Missionary Voice, Mrs. E. T. Bramblett; Supt. of Supplies, Mrs. E. E. Blakely.

(Continued on Page 11)



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200 Center St. Little Rock
Thos. R. Ashcraft, Pres.
Geo. M. Christner, Vice Pres.
Jno. M. Davis, Jr., Secy.

Arkansas Methodist Orphanage

CHRISTMAS
1930

CHRIST
LIKE
GIVING



ARKANSAS METHODIST ORPHANAGE



DR. JAMES THOMAS, Supt.

OUR MISSION

To seek homeless orphans and find loving Christian homes for them.

To make it possible for persons (without children of their own) to adopt, without fear of future interference, a child that may be a blessing to the household.

To protect society from its enemies, ignorance, vice and crime by guaranteeing Christian home-training and education to neglected and exposed children who must otherwise grow up to swell the ranks of the "dangerous classes."

To perpetuate and spread the work of Him who is pre-eminently the children's FRIEND.

OUR THOUGHT

"Childless homes and homeless children,

Each can others' wants supply.
Separation—sad delusion!

By which homes and children die.

Open every child asylum,
Set the little captive free;
Give them homes with loving mothers,
Homes of laughter, song and glee."

OFFICERS

Dr. W. C. Martin, President of the Board.

Dr. James Thomas, Secretary-Treasurer.

Dr. James Thomas, Superintendent.

Mrs. S. J. Steed, Matron.

Miss Fannie Steed, Assistant Matron.

Mrs. Lula Pyrtle, Dietician.

Dr. L. F. Barrier, Physician.

Dr. John G. Watkins, Ear, Eye, Nose and Throat Specialist.

Dr. W. E. Williams, Dentist.

EXECUTIVE COMMITTEE

Dr. James Thomas

Dr. W. C. Martin

Rev. J. B. Stevenson

Dr. Paul W. Quillian

Rev. J. C. Glenn

TRUSTEES

North Arkansas Conference

Rev. J. B. Stevenson

Rev. H. H. Hunt

Rev. A. E. Holloway

Little Rock Conference

Dr. W. C. Martin

Dr. P. W. Quillian

Rev. J. C. Glenn

Dr. James Thomas

Rev. J. A. Henderson, Ex-Officio.

Pastor of the Orphanage—Rev. R. E. Fawcett, Highland Church.

HISTORY OF THE ORPHANAGE

At the Little Rock Annual Conference held at Pine Bluff, November, 1897, J. R. Cason, T. H. Ware and J. R. Moore were appointed a committee to inquire into the advisability of erecting an Orphans' Home.

At the Conference held in Winfield

Memorial Church, Little Rock, November, 1898, the committee reported as follows:

Report

We, your committee, appointed to inquire into the advisability of adopting preliminary measures looking to the raising of a permanent fund for the better care and support of orphans, submit the following report:

The needs of orphans appeal strongly to the heart of every true man and woman. An organized effort for the better care of the little ones would, in our opinion, meet with cheerful and liberal support.

The Methodists of the State with a membership of over 70,000 should have a better and more permanent system for the care of motherless children. We recommend the appointment of a committee of three from this Conference to act with a like committee from the Arkansas and White River Conferences to create a Board of Trustees for the purpose of inviting and receiving gifts, bequests, etc., for the support of orphans. This Board, when properly incorporated, shall have full power in taking such preliminary steps as may be necessary in the fulfillment of our purpose to give the best possible care to those who may need our help.

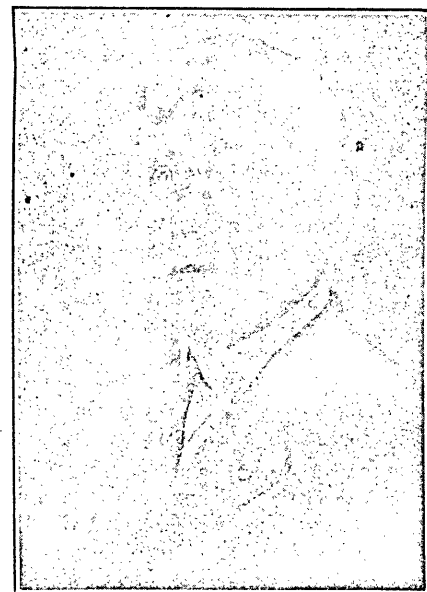
Respectfully submitted,

J. R. Cason

T. H. Ware

J. R. Moore

Upon the adoption of this report a committee, composed of J. R. Cason, James Thomas and George Thornburgh, was appointed to confer with like committees from the other two Conferences with a view to establish an Orphanage. The White River Conference appointed a similar committee, composed of W. B. Ricks, M. M. Smith and H. B. Cox. The Arkansas Conference, having



DR. L. F. BARRIER, Physician

been held before the movement took shape, no committee was appointed by it.

A joint meeting of the committees from the Little Rock and White River Conferences was held at the office of the Arkansas Methodist in Little Rock on Feb. 8, 1899. There were present J. R. Cason, James Thomas, George Thornburgh, M. M. Smith and W. B. Ricks.

Rev. E. A. Tabor, of the Arkansas Conference, being present, was invited to confer with the committee.

J. R. Cason was elected President and George Thornburgh Secretary of the joint committee.

It was resolved to proceed at once to organize and incorporate an Orphanage, and George Thornburgh, W. B. Ricks and E. A. Tabor were appointed to secure the incorporation.

On May 3, 1899, another meeting of the joint committee was held at the same place, when the committee

Our Orphanage Fam



OUR NEWSBOYS

on incorporation reported that they had caused the Orphanage to be incorporated in the Second Division of the Pulaski Circuit Court, Judge Joseph W. Martin, presiding.

Hon. Thomas M. Mehaffy, as an attorney, rendered valuable assistance to the committee without charge, in securing the incorporation.

Under the constitution, the Board elected the following named officers, viz:

Rev. J. R. Cason, President.

Rev. W. B. Ricks, Secretary.

George Thornburgh, Treasurer.

At the meeting of the Board of Trustees, held May 3, 1899, notice was ordered to be given that the Board would locate the Orphanage at the place making the most favorable bid for the same. The notice was given, but no place bid.

Rev. J. M. Workman was appointed Agent.

At the annual meeting held Oct. 25, 1899, the undersigned were appointed to prepare and submit to the three Conferences a statement of what had been done by the Board.

J. R. Cason, President

W. B. Ricks, Secretary

George Thornburgh, Treasurer

The action of the Board was reported to the three Conferences of 1899, and by each approved.

At the annual meeting of the Board, Oct. 25, 1900, it was announced that Rev. F. S. H. Johnston had resigned and the Arkansas Conference had elected Rev. J. B. Ste-

venson in his place.

By unanimous vote, the Orphanage was located in Little Rock. Rev. J. R. Cason was elected Agent.

At the session of 1901 the Arkansas Conference elected G. H. Kimball as trustee in place of E. A. Tabor, who had removed from the bounds of the Conference.

At a called meeting of the Board of Trustees held during the White River Annual Conference at Batesville, Nov. 29, 1901, George Thornburgh resigned as treasurer and H. L. Rimmel was elected in his place. Rev. J. R. Cason resigned as president and as a member of the Board and Rev. J. E. Godbey was elected in his stead as trustee, and was also elected president of the Board. W. B. Ricks resigned as secretary and George Thornburgh was elected in his place.

An Executive Committee, composed of J. E. Godbey, James Thomas, J. B. Stevenson, M. M. Smith and George Thornburgh, was elected.

The salary of Agent was fixed and arrangements made for proceeding at once with the work.

The Home was incorporated on the _____ day of _____, 1899. It was opened at 1622 Commerce St., Little Rock, on the 24th day of January, 1902, with Mrs. Brinkley, widow of Rev. C. B. Brinkley, as matron.

Jessie Miller was the first orphan placed in the Home. She was brought by Rev. F. E. Taylor from McCrory in the White River Conference on February 7, 1902. She developed an incurable case of rheumatism and after remaining in the Home for nearly two years was placed in a splendid institution for incurables in St. Louis, Mo. Sixty-one children have been placed in homes.

PHYSICIAN

Dr. W. A. Snodgrass was the physician of the Home from the first and a very faithful and efficient one to the time of the World War in which he enlisted and Dr. Barrier took his place.

A VALUABLE GIFT

Soon after we began to raise funds for the Orphanage the stockholders of the "Woman's Industrial Home," in Little Rock, through Mrs. L. W. Coy, offered to Dr. Godbey for the Orphanage, in fee

simple their property, consisting of three lots of ground, 150 feet frontage and 160 feet deep, on the corner of Fifteenth and Commerce Sts., Little Rock, and a good frame building on the same. Mrs. Tabor was the president of this incorporation and its largest stockholder, and next to her was Mrs. Logan H. Roots.

This property had been offered

to our Woman's Home Mission Board some three years before, for a Rescue Home, but they did not deem it expedient to undertake the work in Little Rock. The property was offered as a free gift to the Orphanage, and unanimously and gratefully accepted by the Board.

