



Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH



Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

Volume L.

LITTLE ROCK, ARKANSAS, THURSDAY, JAN.

31

Number 1

PUNGENT PARAGRAPHS

New days demand new deeds; new deeds bring better days.

A New Year calls for renewed effort to perfect our lives and make real spiritual advance.

If affliction drives us to God for help, let us thank Him for affliction and accept His comfort and succor.

Let the lessons of yesteryear teach us the vanity of material things and the worth of spiritual enterprises.

If we profit by our experience, every day should be a better day than its predecessor, and every year should be an improvement on those that are past.

If the past year has been hard and we have endured hardness as good soldiers, we are better prepared both for trials and triumphs and for both living and dying.

Banks chartered and managed by men may fail and funds be lost, but treasure deposited in the Bank of Heaven is forever secure and bears interest throughout the endless ages.

The cowardly disciple, like perfidious Peter, may deny his Lord; but, like sorrowing Peter, repent and forgiven, he may recover courage and be willing to die for a crucified and risen Christ.

POVERTY AROUNDING UNTO LIBERALITY.

IN his second letter to the Corinthians Saint Paul informs them of the grace of God which was bestowed on the churches of Macedonia because in spite of their poverty they had abounded in liberality, and in a great trial of affliction had abundance of joy.

This is an instance of contrasts of the spiritual life. To the unspiritual, affliction is hard to endure and is bitterly bemoaned. They kick against the pricks of the goad like mired and belabored oxen and suffer hurt. The godly man accepts his affliction as a rod of a loving parent and is turned from the fleeting pleasures of the flesh to the joys of the salvaged soul. Affliction resented drives to desperation and sadness. Affliction, regarded as correction, opens the eyes to evils and dangers, turns the feet into a better way, and promotes spiritual health.

A loving and wise parent may allow his children, in order to develop self-reliance and discernment, to indulge for a season in improper activities; but when danger to life and character impends, he will punish and deprive rather than permit his children to go to destruction. It is far easier to let our children drift than to correct and punish, and it is not a sign of love to withhold warning and correction. It pains the parent to punish his wayward children; but he prefers to suffer and cause them to suffer rather than permit them to destroy themselves.

Our Heavenly Father deals with us much as a wise and loving earthly parent deals with his children. He enlightens; He warns; He sometimes threatens; but He often afflicts us for our good. There are laws of seed time and harvest which He helps us to learn. There are principles of investment which He tries to teach us. We have many parables of Jesus: The parable of the wise and foolish builders; the parable of the wise and foolish virgins; the parable of the servants with different talents and pounds; the parable of the prodigal son; the pronouncement, "The wages of sin is death." Knowing these things, we often persist in wasting our substance in riotous living and spending our Father's wealth on purely fleshly pursuits, forgetting that there is a day of reckoning. A loving Father sees our peril and seeks to stop us in our mad career. We suffer loss; but if we are corrected and begin to use our substance for Kingdom purposes and

* * * * *
* MOREOVER, BRETHREN, WE DO YOU TO *
* WIT OF THE GRACE OF GOD BESTOWED *
* ON THE CHURCHES OF MACEDONIA; *
* HOW THAT IN A GREAT TRIAL OF AF- *
* FLICTION THE ABUNDANCE OF THEIR *
* JOY AND THEIR DEEP POVERTY *
* ABOUNDED UNTO THE RICHES OF *
* THEIR LIBERALITY.—2 Cor. 8:1-2. *
* * * * *

* * * * *
* A NEW YEAR'S MESSAGE. *
* From Bishop H. M. Dobbs Comes the Fol- *
* lowing New Year's Message: *
* "One of the first steps toward the success *
* of all our Church work for the coming year *
* is that of increasing the circulation of the *
* ARKANSAS METHODIST. *
* "I invite and expect the continued and *
* practical co-operation of all preachers and *
* people in this and all other important mat- *
* ters. *
* "To all the Churches my greetings and best *
* wishes for the New Year." *
* * * * *

devote our lives to holy pursuits, these light afflictions work out eternal gain.

We profess to love God and to be followers of Christ, and yet in recent years we have prospered as no people before us have done and have withheld the fruits of God's soil and mines and earth and air and sea from the best forms of investment. We have spent most of our income on things that perish with the using, and have invested little in the securities of the Kingdom and deposited mere mites in the Bank of Heaven. Our Father sees that these things are breaking down the strength of our souls and destroying the fibre of our spiritual natures; and He permits much of our earnings to be swept away. Shall we turn and curse Him as do the ungodly, and surrender to despondency? Or shall we recognize our folly, repent of it, turn to Him with thanksgiving that He has separated us from our idols, and then renew our vows, and start another year with higher and holier purposes?

Out of worldly caution we have reduced Kingdom askings; taking counsel of our fears we have prepared to diminish our boundaries. Have we lost faith in God? Have we decided that investments in Kingdom enterprises are of little value? Let us prove our love and loyalty by venturing on God's promises and making this the most fruitful year in our history. Let us plan not merely to pay our diminished apportionments, but to pay all in full and abound until we give more than we have ever given. Then let us seek to save souls and make this our best year for bringing in recruits to the Master's army. May our poverty abound unto liberality and may this be a year of great mercy and grace in our lives.

IF YOU LOVE YOUR CHURCH.

IF you love your Church you will support her institutions. If you love your Church, you will be loyal to her programs and her leaders when they lead in the right way. As the result of prayer and wise counsel our General Conference has adopted some new plans and organized us for larger movements and greater achievements. The new plan for Christian Education is challenging. It has in it much of promise. Let us try it thoroughly and expect results.

The new plan for Benevolences is also a challenge to our faith. It is intended to inform us of our opportunities for large service and to provoke us to more generous and spiritual giving. Let us test it faithfully and realize the blessings that come from Christlike giving.

The suggestion that the quadrennium be given to a stronger effort to circulate Christian literature is wise, and if followed will educate our people in the affairs of their Church and the Kingdom and result in renewed interest and a revival of knowledge of the meaning and message of Methodism. Pastors cannot, by the preaching of a few sermons, however good, thoroughly inform and indoctrinate their people. They need the co-operation of the Christian press to overcome the evils of the secular and often depraved press that is perverting the lives of their people.

The wise pastor will use all the helps he can get. He will read much and circulate the best literature. He will not hold himself above personal work in promoting all of these spiritual interests. We are counting on the fullest possible co-operation of our pastors in circulating the paper this anniversary year. If every pastor will, without delay, put the paper into the homes of all his people, he will undoubtedly reap a fine harvest of loyalty and liberality. Let us do all these things and make this an outstanding year in the history of Arkansas Methodism.