CHARTER

1. The name of this institution shall be "The Arkansas Methodist Orphanage of the Methodist Episcopal Church, South."

2. The object shall be to receive, hold and administer all moneys, funds and property, real and personal, that may come into its hands by donations, gifts, devise, bequest, or otherwise, for any of the uses, purposes and needs of the Board of Trustees of said Orphanage; particularly funds and property for the establishment, maintenance and management of an Orphanage.

3. The said Board is authorized to buy premises, locate the Home, invest or place at interest any and all funds that may come into its hands for the use of said Orphanage, and shall make full and complete report of its acts and doings to the Annual Conferences of the M. E. Church, South, of Arkansas, showing disposition of the corpus and interest of the funds so received; provided, always, the Board shall carry out the wishes of the donors of said funds or property.

4. All vacancies in the Board of Trustees shall be filled by the Conference in which such vacancy shall occur, but in the interim such vacancies may be filled by the remainder of the Board, and the person so chosen shall hold until his successor is appointed.

5. The regular meetings of said Board shall be on the fourth Wednesday in October, at the seat of the Orphanage, or at such place as the Board may, from time to time, select; provided, also, that the President, or any three members of the Board, may call a meeting of the Board whenever deemed necessary.

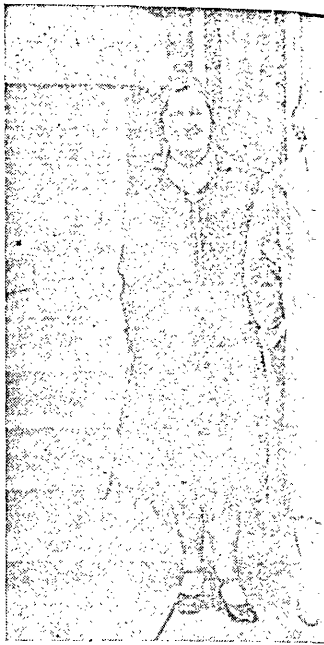
6. The officers of said Board shall consist of a President, Secretary and Treasurer, who shall be elected every two years.

Five members shall constitute a quorum for the transaction of all business.

The incorporators are: J. R. Cason, James Thomas, George Thornburgh, F. S. H. Johnston, E. A. Tabor, Stonewall Anderson, M. M. Smith, W. B. Ricks and George W. Culberhouse.

BY-LAWS

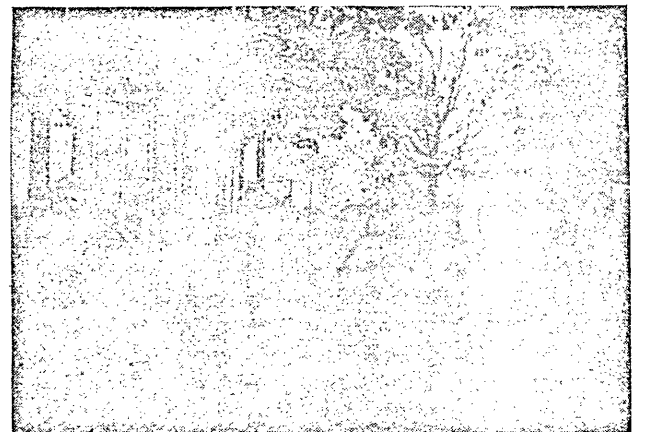
1. There shall be an Executive Committee, consisting of five members of the Board of Trustees, three of whom shall reside in the City of Little Rock, who shall have power to



Left to Right: Mrs. Lula Pym, Miss Fannie Steed, Second Ass

transact all business for the Board in the interim of its meetings.

2. The Board shall employ an Agent or a Superintendent, or both, at such terms as it may find needful. Such Agent or Superintendent



Cleaning Yard.

may be either a preacher or a layman. If the person chosen be a preacher he shall be appointed by the Bishop on election by the Board, and recommendation of the Annual Conference to which he belongs; and when elected or appointed, the Agent or Superintendent shall be subject to the direction of the Executive Committee.

3. The Agent shall represent the work of the Orphanage before the public, arrange for public meetings in its interest, solicit and collect subscriptions, take cash collections, and in every way in his power promote the work in harmony with the plans of the Board. He shall also make an itemized report to the Secretary weekly of all subscriptions and cash collections secured by him for the Orphanage, which the Secretary shall enter in a permanent record, and the Agent shall pay all cash to the Treasurer, taking his receipt for the same in duplicate and filing one of the receipts with the Secretary.

4. The Secretary shall be authorized to receive any subscription which has been entered in his book and shall receipt the subscriber for the same



Preparing a Meal.

at Work and Play

RULES AND REGULATIONS

All children of school age shall be sent to the nearest public school in the city.

A physician shall be employed who shall be ready to attend all cases of sickness in the Orphanage.

Every means shall be used to engage the children in useful employments when not at school.

Before any child is entered in the Orphanage the Secretary must have all needed information, that the institution may be guarded against diseases and bad influences.

Half orphans may be taken into the institution at such board rates as may be agreed upon by the Executive Committee.

Boys over 10 and girls over 14 years old cannot be admitted.

Family worship is to be regularly performed in the chapel of the Home each morning and evening, and every inmate will be expected to attend, except in case of sickness, notice to be given by ringing the bell.

No beneficiary will be permitted to leave the Home unless by special permission of the Superintendent, and, in the absence of the Superintendent, by the Matron.

The recreations and enjoyments shall be conducted in such manner as will contribute to the health and physical development of the children. No games or plays having a tendency to gambling shall be permitted, nor will the use of tobacco in any form be allowed to the children.

Relatives of orphans and other persons from abroad may be admitted to the Home by the permission of the Superintendent or Matron, on admission card from the President, Secretary, Agent, Trustee, or any member of the Board of Trustees. On each Tuesday and Friday, from 2 to 6 p. m., the Home shall be open to visitors generally. The Home shall be open at all times for visitation by members of the Board of Trustees or members of the Ladies' Visiting Committee.

OUR PURPOSE

It was in the mind of some of the trustees to make the institution an Orphans' Home on the old plan of gathering up the children and keeping them until they were, say, 16 or 18 years old; but it soon dawned on us that there was a better way, and we began to place the little ones in good homes, to be adopted by and made heirs of worthy people. The experiment was so satisfac-

tory and the results so happy, that the trustees have now the settled conviction that this is God's plan. The 68th Psalm says, "God setteth the solitary in families."

The Christian home is the unit of a perfect civilization. It is God's ideal for the race. The purpose of placing our dependent children is to secure for them the advantage of genuine home life. This means that they are not to be placed out as menials, but are to be considered as entitled to all the rights of members of the family. No child goes out from here for service alone. Whoever takes one, does it not to treat it as if it were a servant, but to give it the love and protection which are the sacred heritage of every child.

An old plan Orphans' Home, under the most favorable conditions, is not calculated to be the most helpful or to make the best out of these unfortunate children. Those who go from such a place have no sweet recollection of the family circle, no place to think of in time of joy or turn to in the time of sorrow. What every orphan needs is a Christian home, with a father who is proud to direct, care for, and support it; with a mother who counts it her highest pleasure tenderly and lovingly to develop it into its very best manhood or womanhood, to teach it to pray at her knees, tuck the cover under its chin at night, and softly sing it to sleep, leaving the sweet face of Mother ever present in its dreams.

THE OTHER SIDE

A home without a child is not an ideal one. The best there is in us is developed only by standing in responsible contact with childhood. The influence of little children more than compensates for all the expenditure involved by their presence in the home. I am sure that if every childless home could know the joy in store for them should they only open their doors and let a little one come in, they would embrace the first opportunity to fill the vacancy.

It is gratifying to know how many of the best homes in Arkansas apply to us for children. We are not sectarian in our work. We take children regardless of religious faith, and give them out to good people of every faith. We believe there is a childless home awaiting nearly every homeless child, and we can bring them together if we are true to God's plan and our purpose.

To date we have placed more than five hundred children. If you could read the letters we get from some of these happy little ones and from the happy foster parents, you would rejoice with us in the success of our plan.



Ironing

Our main purpose is to bring the homeless and childless together. We now have a modern and well equipped building for the purpose of a gathering and distributing agency. A valuable feature of our work is the attention given to the physical and moral needs of the children. Homes cannot be found for sick or dirty children, or disorderly ones. Medical or surgical treatment is often needed. A thorough examination is made when a child is received, and its physical defects discovered. These are often the result of neglect or mistreatment.

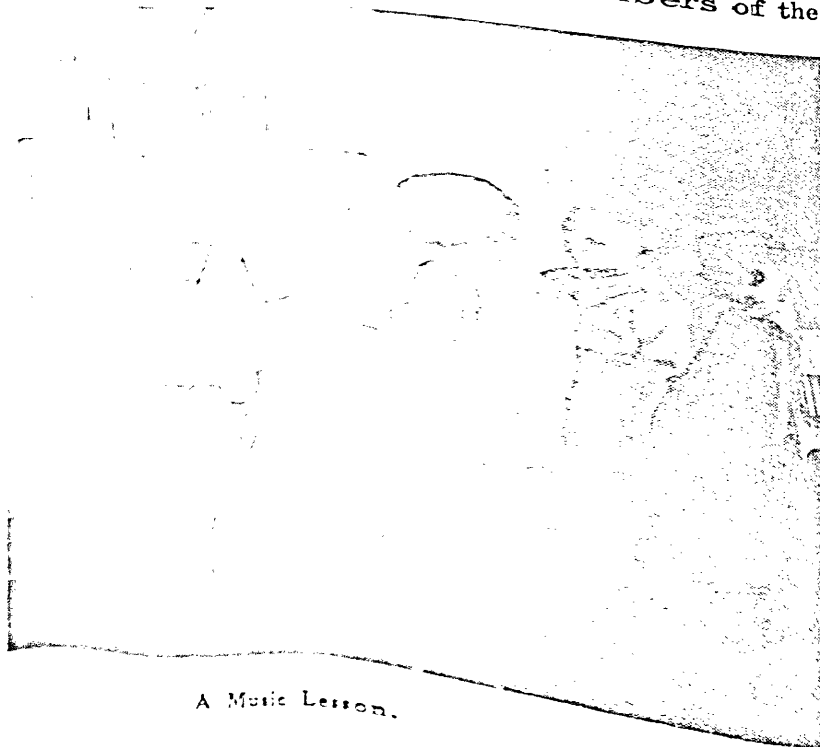
We are not in a hurry to place the children. We take time and use caution. We rejected forty-four applications the past year. The children, while at the home, are sent to one of the best public schools in the city. They go to church and Sunday School regularly. Nearly all of them join the church while in the Home. We have at present thirty-one children in the home.

THE NEW BUILDING

In December, 1908, the Board of Trustees urgently requested Brother George Thornburgh to raise necessary funds to buy a new location and erect a building. The Board pro-



Sewing Room.



A Music Lesson.



Hanging Out Clothes

posed to pay him liberally for his services. He agreed to undertake to raise the money, but on condition that he was not to receive any pay whatever. His reasons given were, that if he failed his services would not be worth anything, and if he succeeded, the joy of success in such an undertaking would be ample reward. He was so greatly encouraged by liberal responses to his appeals, that one of the finest locations in the suburbs of Little Rock was secured, plans drafted, and on Sept. 1, 1909, ground was broken for the new building.

CHRISTMAS OFFERING

We are depending upon our Church and Constituency to make us the most liberal offering this Christmas that ever has been made. We feel that God is looking at us and no disappointment could come to us greater than to treat lightly the action of our Conferences and the expectation of our Board of Trust. Let everybody give liberally this Christmas.

A LETTER FROM SANTA CLAUS TO HIS PARTNERS

By Susie McKinnon Millar
Dear Christmas partners, great and small,
For near a year I've tried to think
What I should say to one and all
On this old page with printer's ink.
You wish to sound the Christmas chimes
And swell the happy Christmas cheer—
Shake down your dollars and your dimes
And close another gladsome year.
For some small orphan girl or boy
Who needs the shelter and the charm
Of "Home, Sweet Home," filled full
with joy,
A shelter safe from sin's great harm.
Unselfish love rich gifts will make
Of minted gold or simple toy,
When now bestowed for Jesus' sake
On some small orphan girl or boy.
Then to your church with haste make way;
You parents and your children,
come;
And, as you celebrate the day,
Remember the Orphan Children's Home.



The Play Room

AS A VISITOR SEES THE HOME

A few minutes' ride on the street car, a short walk in the bracing air of the out-of-doors, and we reach a place of unusual interest. It is the home of a great investment, in fact, one of the greatest investments that the Methodists of Little Rock and Arkansas are making. We have reached the Methodist Orphanage, where the Methodists are investing in the lives of children, and there is no way of taking the true measure of the returns from the investment.

The Home (and it is a real home) is beautifully located at 1610 Elm street. It is a very attractive brick building with white pillars that reminds you of an old Southern home. The grounds give you the impression of wide spaces for the games and play of children. On one side of the building there are a basketball court, a baseball diamond and a tennis court.

Mrs. Steed, the mother and chief investor in this home, met us at the door, welcomed us, and made us feel at home immediately. In the course of the visit she told many things of interest and revealed to us many things that she did not say anything about. Among these things that she did not mention were her love for and interest in the children and the

ilege of acting as hostess. Then each older girl has some of the younger children as her special charge. Just think of the valuable practical training. There you find real adventures in "brotherhood."

Yes, the Methodist Orphanage places children in homes, good homes. But to show you how the children feel about their "Home," here is a little story. A dear little five-year-old girl was present when a group of visitors, in discussing a plan they had for Christmas, looked at the little girl and said: "We will take this one." The little girl moved away crying as if her heart would break. On investigation they learned that she was crying because she thought they were going to take her away from the "Home."

Oh, yes, there are many things that they need at the Methodist Orphanage. First, your love, interest and sympathetic prayers; and, then there are material things. It is quite a task to feed and clothe thirty-eight children, and then in the house there are many repairs that would be acceptable and many things that could be done to make the home even a nicer place to live in; among other things linoleum for the kitchen and dining room floors.

I will not even try to tell the things that could be done. What would be



In the Library.

pride she took in them and their achievements.

There are thirty-eight happy boys and girls out there in all stages of growth and developments from the tiny tots who are too young to go to school up to the few older girls who are in Senior High School. Mrs. Steed expressed her appreciation of the schools of Little Rock and the courtesy and interest that her children received from the teachers.

All over the house, from the parlor, with its bowls of beautiful chrysanthemums placed attractively about the rooms to the spacious sleeping porches on the second floor, there were evidences of the truest consideration for the real development of the growing lives of these girls and boys.

Just one or two instances of some of the wonderful opportunities that the children have here are: In the dining room there is a number of tables, seating six at each table and at each table an older child has the priv-

The endless toys, the fascinating tiny sets
Of tea things, the dolls' trunks, the furniture;
Sometimes we even buy; why should we not pretend,
Just a little while, that there's some-one at home
Belonging to us—of our very own—
Whose stockings must be filled?
'Tis like enough we have worked hard to aid
With many little gifts the lucky ones
Whose quivers are too full;
But in the glowing avenue's late afternoon,
When swarms flit past us of those busy folk
Whose arms are piled with sleds and drums and such,
Whose pockets bulge with candy,
And we walk on toward home with empty hands
Because we need buy nothing, nothing, nothing—
It is at Christmas time we feel it most!

—Ethel Wolff, in New York Times.

THE MARGIN

In all thy ways acknowledge him,
—Proverbs 3:6

It is the margin that reveals character—that hour, that dollar that we may spend as we please.

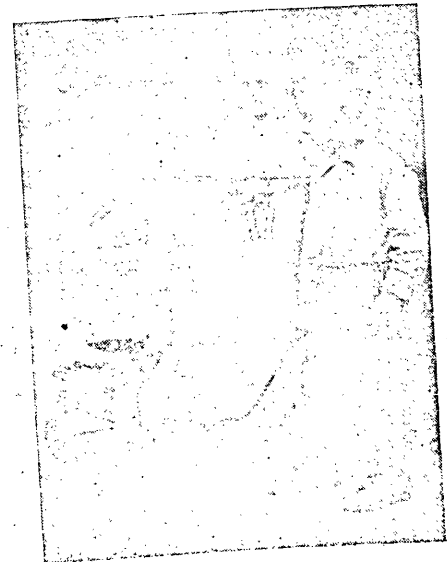
The time we devote to the day's task is not ours in the sense that our leisure is. The way in which we elect to spend this leisure shows what sort of men and women we are. We can squander spare time, or we can use it in ways helpful to ourselves and others. The discipline of leisure helps to give the finest polish to character.

The money that goes for rent and groceries—for necessities—is no particular revealer of character. But how we use the remainder—this reveals the inner heart. Shall we not heed the proverb, and, in our way of using our money margin, "acknowledge Him?"—Selected.

THE TITHER'S SURPRISES

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—Selected.



Outdoor Play

a better way to keep Christmas than to find some way of adding to the usefulness of this home or to the joy of the members of this household? If you want to help, I am sure that Mrs. Steed, who is so bravely and courageously carrying on, the fine task of mothering the children who come to the Orphanage, will gladly point out to you ways in which it can be done. Write to her, or to Dr. James Thomas, about what you would like to do.—A Visitor.

THE CHILDLESS ONES.

It is at Christmas time we feel it most,
When in the close packed stores
The mothers, anxious-eyed, maybe of slender purse,
Weigh this doll's hat against that box of ducks,
Or choose a string of gorgeous, glittering balls
To grace the Christmas tree.
We press along the crowded aisles and eye

(Continued From Page 6)
MALVERN CIRCLES HAVE
SILVER TEA.