THE TREND TOWARD SOCIALISM.

WE do not believe in Socialism, because it is Materialistic and tends to minimize the individual. Nor do we believe in Capitalism as it is contrasted with Socialism. We believe in the right of private property and of the individual to own and control property in so far as it is not inconsistent with the rights of others. Nevertheless, because capital has grown to enormous proportions and is in danger of ignoring the rights of individuals, there is an almost irresistible current toward government ownership and control of railroads, power, and natural resources.

In times of distress, like the present, many think that the way of escape is by way of Socialism. The poor and downtrodden turn against the government which stands for Capitalism and would replace it with a Socialistic form of government, thus hoping to better conditions. In Russia, revolting from the tyranny of the Czar, the people have come under the tyranny of a Socialistic state. In practically all countries of the world there is discontent, and a disposition to fly from known evils to fancied good in untried experiments.

In our country there is no present danger of revolution, because the vast majority of our people own some kind of property and would be unwilling to give it up; but there is a quiet and steady trend toward more and more state control and ultimate ownership. Some capitalistic leaders shut their eyes to it; others see it and are seeking readjustments to avoid it. Among the latter is Mr. Thomas L. Chadbourne, a lawyer who represents Cuban-American sugar interests, and who is thus quoted: "The sugar industry is not alone in suffering from the selfish greed of its constituent parts. All industries have transgressed good economic laws and there is, as a result, enormous over-production in practically all world commodities. And what has that resulted in? In an unemployment situation unthought of a year ago, and unheard of for generations, if ever before. What I meant when I said that we were trying a bigger case than the sugar case, was that the capitalistic system is on trial. If you think that the people who are running the industries of the world, can by reason of this greed bring about such depressions as this, and then not promptly take steps to mend them, no matter what the sacrifice may be to individuals, you are mistaken. We cannot get away with it. The people who are suffering from it will challenge our system as inevitably as the earth goes around the sun."

(Continued on page 3, Col. 3.)

ARKANSAS METHODIST

Personal and Other Items

OF all forms of capitalistic power and exploitation the drink traffic is the worst.—Ex.

RENEWING his subscription, Rev. M. R. Lark, pastor of our church at Eureka, Mo., writes: "Our work is growing. We wish for all of our Arkansas friends peace and happiness."

NEWS comes that Dr. J. W. Cline, who represents Little Rock Conference in China, submitted to a serious operation during November. Dr. W. B. Nance of Soochow University writes that Dr. Cline is out of danger.

WRITING December 15, Rev. T. C. Chambliss, our pastor at Pottsville, says: "In spite of hard times I believe that my people will be loyal to the program of the Church. Our little daughter, Lolita Lee, has typhoid fever and has been in bed 24 days."

AT the recent national convention of the American Legion and also at the convention of the National Federation of Labor resolutions favoring the repeal of the 18th Amendment were offered and defeated, and yet the wets have been claiming both youth and labor.

REV. J. E. WADDELL, last year pastor of Bryant Circuit, who took the superannuate relation at last Conference session, writes: "My friends may address me at 143 Birmingham Place, Tulsa, Okla. We are going there to live with one of our daughters for a while."

APPOINTMENTS in Louisiana Conference of preachers formerly in Little Rock Conference are as follows: W. C. Scott, Bogalusa; A. M. Shaw, Vinton; M. S. Monk, Parker Memorial, New Orleans; K. W. Dodson, Arcadia; G. S. Sexton, President of Centenary College.

THE report on the recent meeting of the Executive Committee of the Federal Council of Churches, in next issue, while not written by the editor, who attended, is substantially what he would have written if it had not been prepared by a reporter for all the church press.

THE Carnegie Corporation of New York has donated \$8,000 to Wesleyan College, Macon, Ga., for the purchase of books. The sum is made payable \$2,000 annually for four years, and will enable the college to add several thousand volumes to the 16,000 already on the shelves.

OF the 5,135 liquor selling establishments in Canada, only 575 are owned and operated by the government; 4,560 are private concerns. It is fiction to say that there are no saloons in Canada. More than one-half of the total number of liquor-selling places sell by the glass for consumption on the premises.

A total of 446 students, 371 boys and 75 girls, doing work at Southern Methodist University to defray expenses of a college education in whole or in part, are registered with Robert Shive, director of the University's Students' Employment Bureau. Others are working in jobs secured on their own initiative. Boys numbering 125 pay all expenses by working five hours or more daily, while 25 girls pay all expenses by their work. Types of jobs range from waiting on tables to announcing over radio.

AT the session of Arizona Conference the following appointments were made for preachers formerly members of Little Rock Conference: H. M. Bruce, Prescott Station and missionary secretary; T. F. Hughes, extension secretary; and Moffett Rhodes, University Church, Tucson, and director superannuate endowment.

IF you neglected to remit for your subscription renewal during the holidays, you can make amends by remitting now. It will be highly appreciated. If you are enjoying your paper, speak of it to a friend and get him to take it. You will benefit him, help the paper, and have the satisfaction of doing a good deed.

YOU should have the travel-accident policy which we give at a reduced rate with the subscription to this paper. By adding 75 cents to the regular price of \$2 you get a policy that may be worth \$10,000 to the beneficiary. Can you afford to neglect this opportunity to get cheap and reliable insurance in this day of frequent travel accidents?

AT the last session of Little Rock Conference we were returned to Humphrey for the third year. Everything is starting off well considering the financial depression. We have had the usual pounding and our people have expressed their appreciation in various other ways." Thus writes Rev. G. W. Robertson, our pastor at Humphrey.

WHILE in the city visiting with relatives last week, Rev. S. L. Durham, a member of Little Rock Conference who at last session of Conference took the superannuate relation, called. He will occupy the McKelvy superannuate home, at 2516 Maple Street, near Henderson Church this city. Here his four children who are at home will have excellent school advantages.

TRANSFERRED to St. Louis Conference and appointed to Williamsville, Mo., Rev. H. S. Anglin writes: "Things are going fine here. Conference Claims subscribed in full and one-fourth paid. All other claims paid to date. Basement of the church has been remodeled. Sunday School and church attendance increasing. We are planning for our training school. We expect a great year."

MARRIED, December 26, 1930,, at the home of the bride's parents, Dr. and Mrs. J. H. Reynolds, on campus of Hendrix-Henderson College, Conway, Ark., Prof. Chas. C. Hower and Miss Margaret Harwood Reynolds, Revs. A. C. Millar and C. J. Greene officiating. The couple left immediately for Hanover, Ind., where Prof. Hower is professor of Greek and Latin in Hanover College, an institution of the Presbyterian Church U. S. A. He was for one year a member of the faculty of Hendrix-Henderson College of which the bride is a graduate.

IN a business note Rev. A. W. Waddill, our pastor at Warren, writes: "We are having a quiet Christmas. It rained all Christmas day. Our new presiding elder will preach next Sunday. I think that Brother Dedman is going to be fine and that our people will like him. Our offering for the Orphanage amounted to about \$70.00 and for the White Christmas offering amounted to about \$40. Our Sunday School has been paying \$10 a month to the Orphanage during the past year and that is the reason we are not paying quite so much at Christmas as we paid last year, but with this regular contribution our offering is much larger than ever before."

ORDERING change of address, Mrs. Cannon, wife of Rev. J. M. Cannon, of the Little Rock Conference, who is taking Sabbatical leave this year, writes: "We will spend several months with our son, Herbert D. Cannon, who is working for the government and is now living at Nixon, Nevada. Mr. Cannon is improving and we are hoping that a few months spent in that high dry country will hasten his complete recovery."

IN the March number of the North American Review was an article criticizing Prohibition, and it was supposed that it had been written by Senator Wadsworth of New York; but now, it develops in the Senate investigation that it was written by the Association Against the Prohibition Amendment. It also developed in that investigation that that Association sought to influence the publishers of the Saturday Evening Post.

WHILE visiting one of the county hospitals, Rev. D. H. Colquette who represents our Church in mission work in institutions, found a man who is in great need of a winter suit of clothes. If any one can spare a suit for a man six feet and two inches in height and weighing about 225 pounds, it will be put to good use if sent to Rev. D. H. Colquette, 714½ Main Street, Little Rock.

POSSIBLY the best evidence of the benefits of prohibition as a government policy may be found not in any estimate made by the friends or foes of this policy but in other data from what might be termed more nearly disinterested sources. Especially noteworthy in this respect are the economic statistics gathered by the great trade organizations and also by the Department of Commerce.

RECENTLY editor of the Methodist Herald, Rev. W. A. Swift, well known in Arkansas, having been a member of Little Rock Conference, is now one of our general evangelists. He wishes our pastors to know that he is prepared to conduct meetings with or without a song leader. His way of financing meetings with his song leader does not burden any church. If pastors need Brother Swift's services they should address him at Jackson, Tenn.

HAIL, TRINITY COLLEGE!

ARKANSAS METHODISTS, permit us to introduce to you Trinity College. It is the old Hendrix College, Henderson-Brown College, and Galloway Woman's College merged according to the action of the Annual Conferences. The Board, authorized by the two Conferences at their recent sessions, met in this city Monday, and after full consideration decided to approve the name that had been proposed in the action of the Conferences.

Thus the three institutions which had been maintained by Arkansas Methodism for forty years have become one, and our educational interests have been unified as a result of the labors of our educational leaders during the last four years. The new-old institution will have two units—a senior four-year co-educational college at Conway and a junior college for women at Searcy. The unit at Searcy will be known as Trinity Woman's College and will offer two years of college work and two of high school work. The juniorizing of the college at Searcy became necessary because financially it was not able to meet the requirements of a senior college. Steps will be taken immediately to secure its admission

SUBSCRIPTION RATES:

One year, in advance.....	\$2.00
Rate to All Ministers.....	1.00
Superannuated Methodist Preachers.....	Free

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

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

Make money orders and checks payable to the
ARKANSAS METHODIST.

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

ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY

A. C. MILLAR, D. D., LL.D. Editor and Manager
ANNIE WINBURNE Treasurer

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

Board of Managers

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

Pastors Are Authorized Agents

ADVERTISING DEPARTMENTS.

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

Soliciting Offices and Representatives.

Mr. E. L. Gould, 118 East 28th Street, New York, N. Y.
Mr. J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.
Mr. C. E. Ivey, 2 North Blvd., Richmond, Va.
Mr. G. H. Ligon, 431 Biltmore Avenue, Asheville, N. C.
Mr. J. B. Harris, 304 Burt Building, Dallas, Texas.

Address correspondence to the Home Office or Jacobs & Company, Clinton, S. C.

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 8, 1917, authorized September 12, 1918.

to the North Central Association of Junior Colleges. The college at Conway will succeed to the senior rating already attained by Hendrix-Henderson College. The graduates of the three institutions that have been merged become alumnae and alumni of the new Trinity College. The action of the Board, taken on recommendation of a Policy Committee, was adopted unanimously. Dr. J. H. Reynolds was elected president of Trinity College and Dr. J. M. Williams, vice-president. Thus the two capable leaders who have labored arduously and faithfully to promote the interests of their respective institutions are happily to be associated in the management of the greater institution. A committee was appointed to work out the details of the relations of the two units and the selection of other administrative officers.

Of course, the merging and naming do not please everyone; but in matters of this kind there must be mutual concessions in order to reach agreements. The outcome is the result of the remorseless movement of the educational world, which could not be controlled by any of the institutions nor by the Church. Our educational leaders simply recognized the inevitable trend and anticipated disastrous results by reorganization in harmony with the educational requirements of the age. Sentiments and individual and community interests had to give way to the higher interests of the Church and the educational world. In the end all parties will be better off. The needs of South Arkansas are supplied by the new Henderson State Teachers College and the local community and friends of the old Henderson-Brown College have been relieved of a crushing financial burden. Galloway College, although juniorized, will have greater prestige as a standardized college and with the privilege of admitting sub-college students will have a larger enrollment with less expense, and the suspense, which has hindered progress, will be removed. Hendrix College, although deprived of an honored and nationally known name, maintains its position and will not be crippled by the change. With the final settlement of the status of all institutions concerned there should be a forward movement during the next four years, culminating in 1934 in a fiftieth anniversary of the founding of the college. After the present financial depression has passed and all the affairs of the new-old institution have been harmonized and stabilized, there should be a new era in Methodist education in Arkansas.

While some of the things done in the process of change are not as this editor would have had them, nevertheless, since all has been done by proper authority and represents the best efforts of those who have been charged with the responsibility of working out this difficult and delicate problem, he cheerfully accepts the final outcome and will co-operate to the utmost in carrying forward the work of the new Trinity College, and he sincerely trusts that a united Methodism will undertake to make a complete success of our unified institutions. Entering upon a new year and a new era, we hail our Trinity College and wish it abundant success.