Beauty and charm announcing the approach of Christmas time was greatly enjoyed Tuesday afternoon when Mrs. J. E. Young, retiring president of the Woman's Missionary Society, was hostess to a beautifully appointed tea. The principal features of the occasion were the annual "Shake Up" of the Circles, and the bringing in of the Missionary Calendars. Christmas motifs, beautiful flowers, glowing fires and cordial greetings made Christmas cheer inescapable. The group doubtless represented the largest single group of local Methodist women ever assembled, 70 in number. Mesdames R. S. Smith, Jr., and J. H. Reeves assisted Mrs. Young in receiving her guests.

After a short business meeting of the Circles, Mrs. Harry Brassler passed among the guests a silver tray containing folded slips bearing the number of the Circle in which each woman would work during the New Year 1931. The drawing evoked much excitement, yet the enthusiasm of each group promised a happy year's work. The Circle leaders elected were Mesdames F. H. McCormack, R. O. Connell and J. H. Reeves. The high point of interest for the afternoon, though, was the calendar. Although all of them were not turned in the fine sum of \$90 was realized from this source.

A social half hour followed. In the dining room the center of beauty was the table, with cloth of lace, burning Christmas tapers in silver candle sticks and in the center on a base of red a radiant poinsettia in full bloom; mints, red and white carried out the color motif to perfection.

Mesdames Fred Harrison and L. L. Brown graciously poured. Those serving were Mesdames C. Mann, H. Brassler, H. Lochman, Isaac Roland, Vance Jernigan and Miss Edna Earle Young.—Reporter.

HAYNES AUXILIARY.

The Haynes Missionary Society met at the parsonage Tuesday, and made plans for a Christmas celebration to be held at the church on the night of December 24. Plans were also made for spending some of the money in the treasury. The members are studying the book "What Next in Home Missions?" Mrs. Mary Pipkin and Mrs. G. F. Harrell will be joint hostesses for the social meeting on the fourth Tuesday of December.—Mrs. Lee J. Hughes, Supt. of Publicity.

PARAGOULD EAST SIDE AUXILIARY ELECTS OFFICERS.

The Missionary Society met Thursday, December 4, at the parsonage, after a short program the following officers were elected: Miss Lillie Waggoner, president; Mrs. J. H. Nettles, vice president; Mrs. S. A. Yeargain, treasurer; Mrs. Carl Crum, secretary; Mrs. M. N. Johnston, corresponding secretary; Mrs. Enoch Stuart, Supt. of Supplies; Mrs. Minnie Gibson, Supt. of Mission and Bible Study; Mrs. S. L. Garrison, Supt. Publicity; Mrs. Eliza Earl, Supt. Social Service; Mrs. Della Miller, Local Treasurer. We have had a splendid year's work. We observed Week of Prayer with a splendid offering. The ladies have done some work on the parsonage and helped to finance some much needed repairs in the church this year. As we look back over the year's work we ask ourselves the question, Does it pay? Yes, a thousand times, yes. As we ask the question we realize that all

News of the Churches

VALLEY SPRINGS TRAINING SCHOOL.

Our friends over the Conference will be glad to know that we have not entirely given up the idea of maintaining our training school. Although the state is helping this year we are still working in the school, and with the help of our friends hope to be able to continue the work that we are doing.

We have no desire to interfere with the state in its work and will in no way do so if we maintain our work in the school. We feel that we are helping boys and girls to get an education, that the state can not reach even with consolidated schools. We are also teaching a standard of morals and maintaining a spiritual environment which no state school does. The environment here is clean and wholesome and free from the usual temptations which lead high school students astray. We have a well organized church including a gold seal League, and a standard Sunday School which gives the students safe instruction in Bible and opportunity for clean and wholesome training and social activities. As a result of our work in connection with the school, we are doing a much greater piece of work for the community than we could do without the school.

Our students and graduates rank among the best in the state both in scholarship and Christian conduct.

What Can You Do?

In the near future you will be getting some literature from us telling of our plans for the school. You can help us if you will enter heartily into our plans and help us put them over. Talk to your friends and acquaintances about the school and enlist their interest and support.

Why not invest our lives in the lives of boys and girls who will go out to be the spiritual leaders of tomorrow and thus lay up treasures in Heaven where neither moth nor rust can corrupt or thieves break through and steal?—Geo. L. McGhehey, P. C.

RECEPTION FOR NEW PASTOR AND PRESIDING ELDER.

A dinner and reception was tendered Rev. J. Frank Simmons, the new pastor, and Mrs. Simmons and Rev. J. A. Henderson, new presiding elder, and Mrs. Henderson, by members of Asbury Methodist Church, at Twelfth and Schiller, on the evening of December 4. The dining room of the church was attractively decorated in fall flowers. About two hundred were present. Walker Sanders, chairman of the Board of Stewards, presided. The following program was rendered: Vocal solo, Mrs. Elliott Stoddard accompanied by Mrs. Jewel Erfurth; violin solo, Mrs. John Selle, accompanied by Miss Kathryn Darnell; readings by little Miss Eugenia Hilton. Short talks were made by Brother Simmons and Brother Henderson.—Mrs. J. S. Utley, Reporter.

the work we have done has been doubly repaid in a spiritual value and faith of our souls. It is said, "The more work you put into a thing the more you get out." We know we have received much value for our work. We are a happy Missionary Society. Why? Because we are working for the upbuilding of His cause, and a busy people are always happy. We give God the praise.—Mrs. M. N. Johnston, Cor. Sec.

SUPERANNUATE ENDOWMENT COLLECTIONS AT CONFERENCE 1930.

Fisher Street, by J. E. Lark.....	\$ 8.00
Central Church, Fayetteville, Wm. Sherman	35.00
Wheatley, G. R. Ditterline.....	12.00
Calico Rock Ct., L. L. Langston	1.00
Siloam Springs, W. A. Lindsey	1.00
Springdale, A. D. Steward.....	10.00
Dardanelle, Sam B. Wiggins.....	5.00
Holland-Naylor, by J. W. Crichlow	2.00
Lamar, by J. W. Crichlow.....	5.00
North Little Rock, by J. W. Crichlow	10.00
Levy, by J. W. Crichlow.....	2.00
Washington Avenue, by J. W. Crichlow	5.00
Plumerville, by J. W. Crichlow	3.00
Quitman, by J. W. Crichlow.....	9.00
Rose Bud, by J. W. Crichlow.....	1.00
Vilonia, by J. W. Crichlow.....	5.00
Bethesda, Marvin Reeves.....	8.00
McRae, Robert E. Lee.....	5.00
West Memphis, F. M. Sweet.....	17.00
Lavaca, J. B. Stewart.....	8.00
Blytheville, First Church, P. Q. Rorie	15.00
Greenwood, Mrs. A. B. Wallace	10.25
Corning, W. F. Blevins	5.00
Branch, J. R. Ashmore.....	7.00
Central Ave., Batesville, E. L. Boyles	25.00
Walnut Ridge, L. E. Mann.....	10.00
Marmaduke, G. C. Taylor.....	5.00
Pea Ridge and Bright Water, W. C. Hutton	1.20
Waldron, Edward Forrest	5.00
Hartman Ct., Spadra Church, A. J. Clemmons	2.50
Bellefonte Ct., Ray McLester	10.00
Plainview, Earle Cravens.....	32.00
Gravelly Ct., Bates Sturdy	8.00
Helena, H. K. Morehead	76.00
Vandale, I. D. McClure.....	10.75
Black Rock, V. B. Utley.....	14.80
Biggers, Eugene H. Hall.....	1.00
Haynes-Lexa, C. H. Harvison	5.00
Beebe, W. J. Faust	12.00
Jacksonville, W. J. Clark.....	7.00
Pottsville, T. C. Chambliss.....	10.00
Bentonville, R. S. Hayden.....	7.00
Conway, James W. Workman	250.00

Augusta, Fred A. Lark..... 400.00
Mansfield, C. H. Sherman..... 31.70

Total\$1,013.20
Previously reported..... 988.80

Total for the year.....\$2,002.00
—H. Lynn Wade, Conf. Director.

HENDRIX-HENDERSON NEWS.

Approximately one-third of the Methodist pastors in Arkansas are graduates, former students, or students of Hendrix-Henderson, according to records of Registrar Guy A. Simmons.

Of the 392 ministers listed in both Conferences, 123 are either Hendrix or Henderson-Brown men. Thirty-two per cent of the Little Rock Conference pastors are from Hendrix-Henderson and 31 per cent of those in the North Arkansas Conference are products of the college.

A student of Cambridge University, Cambridge, England, spoke to the student body of Hendrix-Henderson College on the English Control of India, Wednesday morning. He was Albert Edward Holdsworth, who is touring America with N. E. Oatridge, a fellow student, debating a number of colleges and universities. In a non-decision debate with Sterling Melhorn of Parkin and Guy Jones of Conway, who formed the Hendrix-Henderson team, the Englishmen upheld the affirmative side of the question: "Resolved: That the present policy of military preparedness should be abandoned."