AN ABSURD DECISION.

RECENTLY Judge William Clark, a federal judge in New Jersey, passing upon a case under the Volstead Law, decided that the 18th Amendment had not been properly adopted and therefore was invalid, because it had not been ratified by Conventions instead of the Legislatures of the several States. Judge Clark may be sincere; but we suspect that his decision was simply an ingenious expedient to get the country to thinking about a resubmission of the question with ratification by Conventions instead of Legislatures. Even the wet New York Times ridicules the decision, and we see absolutely nothing in the case that will justify the Supreme Court in upholding Judge Clark's decision, but we do see the importance of still more active opposition to reopening the question of prohibition. Let all who believe in prohibition and the wisdom of the 18th Amendment stand their ground and co-operate with the Anti-Saloon League and the Woman's Christian Temperance Union in fighting to maintain what has been bravely won. Let there be no compromise.



Bishop Paul B. Kern, D. D., LL.D., Who Is Now in China and Whose Series of Travel Letters Begins in This Issue.

FAIL NOT.

AGAIN we call attention to the importance of preventing the enactment of a law permitting race-track gambling. It is certain that those who seek such a law are organizing and unless there is active and persistent effort against it such a law will be passed by the next Legislature. It seems to be well understood that much money was used two years ago in the effort to get such a law, and it was only prevented by the veto of Governor Parnell. The way to prevent pernicious legislation is for every good citizen to see his representative and senator before they leave home and impress upon them the fact that they are expected to oppose every measure of this kind. Do not fail to do this. If readers of this paper do not do this they will be guilty of serious neglect of a public duty. Let them also protest against any further letting down of our reasonable Sunday laws. The moving-picture and baseball interests will seek to repeal our present laws. Heed this warning! Fail not!

SCIENCE VS. ALCOHOL

WRITING in The Christian Century, Dr. Albert Roy King says: "The verdict of Science has been delivered against Alcohol. To brand the reform as fanatical puritanism may be good strategy for its enemies, but it is no true reading of history. For one hundred years or more the scientific revolution has been slowly but steadily reforming every phase of life. It has provided intricate machinery for every task, and demanded precision and steady nerve for its operation. It has produced radical changes in all our habits of living, especially in diet. The verdict came first from physiology when the harmful effect of alcohol upon bodily tissues was proved. . . . The social sciences rendered their verdict when they traced much of the poverty and social evil to the saloon. Now comes the youngest of the sciences, psychology, with an important and little known message. The peculiar effects of alcohol are mostly psychological, and therefore this science has a special obligation and right to be heard. . . . The most striking thing in the verdict of psychology is a new classification of alcohol among narcotic drugs. So ancient and so persistent is the popular notion that alcohol is a stimulant that it will take much education to drive home the force of the fact. . . . Instead of being a 'bracer,' however, alcoholic drinks are now shown actually to deaden mental processes and slow down muscular responses; instead of warming the body they actually reduce bodily temperature; instead of quickening impulses the tendency is to induce

sleep. . . . Few drinkers believe themselves incapable of moderation. But the verdict of psychology is not just against excessive drinking; it is against all drinking, unless a case can be made for the beneficial effects of narcosis. A comparison of chemical formulas will show that alcohol must be taken out of the class of stimulating alkaloids, such as the drugs in tea, coffee, and strychnine, and put in the class of narcotics. . . . When is a man drunk? The question has given police and judges no end of trouble. But psychological research changes the form of the question. If narcosis begins the moment an atom of alcohol reaches the grey matter, after that drunkenness is all a matter of degree. The question then is not, When is he drunk, but, How drunk is he? . . . Any drinking whatever affects that precision and judgment necessary for safety on the highways. It is this deadening effect of alcohol upon efficiency which has put the weight of the influence of industry against the beverage use of alcohol."

BOOK REVIEW.

When the Brewer Had the Stranglehold; by Ernest Gordon; published by Alcohol Information Committee, 150 Fifth Ave., New York; price \$1.00.

This book contains accurate information, drawn from the records, of the nefarious conduct of the brewers during the saloon period, and shows the difference between conditions antecedent to the adoption of the 18th Amendment and subsequent to its adoption. Every pastor and other prohibition leader needs it in order that he may have the material with which to meet arguments that claim that prohibition is a failure. If our pastors will get this book and then put it into the hands of their laymen who are doubting the benefits of prohibition, it will accomplish much good. W. C. T. U. and W. M. S. leaders also should have it so that they may be prepared with the arguments which our politicians should have before them. Let us circulate the book widely. It will help the cause of prohibition.

THE TREND TOWARD SOCIALISM.

(Continued from page 1.)

This big man realizes the situation and thinks it should be faced. If coal-mining interests cannot take better care of their miners and the public, the state will take over the mines. If the railroads do not serve the people, the government will run them. If the oil producers do not conserve oil and at the same time consider their customers, the state will handle the business. If hydro-electric power takes advantage of the public, the public will demand government ownership. If the present system of agriculture pauperizes farmers and yet profiteers on consumers, even agriculture may be socialized.

All of these systems are now on trial. We are not advocating Socialism as a cure; but are uttering a timely warning that Socialism will come if the people are exploited for the benefit of capital, or of the few. We believe that a man may become honestly rich and we envy no man his wealth. But the ethical sense of the human race revolts at the sight of accumulation of vast wealth coupled with disregard of human rights. Exploitation of human life is contrary to the principles of Christ, and while only a small part of mankind is Christian, the principles of Christian ethics are spreading and being unconsciously imbibed by multiplied millions of non-Christians, and even some anti-Christians are advocating them more zealously than many quasi-Christians. If Socialism is to be successfully resisted, wealth must become genuinely ethical. It must be honestly acquired, equitably distributed, and discriminatingly bestowed. The dirty, selfish dollar breeds Socialism. The clean, Christ-like dollar genders brotherhood and stability. Criminal capitalism crucifies humanity. Christlike capitalism produces paradise. Capitalistic civilization is on trial. It cannot save itself; but if it is crucified it can save others and may be thus saved. What say our Christian capitalists?

It pays to pay promptly.—Forbes.

Contributions

LIFE'S YEAR-BOOK

By Susie McKinnon Millar

Each day a page of snowy sheen
Life freely gives to me.
Oh, may I keep it fair and clean,
As God would have it be!

May every page some deed record
Of helpful service done;
Some act of mercy for my Lord,
For Him some victory won.

May noble deeds in beauty shine
From every page so fair,
In this sacred book of mine
God has left within my care.

If, in my blindness, I should mar
The page of any day,
Lord, in thy mercy, blot the scar
And hide it far away.

In gracious pity, Thou canst take
This little book of mine,
And turn, with grace, each sad mis-
take
Into some deed divine.

Each blotted page, when others scan
This holy book of life,
May point, in love, to God's great
plan
To bring order out of strife.

A MESSAGE FROM THE BISHOPS

To the Ministers and Members of the
Methodist Episcopal Church,
South:

Your General Superintendents, as-
sembled in semi-annual session at
Charlotte, N. C., Dec. 12-14, review-
ed carefully the results of the work
of our beloved Church in every part
of its wide extension during the year
now closing.

The reports showed much in which
to rejoice and for which to give
thanks to God.

The ingathering of souls by profes-
sion of faith has not been small, and
the net increase of the membership
of the Church shows considerable
growth, although not all that might
have been expected, and far less than
was desired.

But while the membership of the
Church has increased, there has been
distressing decline in the collections
for the support of its benevolent en-
terprises and indispensable institu-
tions. The liberality of our people
has fallen below the level of their
numbers and resources.

The consequent deficit in the in-
come of the Church must be met and
overcome speedily, or its work must
suffer damage, if not disaster, both
at home and abroad, notwithstanding
the enlarged opportunities opened be-
fore it by Providence and the imper-
ative demands of duty laid upon it by
our Lord.

Accordingly, we ask, earnest, pray-
erful consideration of the plan framed
by the General Conference at its last
session, May, 1930, and known as
"The Kingdom Extension Offering"
to be made during the months of Jan-
uary and February, 1931.

The great causes to which the pro-
posed offering is to be devoted are
Missions (Home and Foreign), Hos-
pitals, Church Extension and the Ed-
ucational Work of the Church in all
its forms. The urgent needs of these
beneficiary interests require that the
combined offerings of all our people
during the months named shall aggre-
gate for this Kingdom Extension Of-
fering not less than \$1,200,000, which
is less than fifty cents per member.

In recent years collections have
been made during like months for
what was called "The Maintenance
Fund," which was designed to supply
means for the support of our Missions
not supplied by the collections from
the usual assessments upon the
churches. Without the "Maintenance
Fund" our missionary work in both
the home and foreign fields must
have been greatly curtailed in extent
and impaired in power.

"The Kingdom Extension Offer-
ing," embracing, as it does, so much
important work besides that of Mis-
sions, is proportionately of greater
urgency and consequence. Any lack
of zeal and generosity on its behalf
will have a withering effect upon all
the enterprises of our wide connec-
tion, especially upon the cause of Mis-
sions.

Some may infer from the erection
of autonomous Churches in Mexico,
Brazil and Korea that there will be
less need for financial assistance for
the prosecution of the work of Meth-
odism in those interesting fields. No
inference could be more erroneous.
The organization of autonomous
Churches in the lands named is at
once the evidence of the vast success
of our missionary efforts in them and
a constraining consideration for in-
creasing our endeavors on their be-
half.

The oldest of our Missions in these
countries, so needy spiritually, is
scarcely more than fifty years old.
Behold! "What hath God wrought"
through the ministrations of our
Church during this brief period! What
may not be expected in the future?

An autonomous Methodist Church
was organized in Japan by the union
of three Methodist bodies in the year
1907. The Mission Boards of all the
Churches that united in setting up
that self-governing Church in "the
Sunrise Kingdom," have not diminish-
ed their appropriations to it because
of its autonomous character; and the
great results accomplished thereby
have abundantly justified their con-
tinuance of such necessary support.

It cannot be doubted that the same
policy will yield increased fruits in
Mexico, Brazil and Korea. We have
not set off, but we have set up Meth-
odism in those fruitful fields.

We will not be blameless before
God, if, for any reason whatsoever,
we give less support to the work of
Missions, or less succor to any
other department of the work of our
beloved Church at this time.

We are not unmindful of the finan-
cial depression which rests upon our
country, and which overshadows with
deeper gloom all other lands. But,
when all just allowance is made for
this fact, it remains that notwith-
standing the adversities which have
overtaken many of our people, the
Church as a whole has ample re-
sources for maintaining all the work
which it has undertaken and for meet-
ing all the sacred obligations which
God requires of it. All this, and
more, it could do even though it were
less prosperous and far poorer than
it is.

We should recall and emulate the
example of the suffering Churches of
Macedonia, of whom St. Paul wrote
that "in a great trial of affliction the
abundance of their joy and their deep
poverty abounded unto the riches of
their liberality" (II Corinthians viii:
2), so that, notwithstanding their
dire distresses, they went beyond
their power and entreated him to re-
ceive their gift and thereby admit
them to "the fellowship of the minis-
tering to the saints."

The Apostle points out the source
of their abounding liberality by say-

"Methodism AND Kingdom Extension"

By W. G. Cram, D. D., LL. D.
General Secretary of the Board of Missions.



A new book issued by the General Commis-
sion on Benevolences for use in Study Classes
of the Kingdom Extension Cultivation Period
during January and February.

This volume discusses the Major Benevolent
Causes of Southern Methodism in Evangelism,
Home Missions, Foreign Missions, Christian Ed-
ucation, Church Extension, Hospitals. It is the
first attempt to give the Church a unified view
of its Outstanding Kingdom Enterprises.

Price 25 Cents

Secure copies for your Church at your Dis-
trict Institutes. Sell as many as possible to
your people. Return unsold and unused
copies for credit.

The Church expects Every Congregation to
share in this study. Use this book in Special
Study Groups, Adult Classes, Epworth Leagues,
Missionary Societies, Prayer Meetings, and
Everywhere.

An informed membership will be loyal, inter-
ested, liberal, and consecrated.



GENERAL COMMISSION BENEVOLENCES

Methodist Episcopal Church, South

Doctors' Building
Nashville, Tennessee

ing, "This they did, not as we hoped, but first gave their own selves to the Lord" (II Corinthians viii:5). When men give themselves wholly to God, they joyously devote their possessions to the promotion of His Kingdom. The solution of all our financial problems will be found in a deep and general consecration of our people to God.

Our supreme need is a widespread revival of religion throughout all our borders. Impelled by this conviction, the Bishops in their Episcopal Address called upon the General Conference, held in Dallas, Texas, May 7-24, 1910, to make the session of the body the beginning of a period of deeper and richer spiritual life among all our people.