Dr. E. Guy Cutshall, president of Cluff Theological Seminary, Denver, was a Conway visitor after Thursday of this week. He came to Conway in the interests of the Hendrix-Henderson and the Arkansas Teachers College Y. M. C. A.'s.

Marvin Williams, president of the Hendrix-Henderson Y. M. C. A., has seen his dreams of a fine social lobby in Martin Hall, which is the chief boys' dormitory on the Hendrix-Henderson campus, come true.

The large lobby on the first floor, unused except at the weekly meet-

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Christmas Savings Clubs have always been popular because they provide a systematic plan of saving for every member of the family. Small amounts for the children . . . larger amounts for the older folk. Choose the ones for your family from this list:

25c Weekly, for fifty weeks.....	\$ 12.50
50c Weekly, for fifty weeks.....	\$ 25.00
\$1 Weekly, for fifty weeks.....	\$ 50.00
\$2 Weekly, for fifty weeks.....	\$100.00
\$3 Weekly, for fifty weeks.....	\$150.00
\$5 Weekly, for fifty weeks.....	\$250.00
\$10 Weekly for fifty weeks.....	\$500.00

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Are Made When Due.

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Join one of these clubs.



When next Christmas rolls around see to it that you have sufficient money to give as you would like to give.



FEDERAL BANK & TRUST COMPANY

On Main Street at Seventh

Little Rock, Ark.

ings of the Y. M. C. A. for several years now, is again humming with life. A box of dominoes, a radio, and papers and magazines, etc., are bringing the attention of Martin Hall boys to the project. The dreams of Marvin Williams, a Little Rock senior, have come true.

As the school year opened in September, the program for the project was begun. Williams, interesting the members of the Y cabinet in the creation of a social center for men on the Hendrix-Henderson campus, began taking pledges to the campaign with his helpers. A fund of \$500 was secured in pledges.

With that for a basis he began his work of outfitting the room. A large banner, bearing the letters Y. M. C. A., was hung over the fireplace. A radio was bought. Williams plans to buy several pieces of furniture after Christmas, so that the room will have the appearance of a club.

For the first time since Ivan H. Grove has been coach at Hendrix-Henderson College, a Warrior squad of football men has been served a banquet at the close of a football season. This year the Booster Club of the school asked Mrs. G. A. Hulen, who is matron of Tabor Hall and of the Hendrix-Henderson dining room, to prepare a banquet.

Wednesday of this week the formal dinner was served. The tables in the hall formed a great H, at the cross section of which the toastmaster was seated. Orange and black, the school's colors, were used in decorating the room. The whole student body was present.

Coach Grove himself was toastmaster of the banquet.—Reporter.

THE WINTER QUARTER AT SCARRITT

Since its establishment in Nashville, Scarritt College has been organized on a four-quarter basis. Full programs of work have been offered during the past two summers, with the quarter divided into two terms of approximately six weeks each, for the accommodation of those who could attend for only that limited period. Our analysis of the enrollment for our summer period shows that five types of students were served:

1. Full time religious workers who were able to take time off for study.
2. Public school teachers who either desired to enter religious work at some future time or who felt the value of training in religion in order that they might make a larger contribution to community life while continuing to work in the public schools.
3. Volunteer workers in local churches who desired to prepare for more effective service.
4. Young people not fully decided as to their life work and who desired to discover the opportunities open to them in the field of religion.
5. New students who desired to begin their period of training before the opening of the following Fall Quarter.

The twenty per cent increase in the enrollment of the 1930 Summer Quarter over that of 1929 indicates the real need among religious and social workers which this Summer Quarter arrangement has met.

The experience with the work of the Summer Quarter suggested that there might be many who would take advantage of a similar program at Scarritt College for the Winter Quarter. Of the groups served by the Summer Quarter, all except public school teachers might as easily or even more easily avail themselves of

the opportunity for a period of special training during the winter. The winter period might make a particularly strong appeal to workers in rural situations and to extension workers for the various Conference Boards of Christian Education. If, during the period when inclement weather inevitably limits the program of the rural church, one or more capable young people from each presiding elder's district could be sent to Scarritt for six weeks, a great impetus would be given to the program of such districts for the spring and summer.

The Winter Quarter of the present year has been organized with the needs of special groups in view. The distinctive emphases which determined the selection of courses are the Rural Church, the Family, and the Religious Education of Children. The leaders of these courses are familiar with the new educational plan of the Church under which the old Boards, which had educational responsibilities to the local church, have been merged into the new Board of Christian Education, and in their leadership of courses they will keep the new organization in mind.

Two special instructors in addition to the regular members of the college faculty will offer courses during the Winter Quarter. Miss Mary E. Skinner, director of the Children's Division of the Department of the Local Church of the General Board of Christian Education, will offer work in the Religious Education of Children. Professor Leonard Riggelman, specialist in Rural Organization in the Extension Division of the University of West Virginia, a member of the Summer Quarterly Faculty at Scarritt College during 1930, will lead the courses on the Rural Church.

The Winter Quarter is divided into two terms as follows:

1. First term opens Thursday, Jan. 1.
1. First term closes Thursday, Feb. 5.
2. Second term opens Friday, Feb. 6.
2. Second term closes Thursday, March 19.

Students will register on Jan. 1 for the first term and the quarter. Students will register on Feb. 5 and 6 for the second term.

Scarritt College seeks to assist those who desire to prepare themselves for Christian service by cut-

ting school expenses to the lowest possible amount. For students rooming and boarding in the college, the estimated expenses for the quarter are:

Room and board.....	\$ 85.00
Matriculation	5.00
Library	5.00
Medical Attention	2.00
Physical Education	3.00
	\$100.00

The expenses for a term will be half that for a quarter or \$50.00. In addition to the school expenses noted there are certain personal expenses which will vary according to the individual student, such as travel, clothing, laundry, linens and incidentals. Detailed information concerning such items will be furnished on request.

The location of Scarritt College, within a few minutes' walk of George Peabody College for Teachers, makes possible the benefits of affiliation with a great teacher's college. This affiliation is in the nature of a financial arrangement between the two institutions whereby the students of each college are allowed to elect in the other such courses as may be particularly desired and approved.

Men and women are admitted to Scarritt College on equal terms. The conditions of admission which apply during the Winter Quarter and to all quarters are as follows:

1. All students must be more than 18 years of age. They must present satisfactory evidence of health, and must furnish testimonials from their pastors and other competent parties as to their Christian character. They must present an official transcript of the record of previous school work.

2. Applicants for admission as graduate students, in addition to the above requirements must have a Bachelor's degree from Scarritt College or from some other institution of approved rank. The courses arranged for graduate students lead to the M. A. degree.

3. Applicants for admission as senior college students, in addition to the general requirements stated above in Paragraph 1, must have completed courses of instruction equivalent in amount and quality to the freshman and sophomore years of a standard

college—that is, not less than thirty session hours of college work—in addition to the Secondary School diploma of recognized standard. Courses offered as advance credit for the first two years of college work must show a proper distribution of work, and must include at least eighteen quarter hours of English and twenty-four hours of Science and Mathematics, of which at least four hours must be Mathematics. It is strongly urged that the two years of college work include also nine hours each of Psychology, History, Economics and Sociology. Senior college students are eligible for the A. B. degree.

4. Students who cannot comply with the requirements for admission as senior college students, but who, by reason of their maturity and experience, are able to profit by the work, may be admitted as special students, but can receive no credit toward a degree.

CHARLOTTE CIRCUIT.

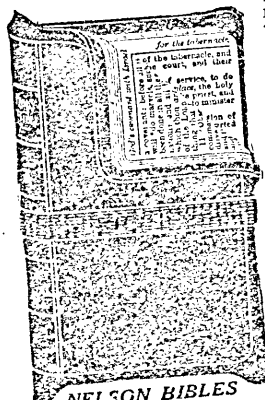
We arrived at our new field of labor November 13. We received a warm welcome. The next day a member sent us a load of dry wood, a few days later we got another load. On Monday after we arrived we found a half bushel of fine sweet potatoes on our porch. In a few days we got a nice fresh ham. Since then we have been getting sausage, ribs and other things. On Wednesday night, December 3, when we got to church for prayer meeting, we found a number of folks there and a bench loaded with pounds such as a bushel of potatoes, shoulder of fresh meat, sack of sugar, bucket of sorghum, and many other things.

We left fine people when we moved, but we found others. We are hoping and praying that we may be worthy of the kindness the people have extended toward us this year. Pray for us.—L. L. Langston, P. C.

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THE SOUTHERN BAPTIST CONVENTION ON PROHIBITION

The following ringing utterances of the Southern Baptist Convention were passed at its last session in the adoption of the Report of its Social Service Commission:

"It may well be doubted whether the forces of lawlessness have ever before been so rampant, so defiant and so insolent as they are at present. They are multiplying organizations and amassing huge sums of money. They are openly defiant of law and the officers of the law; they are insolent toward all constituted authority; they stop at nothing and scruple at nothing in their efforts to destroy law and order and to besmirch and blacken the names of public officials and of ministers of the Gospel."