In response to the call of your General Superintendents the General Conference adopted unanimously a report containing the following stirring paragraphs:

"By every token we are called to a ministry of vigorous spiritual emphasis. The crass materialism of our times, the seductions and allurements of sin in modern forms, the rapid growth of strange and fantastic religions, the increasing advantages of new and adequate physical equipment throughout our Church, the growing range and significance of our educational program—all these challenge us to put first things first and preach Christ as Lord and pray for a baptism of the Holy Ghost that shall light a flame of radiant power upon every altar and in every heart in Methodism.

"Let this be a quadrennium in which there shall be one dominant note, a passion for souls. Let us regard every financial campaign and promotional adventure as secondary to the main purpose of preaching and living Christ. Let our whole educational process, from the smallest Sunday School to the largest university, feel the thrill of a genuine spiritual call until men and women shall confess their sins and seek the Lord and find him, and our young men shall see visions and our old men shall dream dreams and Pentecostal power shall break out upon us in gracious and overflowing measure. With nothing less can we be content. God waits to give us the outpouring of his spirit. Shall not his people be willing in the day of his power?"

Moreover, the Bishops were directed to appoint a special "Commission on Spiritual Life" to lead in a movement for a Pentecostal revival; and such a Commission was duly appointed.

With the Commission we now unite in calling all our ministers and members to lives of renewed consecration to God and to a mighty return to the original mission of Methodism "to spread Scriptural holiness" over our own country and throughout all lands. We entreat you to make this matter of supreme importance the uppermost concern of all your lives and efforts and prayers.

"We Beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Signed by order and on behalf of the College of Bishops, William B. Beauchamp, Chairman; John M. Moore, Secretary.

KINGDOM EXTENSION; A NEW ERA IN CHURCH FINANCE.

(By special request, this report was prepared by A. C. Millar for the Conference Organs.)

In Atlanta, Ga., on Dec. 17, there assembled for the first time a new body created by our last General Conference—a joint meeting of the General Commission on Benevolences and representatives of the Annual Conference Commissions on Benevolences. About 125 persons—bishops, secretaries and designated members of the different boards—were in attendance. Never, perhaps, did so many bishops—eight in all—make carefully prepared twenty-minute addresses in a single day. Partly because of brevity, all were pointed, pertinent and impressive.

The bishops who spoke were: Bishops Darlington, McMurry, Mouzon, Candler, Beauchamp, John M. Moore, Boaz and Ainsworth, and their subjects were, respectively: The opening devotional, "The Board of Church Extension," "The Board of Christian Education," "The Hospital Board," "The Board of Missions," "The Value of the Every-Member Canvass for the Entire Budget," "Organizing an Annual Conference for 100 Per Cent Payment on All Benevolences" and "The Kingdom Extension Offering."

Addresses on "The Purpose and Plan of the General and Annual Conference Commissions on Benevolences," "Our United Task: Christianizing Our Giving," "Our Laymen," "The Literature and Study Book of Kingdom Extension," "Missionary Institutes," "The Station Church Program," "The Circuit Church Program" and "The Financial Plan, Every-Member Canvass and Offering," varying from ten to twenty minutes, were made, in the above order, by the following: Dr. W. F. Quillian, Dr. T. D. Ellis, Mr. G. L. Morelock, Dr. E. T. Clark, Dr. E. H. Rawlings, Dr. Ed F. Cook, Rev. J. Wilson Crichlow and Mr. J. F. Rawls. In the absence of the regular chairman, Dr. W. G. Cram, who had not returned from Korea, Dr. T. D. Ellis ably presided, and Dr. C. C. Jarrell conducted a Round Table at which sundry questions brought out needed information on details.

The general theme was "Effective Plans for Securing 100 Per Cent on All Benevolences," and under the head of "Kingdom Extension Cultural Program and Offering" methods and means were discussed.

While it was discovered that the General Conference was no less interested in the vital and fundamental cause of Missions, it developed that it was the purpose of the General Conference to unify our efforts to raise funds, correlate activities, conserve forces and present all causes so that individual members of the church might be reached and impressed with their duty and privilege in contributing to the several causes, and that confusion and interfering movements might be avoided. The word "assessment" has been eliminated from our denominational terminology and "apportionment" has been substituted with a view to presenting the needs of the Kingdom as "askings" rather than as "taxes." Then, while the moral obligation is not diminished, the element of voluntary offering and giving as a grace are more definitely introduced.

It was thought by the General Conference, in creating these commissions and providing a unified program of cultivation, that our people might be so informed about the several causes to which they are invited to contribute that they would be dis-

Missionary Warded Off Colds, By Using Vicks VapoRub Daily

Paul G. Dibble Found It "The One Thing" That Is Thus Effective in India's Treacherous Climate.

Paul G. Dibble, while stationed at the Baraca, Kilpang, Madras Mission of the South India Conference of the Methodist Church, wrote interestingly and enthusiastically of his daily experience with Vicks Vaporub—the modern external treatment for colds.

"In my own particular case," said Mr. Dibble, "I find that Vicks is the one thing that wards off a cold. In Madras the climate is very moist and we perspire a good deal. Any little breeze or draft easily chills and brings on a cold. Before going to bed and once or twice during the day, every day, I insert Vicks up my nostrils. This keeps my nasal passages clean, and seems to drive out any germs that have taken up their home in my head. My wife and the two children use Vicks frequently, too."

Snuffing Vicks up the nose at the first sign of a cold is recommended to all of Vicks millions of friends. Another effective treatment is to melt a teaspoonful of Vicks in boiling water and inhale the steaming medicated vapors. This treatment has a most remarkable effect in relieving that "stuffed-up" feeling. If there is any discomfort of the throat,

place some Vicks on the tongue and let it trickle down the throat as it slowly melts.

Then, at bedtime, for any type of cold, rub Vicks on the throat and chest and get its long continued double effect during the night. For chest colds, after rubbing vigorously with Vicks, spread on a thick coating and cover with warm flannel. Vicks attacks the cold two ways at once for relief: (1) Through the skin, like a poultice or plaster; and (2) Its medicated vapors, released by body-heat are breathed direct to irritated air-passages.



Jean and her jar of Vicks at a mission post in India—sent us by Rev. A. L. Grey.

posed to give more liberally and sacrificially and thus develop a Cross-bearing and more spiritually minded membership.

In this conference of one day it was amazing that so many phases of the subject could be so thoroughly and so impressively presented. The addresses of the bishops constituted a veritable symposium admirably supplemented by the other addresses. The plans outlined will be submitted shortly to all our pastors and in the institutes will soon be more fully explained. Ample illustrative literature has been produced and will be immediately available. All pastors should be ready to obtain the information and to co-operate in this church-wide simultaneous movement, in four periods, to disseminate information, create the right spirit, and get results such as we have never had before. It was unequivocally stated that unless we meet the present crisis with larger giving, all of our denominational institutions will suffer immeasurably and a retreat must be called. We are in the midst of financial tribulations, but it is to be hoped that, as in the case of the churches of Macedonia in Paul's day, "in a great trial of affliction the abundance of their (our) joy and their (our) deep poverty abounded unto the riches of their (our) liberality."

At the closing service, at night, Dr.

F. S. Onderdonk, our veteran superintendent of Mexican work in the United States, using as his text Matt. 28: 18-20, pressed home the vital and fundamental nature of Missions, and made an impassioned plea for sacrificial giving and genuine Cross-bearing in our daily life. He instanced the case of a Seventh-Day Baptist who on receiving an inheritance of \$26,000 immediately gave \$25,000 to his church and kept only \$1,000, and with regret quoted the uncomplimentary comment on this incident by a member of the Methodist Church. Without unkind criticism, the preacher contrasted our profession of consecration with our selfish and expensive manner of life, and predicted that there would be a new era in the life of our Church when our people should learn to live and give in the true spirit of Christ. During the unique closing prayer by Rev. Nath Thompson, amid sobs and fervent ejaculations, there were evident reconsecrations and deepening of purpose. It is believed that those who were present at this meeting will go forth to tell the hosts at home of the wise plans of the General Conference and that they will endeavor to imbue all our people with holier purpose and more definite and workable plans to devote their time and wealth to the sacred cause of the Kingdom Extension.

The following resolutions were adopted:

WHEREAS, the General Confer-

ence at Dallas, Texas, May, 1930, made important changes in the financial plan of our Church, dividing the amount to be raised for benevolent purposes into two amounts known as an Apportionment and as the Voluntary Kingdom Extension Offering; and,

WHEREAS, the same General Conference created a General Commission on Benevolences and a Conference Commission on Benevolences and charged these Commissions with the responsibility of putting on a combined cultural program and a united appeal to the local churches for the aggregate amounts to be raised for all the interests included in the General Assessments and the Voluntary Kingdom Extension Offering; and,

WHEREAS, the said General Conference made it "the duty of this Commission to initiate, supervise and direct educational processes to inform the children, youth and adult members of the Church concerning all of our Connectional interests and to seek to enlist their whole-hearted support of these interests according to their ability, and to conduct in January and February, or such other time as the Annual Conferences may direct in each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference work;"

THEREFORE, BE IT RESOLVED:

1. That we approve and adopt the cultural campaign outlined in the program submitted to this Conference.

2. That we request the Bishops, who are the leaders of our Church, to give as much time and attention to this campaign as the many duties falling to them will permit.

3. That we request Conference Commissions to use all available forces to carry the message of Christian paying to every Church.

4. That we appreciate the work of our great laymen and the fine offer of Mr. G. L. Morelock and his collaborators to furnish speakers and to give full co-operation in the work of this cultural campaign.—Littell Rust, S. P. Coggins, J. Wilson Crichtlow, E. P. Anderson, R. L. Russell, R. R. Ellison.

JOURNEYING TO THE FAR EAST.

(This is the first of a series of articles descriptive of the Orient by Bishop Kern, who is in charge of our mission work in the Far East. Other articles will appear soon. The series is offered to our readers by special arrangement with the Board of Missions.—Ed.)

"See America First" is a slogan that has sound common sense in it. This vast and varied continent on which we live presents a thousand wonders to charm and inspire the sight-seer and traveler. Travel widens one's horizon, breaks down provincial pride and brings a sense of ownership in all the beauties and riches of the world. To enjoy an experience while one is in the midst of it, to feel the thrill of a moment of wonder while one is passing through it, this is to drink deeply of the springs of joy and touch the spiritual center of unseen realities.

Chicago was our first stop. What a city has been built on the shores of stormy Lake Michigan! We think of it as a city of thugs and gangsters, but this is only a passing phase of its myriad life. It is a city of dreamers, of empire builders, of wizards in finance and art and commerce. You cannot walk its streets without feeling the throbbing pulse of its driving human energy. The ends of

the earth meet on its thoroughfares and elevated railways. Here "cross the crowded ways of men."

I stood at a window on the twenty-first floor of a hotel big enough to entertain the same guest and put him to sleep in a different room every night for eight years. Night had fallen over the tired city but a new city is born each evening as the city of the day passes out. When the come out daytimers go in the night-timers come out and the streets are alive every hour day and night. Chicago never sleeps. From my high vantage point I could see the barons of the city, the million eyes that shine in the dark telling the barons of finance and the weary homeless down-and-outer in the alleys below that there is something in religion that no material civilization can endure which is not founded upon the principles and gospel of the Christian faith. We shall not capture our cities by running away from their centers and Christianity will have its chance only when religion dares as much for Christ as commerce dares for conquest.

The Canadian Rockies.

All my life I had heard of the wonders of the Canadian Rockies. But the reality far outstrips the imagination. These mountains, which interpose their giant bulk between the prairies and the Pacific Coast, form one of the most remarkable mountain regions of the world. Composed of some five ranges, they offer nearly 650 miles of magnificent scenery—snowy peaks, glaciers, rugged precipices, waterfalls, foaming torrents, canyons, and lakes like vast sapphires and amethysts set in the pine-clad mountains. When Edward Whymper, the hero of the Matterhorn, described the Canadian Rockies as "fifty Switzerlands thrown into one," this certainly was no exaggeration.

The Canadian Pacific Railway has penetrated this tumultuous mountain region with a railroad line and standard of personal service that equals the finest in the world. As the train winds through gorges, along tumbling river beds, up grades made possible by engineering skill, one is left breathless and amazed, full of admiration for the master minds which conceived and carried through the construction of this transcontinental railway. At the Great Divide the roadbed is 8,691 feet above sea level. This spot is marked by an arch spanning a stream under which the waters divide. The waters that flow to the east eventually reach Hudson's Bay and the Atlantic Ocean; the rivulet that runs to the west joins the Kicking Horse River and adds its mite to the volume of the Pacific Ocean by way of the Great Columbia River. Close by is a granite shaft erected to the memory of Sir James Hector, the engineer who made possible the conquest of this continental divide by the steam engine and the modern Pullman car.