"If any of our people were lulled to sleep or carried away with the delusion that the fight against liquor was all over and that the lawless element would quietly submit to the will of the people and to the authority of Government, they have had a rude awakening and a sad disillusionment. Perhaps more than ever before we have come to a time to try men's souls in this cause, which has its countless martyrs and may have many others before the day of final victory."

The report cites that the president of the strongest pro-liquor organization in America has hinted at "armed revolution against prohibition," and as the report says, "it is now 'war to the knife and the knife to the hilt' between the forces of sobriety and orderly government on one hand and the forces of liquor and lawlessness on the other."

"That we are (as a Convention), in no sense, concerned with party politics nor with the fate of the future of any political party. But in all great moral questions we are deeply concerned, both as citizens and Christians, no matter how they may become related to politics or questions of government."

"That, as we have frequently done heretofore, we declare our intention and purpose not to support for President of the United States, Senator, Representative, Governor, or other officer of high and responsible position any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate no matter what party label he may wear."

ACTION OF BAPTIST STATE CONVENTION

Our recent Convention, as the writer saw it, was as fine as it could have been even under more favorable circumstances. There was harmony and a spirit the equal of which has seldom been seen in our annual meetings. Among the many matters agreed upon by the Convention we present four of far-reaching importance.

1. Amendment to Constitution.

That Article VIII of the Constitution of this Convention be amended by the addition of the following: "and the Executive Board, in emergencies, shall be authorized to call extra sessions of the Convention and to change the time and place of meeting set by the Convention."

2. 1931 Budget.

The Executive Board adopted a resolution as follows:

That as a substitute for all preceding motions relating to 1931 budget, the following be adopted:

1. Bonded Indebtedness.....	\$93,550.00
Floating Indebtedness	25,000.00
Administration	12,000.00
S. S. and B. Y. P. U.....	2,100.00
W. M. U.....	6,000.00

Total \$138,650.00

2. We leave the support of the Orphans' Home and all Southwide Causes to be provided for by the local churches and individuals, and recognize the right of these agencies to approach the local churches and individuals for support.

3. Resolution Concerning Commission

WHEREAS, The income of this Convention has by a long series of years been shown to be inadequate for the support of our Educational Institutions; and,

WHEREAS, The march of progress and the acute pressure of competition in education are pressing every year more and more burdensome obligations upon us to place educational work upon a standard basis; and,

WHEREAS, As the times and conditions seem to demand that some vital constructive changes be brought about in our plans and policies;

THEREFORE, BE IT RESOLVED, (First), That an Education Commission of nine members be appointed by the President of this Convention in conference with the President and one other member of each of the Boards of Trustees of Schools of this Convention, the President of this Convention to serve as Chairman of this Education Commission; (second), It shall be the duty of this Commission to make a careful study of the whole Educational situation in regard to the denominational schools and Christian education in Arkansas and based upon such study to formulate and propose a wise Educational policy for Baptists in Arkansas and report the same to the Arkansas Baptist Convention at its next meeting.

4. Liberty Association Memorial.

Whereas, an accurate survey of the financial records of the work fostered by the Arkansas Baptist State Convention reveals that the annual overhead expense of the present denominational enterprise does now exceed, and has exceeded for a period of years the gross income from undesignated receipts; and,

Whereas, this condition has resulted in incurring annually an increasing floating indebtedness; and,

Whereas, no business enterprise, secular, or religious, can violate the fundamental economic and business principle: namely that overhead must not exceed the gross income, without ultimately going into bankruptcy.

Therefore, the Liberty Baptist Association duly assembled in its annual session Sept. 17-19, 1930, by unanimous vote of the body memorializes the Arkansas Baptist State Convention, at its annual meeting Nov. 18-20, 1930, in Fort Smith, Ark., to take such action as may be legally required authorizing the readjustment of our denominational enterprise on a sounder business and economic basis. That there shall be delegated by said Convention to a commission set up by itself the authority to sell, if needs be, any properties now held by the Arkansas Baptist State Convention in order to accomplish the above purpose.

Convention Action Concerning These Matters

The proposed budget was adopted. It now stands as our objective for the year. Whatever else we may do that is first.

The President of the Convention, in company with the presidents of our schools, met in Little Rock on Tuesday and carried out the instructions of the Convention concerning the recommendation relative to the Education Commission. The resolution was adopted by the Convention.

(a) To organize in such a way as may be deemed necessary, for the accomplishing of their task.

(b) To devise, negotiate and formulate plans and policies that, in their judgment, will solve wisely and constructively the problems raised by this Memorial, and to report the same either at a regular or extraordinary meeting of the Convention for final ratification.

(c) To seek to discover ways and means to handle, use or dispose of the tangible assets of the Convention, subject to the ratification of the Convention itself, and under limitations imposed by existing contracts, in the way best calculated to promote the advancement of the fundamental purposes of the Convention in line with the requests of Liberty Association in this Memorial.—Baptist Advance.

CAPONES IN PRINT

Concerning the case of Bishop Jas. Cannon, Jr., of the Methodist Episcopal Church, South, who is reported to be suffering from a serious and painful illness in Sibley Hospital, Washington, D. C., we can say little at this time. Four of his ministerial brethren have preferred charges, which have not been given to the public, and Bishop Ainsworth has appointed the usual committee of investigation. Should they find enough in them to justify bringing him to trial by the General Conference of 1934, such a finding will operate as a suspension from his episcopal office in the interim. It is needless to point out that there are many people in this country who would face the next presidential campaign more cheerfully if they knew that Bishop Cannon was not on the self-appointed job of keeping a wet candidate out of office. More than any other man he broke the solid South in Hoover's favor, and now he is paying the price by being the target of as dastardly a campaign of newspaper slander as was ever waged. Dr. E. S. Mills, who seems to have access to evidence of a plan to destroy the fighting bishop's influence, recently delivered his soul on this subject (in The Pacific Christian Advocate) as follows:

"The readers of some daily papers, particularly those of the Hearst variety, will recall that Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, has been receiving more attention than is warranted by the news value of his doings. Not long ago several dispatches came out regarding one of his sons in Los Angeles. We fully expect to read in the dailies some time that most of the bishop's children are rascals of some sort or another. The bishop has issued a four-page leaflet which digs down into this matter and confirms the suspicion which many readers have had. No matter what may be said in the papers, it is well to remember that the one big crime of Bishop Cannon was his part in defeating 'Al' Smith for President in 1928 and thus interfering with the wet conspiracy to nullify the Volstead Act and the Eighteenth Amendment. All this later publicity is in the dual nature of punishments and for the purpose of so crippling the bishop's influence that he cannot do it again. The chief enemies of the public wel-

fare, American ideals and the kingdom of God at the present time, are newspapers which editorialize their news, which print only news of certain kinds and by refusing to print news of a different sort give their readers a one-sided view of what is going on in the world. Even more despicable are those which make it their business to assassinate character. The large damages voted to the Rev. E. C. Dinwiddie, who sued Hearst for libel, are likely to be duplicated by those awarded other men who have similarly suffered."

The lengths to which certain American newspapers have gone in their murderous assaults on the character of upright and honorable men, puts them in a class with the Capones and Diamonds, and that ilk, a stench in the nostrils of decent Americans.—Christian Advocate (New York).

WHAT THE ELECTRIC INDUSTRY IS DOING

In the face of a tremendous amount of political and partisan criticism, the privately owned American electric industry is going quietly ahead in its effort to extend, broaden and reduce the cost of service to its customers.

One utility management alone recently announced a \$200,000,000 permanent improvement program to take care of the great potential future demand for gas and electricity. The expenditure of this sum will provide employment at good wages for thousands of American workmen. It will act as an example to other companies which may be curtailing expenditures due to "hard times." It will benefit, directly and indirectly, the farmer, the miner, the business man—everyone, in fact, who has a social or financial interest in American industry.

Throughout the nation other utilities are engaged in the greatest expansion programs in history. An almost incalculable sum of money is being spent so that homes and industries may receive the highest possible standard of service at the lowest possible price. So long as electric development depends on private initiative and enterprise, subject to fair public regulation, we will not lack investments needed to produce an abundant supply of power at reasonable prices.—M. I. Bulletin.

Roger Babson, financial statistician, declares that men join church in hard times and forget to go to church in boom times.—Ex.

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ADONA CIRCUIT.

We came to our new work, Adona Circuit, the middle part of the week following Conference. We soon began meeting some of the folks and were pleased at the brotherly spirit found here.

On Monday night following, as we sat in the parsonage, suddenly we heard the voices of singers as they sang "There's a Stranger at the Door, Let Him In." I went to the door and when it was opened these singers marched in with their gifts and deposited them on the dining table. It was loaded with good things to eat. Then followed a "talk" meeting in which various ones took part, assuring us of our welcome and their willingness and intention to labor with us in the Lord's work. After prayer by the pastor, all left except some who stayed a while to visit their new pastor and wife. All enjoyed the occasion. We expect a great year on our work.—Bates Sturdy, P. C.

BALE COMPANY IN NEW QUARTERS.**Chevrolet Dealer Has One of Best Equipped Plants in South.**

The Bale Chevrolet Company Saturday completed the task of moving office and service equipment from 411 West Capitol Avenue to its new home at Second Street and Broadway.

The new building was completed last week at a cost of \$125,000. It contains a large automobile display room, office space, and space for a large parts and service department. The service department, with entrance on West Second Street, is one of the largest and best equipped in the South, Hardin Bale, president of the company, said.

The plant is one story high and extends over four lots, covering 5,600 square feet. Plans for the building were drawn by Wittenberg & Deloney, local architects. Fred Parrott, Little Rock contractor, supervised the construction. Local labor was employed, and materials were purchased here, it was said.

FOREST FIRES DO NOT DESTROY CATTLE FEVER TICKS

Forest fires never have nor never will eradicate cattle fever ticks, according to Dr. J. H. Bux, state veterinarian, University of Arkansas College of Agriculture.

"Cattle fever ticks have probably existed on the American continent since shortly after the time of the bringing of cattle to the United States by the Spaniards. Forest fires have occurred every few years on a large portion of the forested area. No means of suppressing ticks were employed yet there are just as many ticks today as hundreds of years ago," Dr. Bux said.

"Burning rarely consumes all the leaves, grass, and weed blades, that may be infested with young ticks and so some always escape forest fires. Patches of shrubbery frequently escape the blaze because they are surrounded by ground bare of vegetation or are not wholly consumed by the flames because of dampness. Forest fires fail to consume the vegetation in fence rows, turn rows, and pastures, and plenty of ticks escape to start a new crop. It is also probable that the heat may not be great enough to exert its influence long enough to kill ticks on all the vegetation on a burned over area.

"Dependence on fires for destruction of ticks also has another very weak point. If the ticks were all con-

sumed by the fire in a particular area and the cattle were not treated for the destruction of the ticks on their bodies or if proper quarantine measures were not employed for preventing cattle from coming in from some distant point, the area would immediately become reseeded.

"Evidence of the ineffectiveness of burning of forests or other areas for the destruction of ticks exists in Arkansas in the 15 southern counties which are still under quarantine and in which forest fires have raged in the past. In the remaining 65 Arkansas counties the successful eradication of cattle fever ticks has been effected by a campaign of systematic dipping and control of infested cattle," said Dr. Bux.

POWER ON THE FARM.

While the arguments, pro and con, over governmental methods of "farm relief" continue, the farmer, aided by the electric industry, is engaged in a movement that has almost unlimited potentialities for agricultural progress and prosperity.

Farm electrification is now showing tangible results. At the beginning of this year 560,426 farms—8.8 per cent of all farms in the country—used electricity for light and power. During 1929 the increase in the number of farms employing electricity was 21.6 per cent.

Electricity on the farm has passed beyond the experimental stage and is an accepted thing. The problems that must still be solved are those of financing and construction. And the electric companies are making extensions as rapidly as possible.

The present high development of American industry is the direct result of the application of artificial power—much of it electrical—to manufacturing operations. Animal and human power are always wasteful and inefficient. The economic status of the farmer will rise along with the increase in use of electric power to accomplish tasks formerly done by horses or men. It is not too much to hope that within the next decade or two the farm without electric service will be rare.—M. & I. News Bureau.

GANNETT NEWSPAPER CHAIN ALL DRY; OWNER EXPLAINS WHY

A "real dry" is Frank E. Gannett, newspaper publisher, and he tells why: "After watching booze ruin men, I made up my mind that if I ever got a chance I would fight it."

"But I found out another thing in that barroom apprenticeship, I got to know a good bit about the business of selling liquor. You see, the bars of that day weren't running wide and open. Far from it. Society had already decided that the commerce in alcoholics was different from any other trade and that, for safety's sake, it had to be under rigid restrictions. So the bars and saloons were restricted technically. Actually, of course, they were scarcely restricted at all.

"In my estimation the prohibition laws, today, are far better enforced than the regulation laws of a generation ago. There is something inherently lawless about the business. It is no more capable of accepting social restraints than the product it dispenses is capable of inciting men to good behavior. And the worst thing about the liquor corruption of a generation ago was its extent.

"I'm aware that we've got plenty of bootleggers and speakeasies today.

But bootleg and speakeasy corruption is mild and incidental compared with the kind of corruption that we had when the liquor business was legalized.

"Today we have some corrupt judges and enforcement officers—as a product of liquor lawlessness. In the old days, however, liquor lawlessness dominated city governments, corrupted state legislatures and reached into Congress. I don't like our present liquor corruption. But I greatly prefer it, bad as it is, to the kind of corruption that we had when society gave liquor a legal place in the community."

Dr. Frank E. Gannett is one of the large newspaper publishers of the United States, publishing 17 papers and all dry! Certainly his statement deserves attention.—The Presbyterian Advance.

WHAT IF THE METHODIST CHURCH—?

The American Methodist Church authorities found a man guilty of an offense against the church. They ordered him exiled from America. The American Government authorities refused to approve the exile of an American citizen for an offense against the church. Therefore the church leaders ordered all Methodists to vote against the party in power, threatening a disobedient Methodist with eternal damnation. By the secrets of the confessional these Methodist leaders could learn how men voted.

What if this happened, would there be a cry against Methodism as a menace to the free government of the people? Substitute Malta for Amer-

ica and Roman Catholicism for Methodism. You have a story only a few weeks old.

In the recent experiences of British Malta, the Church of Rome has revealed its age-long purpose to dominate civil governments. The world has been rudely awakened from its dream.—St. Louis Christian Advocate.

TEXAS DEMOCRATIC PROHIBITION PLANK.

"The Democracy of Texas is unalterably opposed to repeal or emasculatation of the Eighteenth Amendment, and stands for the strict and efficient enforcement of our national and state prohibition laws, and for such legislation as will strengthen them and contribute to their enforcement.

"The Democratic party of Texas stands committed to a program of impartial and strict enforcement of our prohibition as well as all other laws. We call upon the people to observe the prohibition laws and especially the pledge of the nominees of the Democratic party, when elected, to vigorously enforce the laws. The outlawed dealer in intoxicating liquors, in addition to the pursuit of an unlawful business, is dealing in something that is frequently poisonous and menaces the health and lives of those who drink it, and in such case he becomes a potential murderer. He is a financier of the underworld that promotes, aids and protects the criminal element. Special efforts should be made to apprehend and punish this class of law violators."

Rooms at Methodist Headquarters

Mrs. A. O. Evans, formerly of Arkadelphia, now has an apartment at Methodist Headquarters, 1018 Scott Street, and has

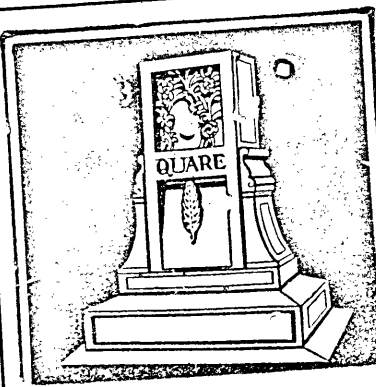
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ANOTHER RAILROAD SACRIFICE

Once again the railroads have been called upon to assist in what amounts to a national emergency by making substantial reductions in freight rates on farm products in the drouth-stricken area. They have readily enough assented to the plea for reduced rates. So far no request has been made of commercial motor truck lines, which are taking a large part of the railway freight business, to do likewise.

There seems to be developing an idea that for the railroads it is always "more blessed to give than to receive." Railroad security owners, already affected by the tremendous shrinkage of over 33 per cent in net railroad operating income for the first six months of 1930, cannot but note how the rail lines are called upon to make further sacrifices, and how their truck line competitors are allowed to skim the cream from the transportation business without being called upon to make emergency rates in times of stress.

In 1929 the railroads were asked to reduce freight rates on wheat flour designed for export, on the theory that this would relieve congestion in the wheat markets. Politicians got the benefit of passing a "farm relief" measure, even though it was impractical, and the railroad stockholders lost considerable revenue. Immediately after the stock market crash railroad executives were the first called to Washington where they pledged themselves to maintain their budgets for expenditures to sustain wages and employment as far as possible.

For the first six months of 1930 railroad earnings were at the annual rate of only 3.61 per cent as compared with a possible 5 3-4 per cent which the Transportation Act permits them but which they have never been able to make.

No means of transportation has yet been found which is a substitute for the railroads. It would be well for the public to realize that it is the real loser in any policy, state or national, which tends to discourage railroad development.—M. & I. News Bureau.

WHAT ABOUT THE FOREST FIRES?

Eighty thousand individuals in Arkansas depend on the forests of this state for a livelihood. Forest fires are destroying millions of dollars worth of timber daily, due to a careless cigarette or match.

Arkansas's principal income, other than from agriculture, is timber. Unless our forests are protected from fire, a few years more will see thousands thrown out of employment.

The statement has recently been made that only 10 per cent of the sale value of timber goes to the land or timber owner and 90 per cent in wages, freight, etc., therefore the community is interested to the extent of 90 per cent of the value of the timber because of the pay checks emanating from this timber.

The University of Arkansas is taking up this question seriously during Farmer's Week. The United States Department of Forestry has recently announced that 64 per cent of the timbered area of Arkansas is in the hands of small land owners.

Let's be careful. Let's keep the fires out of the forests. Let's take an interest in our income and fight fires. Let's help the farmer have an annual income from the sale of timber by keeping the fire out now. It's our job—we need the pay checks.—Paris (Ark.) Express.

MEN OF LARGE MEANS.

Men of large wealth in America have a habit of widely distributing their money. Frequently this is done before death calls upon them. At other times they make the provision in their will. This practice is found in no other country as it is in America. Here men accumulate great fortunes and then later distribute them as gifts which provide for the necessities and for life opportunities for the commonality of the nation. Another instance of this practice has been given publicity.

Recently Charles F. Ruggles, of Manistee, Mich., an eighty-four-year-old millionaire lumberman and salt manufacturer, provided in his will for the distribution of an estate aggregating almost \$50,000,000. After making personal bequests totaling \$30,000, and setting aside \$100,000 as a trust fund for the "benefit of such of my friends as may be in need of financial assistance or relief," he named the trustees to handle the remainder of the estate. We learn that both principal and income from the trust are to be devoted to charitable, benevolent, educational, and public welfare uses. The extent of these benefactions is so wide that it has placed the entire state of Michigan under obligation to the farsightedness of that remarkable man. He has set an example that should make its appeal to all those unto whom God has given the talent for amassing wealth.

To some men money comes as filings to a magnet. To others it has no appeal, neither does it turn to them to any extent other than that of maintaining their life and furnishing them a little degree of comfort. Therefore, when a man has the gift of money making, he should recognize it as a gift, the results of which he should share with his fellow men.—Western Christian Advocate.

INCREASE IN CRIME IN BRITAIN

The national W. C. T. U. quotes from an annual report issued July 6, 1930, by the British government entitled "Home Office Criminal Statistics; England, Wales, 1928," presented to parliament, obtainable from His Majesty's Stationery Office, Kingsway, London, W. C. 2.

The report lists increases in certain crimes since the period just preceding the World War as follows:

	Increase.
Housebreaking	72%
Shopbreaking	129%
Attempts to break in	110%
Entering with intent to commit felony	123%
Obtaining money by false pretenses	134%
Frauds by agents	177%
Falsifying accounts	149%
Other frauds	195%

Wets in this country attribute crime increase to prohibition. How about England?

The British police attribute these increases exclusively to the "motor age." The report declares:

"It cannot be doubted that crime against property with violence have increased most in country districts outside the great towns. . . . And that the increase in this class of crime is, therefore, due to the incoming of the motor age. . . . The motor car enables the criminally minded in great towns to travel faster and farther afield into regions where they are not known and the chance of interference . . . are less."

SUNDAY SCHOOL

Lesson for December 14

SAUL OF TARSUS: HOW A PHARISEE BECAME A CHRISTIAN

LESSON TEXT—Acts 22:3-15.

GOLDEN TEXT—Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

PRIMARY TOPIC—An Enemy Who Became a Friend.

JUNIOR TOPIC—An Enemy Who Became a Friend.

INTERMEDIATE AND SENIOR TOPIC—What It Means to Be a Christian.

YOUNG PEOPLE AND ADULT TOPIC—Conversion: Its Nature and Effect.

I. Saul's Training as a Pharisee (vv. 3, 4).

1. Taught to love his own nation. ("I am a Jew.") The Pharisees were the nationalists of their day. Saul being a strict Pharisee was a patriot.

2. Taught to love God's Law. "Taught according to the perfect manner of the law of the fathers." Love for the Bible is a valuable asset in life. One may misinterpret the Bible and dangerously misapply it, but if there is love for it, he may yet come into right relation to it.

3. "Was zealous toward God." The root meaning of the word "zealous" is "to boil." It signifies a passion for God and his work.

4. Was conscientious (Acts 26:9, 10). Saul was conscientious in his opposition to Jesus. He regarded Jesus as an imposter. While Saul is to be condemned for his attitude toward Jesus, he is to be praised for responding to the dictates of his conscience. Conscience is the law of life for every man, but should be regulated by God's Word.

II. Saul's Burning Hatred of Jesus (vv. 4, 5, cf. Acts 9:1, 2).

He knew full well that unless the movement set on foot by Jesus was stopped it would supersede Judaism. However, he was entirely ignorant of the genius of Christianity. He did not know that "the blood of the martyrs is the seed of the church." Stephen's noble display of faith intensified Saul's hatred of Jesus. It made him more determined than ever to stamp out the Nazarene heresy.

III. Saul Kicking Against the Pricks (vv. 6-11).

The figure here is of an eastern ox driver following the animal with a sharp iron attached to a pole. The ox is prodded along with this instrument, and if it is refractory and kicks against this iron, it only injures itself.

1. A light from heaven (v. 6). The time had now come for Jesus to interpose in behalf of his own. Saul is stricken with blindness and falls to the earth.

2. A voice from heaven (v. 7). This was the voice of Jesus saying, "Why persecutest thou me?" Jesus Christ is so closely identified with believers that he regards treatment of them as treatment of himself.

3. Saul's inquiry (vv. 8, 10). "Who art thou, Lord?" "What shall I do, Lord?" The dictator is now willing to be dictated to.

4. A second voice from heaven (vv. 8, 10). In response to Saul's inquiry, Jesus revealed himself; and instructed Saul what to do.

5. Saul entering Damascus (v. 11). This hitherto savage persecutor went humbly into the city, led by attendants. What went in his soul during these

days of blindness and fasting we can only surmise.

IV. Ananias Ministers to Saul (vv. 12-15).

1. Sent by the Lord (Acts 9:10-12). In a vision the Lord showed him that Saul was now a praying man. The name of Saul's host and the number of his street were made known to Ananias.

2. Ananias' hesitancy (Acts 9:13-16). Knowing Saul's violent hatred of Jesus, he was afraid to go near him until he received the divine message.

3. Ananias' message (vv. 13-15).

(1) "Brother Saul, receive thy sight." (v. 13). Sight was given.

(2) "The God of our fathers hath chosen thee" (v. 14).

This choice was for three things:

a. "That thou shouldest know his will." This is true of every one chosen by the Lord. b. "And see that Just One." The sight of Jesus Christ transformed Saul's life. c. "And hear the voice of his mouth." How wonderful that even a savage persecutor should come to hear the voice of Jesus.

(3.) "Thou shalt be his witness unto all men of what thou hast seen and heard" (v. 15).

AN INTERESTING SURVEY.

A recent survey of 642 communities in Minnesota shows the privately owned electric companies charging less for residential electricity, on the average, than publicly owned ones.

Forty-one of the utilities surveyed were municipally owned and generated and distributed their own power; 79 bought their power and distributed it over municipally owned systems, and 522 were private companies.

The rates of the three groups were compared from 20 to 100 kilowatt-hours, and it was found that at each point the rate charged by the private companies was less. When reaching 100 kilowatt-hours the rates charged by municipal plants were almost double those of the private concerns.

While a limited survey of this sort cannot be taken as conclusive, it is what may be considered an average condition in an average state. It has always been the main argument of municipal and government ownership advocates that such plants could provide service cheaper than our privately owned, state regulated systems. But when we come down to the actual facts, it is usually found that this belief is erroneous. The vast progress made by the electric industry through mass production and distribution of power, has brought rates to the lowest point in our history, and the decline is steadily continuing, while standards of service improve.—Bulletin of M. & I. Bureau.

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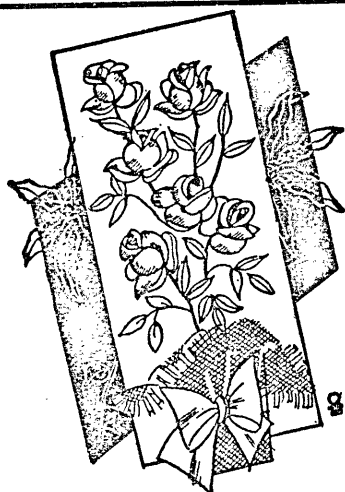
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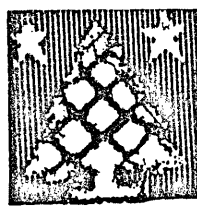
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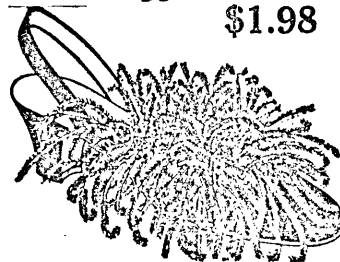
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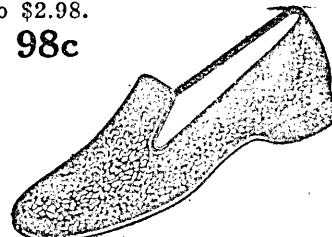
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