One wonders constantly as he rides along in safety and comfort at the sheer courage and engineering ingenuity that has made this achievement possible. Take for example, the Spiral Tunnels between the Great Divide and Field. Formerly this was a most difficult grade of 4.5 per cent, but by two wonderful tunnels—one of the most notable engineering feats in existence—this difficulty has now been eliminated and the grade reduced to 2.2 per cent. From the east the track enters the first tunnel under Cathedral Moun-

tain, 3,206 feet in length; and after turning almost a circle and passing under itself emerges into daylight 48 feet lower. The track then turns easterly, and crossing the river enters the second tunnel, 2,890 feet long, under Mount Ogden. Again turning part of another circle and passing under itself, it comes out 45 feet lower. The whole thing is a perfect maze, the railway doubling back on itself twice and forming a rough figure "8" in shape. When run in two sections passengers can see the other section of the train directly below them making its way down the big grade.

We break the trip by stopping over for twenty-four hours at Banff, Alberta. Here we had a comfortable lodging in this little village, the center of the Canadian National Park. During the afternoon we drove over to the most lovely spot upon which my eyes have ever rested, Lake Louise. The day was flawless. Snow had fallen the week before and had not melted on the peaks. The visibility was perfect. We could see as far as the eye could reach. For 42 miles we drove along a perfect road that wound between mountains and valleys, by laughing streams and roaring gorges until the human spirit was almost benumbed with the sheer extravagance of beauty on every hand. Along the road we saw beaver, deer, elk and buffalo in their native haunts, protected from the rifles of the white man.

Lake Louise.

To describe Lake Louise and its environs challenges a more iridescent pen than I possess. Words somehow seem inadequate. It must be felt rather than seen and in its beauty is an element of the mystic and spiritual which lies deeper than language and is the voiceless emotion of the soul. This perfect gem of scenery bears the liquid music, the soft color notes of its name, almost into the realm of the visible. It is a dramatic palette upon which the Great Artist has splashed His most gorgeous hues, a spectrum of color. Deepest and most exquisitely colored is the lake itself, sweeping from rosy dawn to sunset through green, blue, amethyst and violet, undershot by gold; dazzling white is the sun-glorified Victoria Glacier, at the farther end! Somber are the enclosing pine-clad peaks that dip perpendicularly into the lake, and magnificent are the stark immensities of the snow-covered peaks that enclose the picture except for the fleecy blue sky overhead. To behold it and brood over its beauty is to build in the secret chambers of one's memory a shrine of imperishable glory at which one may worship when overborne by the ugliness of man's shameless spoilation of nature.

As one travels through the kaleidoscope of nature presented by this trip which begins in the wheat fields of Saskatchewan, overleaps the mountains of Alberta and pauses on the seacoast of British Columbia, he sings with a new feeling the familiar stanza of Katherine Lee Bates' hymn:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Our party consists of three of the members of the General Conference Commission appointed to join with a similar group from the Methodist Episcopal Church to set up an autonomous national Church in Korea. The personnel consists of Rev. Dr. W. G. Cram of Nashville, the General Secretary of the Board of Missions; Mr. Percy Downs Maddin, attorney from Nashville, member of the Executive Committee of the Board of Missions; Rev. Dr. J. W. Moore of Petersburg, Va., a member of the Virginia Conference, and the writer and his wife. Miss Mabel Howell of Nashville, another member of the Commission, awaits our coming in Korea. To the regret of all of us, Bishop Beauchamp was detained at the last moment by illness and could not accompany us. We all meet in Vancouver and now the "Empress of Japan," proud new liner of the Canadian Pacific, waits to carry us to the Far East and the hearts of our brothers in the lands beyond the Pacific. May the Head of the Church give us grace and wisdom for our high commission and journeying mercies to our good ship!—Vancouver, B. C., October 30, 1930.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber

The Class Meeting.

In 1743 the Methodist Society at Bristol, England, was in precarious financial condition. At a meeting called to devise means of liquidating the indebtedness, one of the members recommended that the Society be divided into groups of eleven, and that for each section there should be placed a leader whose duty it would be to secure weekly a penny from each member of his group until the



Happy Again

"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Ceanter St., Dallas, Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious."

"A child specialist recommended California Fig Syrup and it certainly made my little girl happy, well again in a hurry. We have used it over three years for all her upsets."

Mothers by thousands praise this pure vegetable product. Children love it. Doctors recommend it for feverish, headachy, bilious, constipated babies and children; to open the bowels in colds or children's diseases.

Appetite is increased by its use; the breath is sweetened; coated tongue is cleared; digestion and assimilation are assisted; weak stomach and bowels are strengthened.

For your protection the genuine always bears the name California.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

debt of the chapel was paid. The suggestion was followed. The leaders obtained the money and in addition they gained much information about the members. Wesley at once saw the value of the classes, for the reports of the leaders informed him weekly about the physical, financial and spiritual condition of each individual Methodist. Wesley wrote concerning this: "In a while some of these informed me that they found such and such a one did not live as he ought. It struck me immediately; this is the thing, the very thing, we have wanted so long."

The class meeting movement, although of English origin, became an outstanding characteristic of pioneer American Methodism. As soon as Robert Strawbridge located in Maryland, he organized a Methodist class. Immediately after Philip Embury had preached the first Methodist sermon in New York City, he enrolled his audience into a class. When the Methodist Episcopal Church was founded in 1784 attendance at class meetings was made a test of fellowship. Every Methodist was required to belong to a class. The Discipline declared that all who wilfully and repeatedly neglected their classes should be excluded from the Society.

Only the most devout and upright laymen were selected as class leaders. The Discipline of 1784 required that the leaders be "not only men of sound judgment, but men truly devoted to God." Individuals who achieved fame in secular pursuits considered it an honor to be chosen class leaders. Judge John McLean, while a member of the U. S. Supreme Court, never neglected his class at Washington, even though it met at sunrise on each Sunday morning. When Theodore Runyan was chancellor of New Jersey he would travel fifty miles each week in order to lead his class.

The pioneer class leader considered his office as a sacred trust. When Henry B. Bascom held that position he never missed a single meeting. It is recorded that "often when Eagle Creek was running full of water during the winter season, the young exhorter, Henry B. Bascom, would strip off a part of his clothes and wade the swollen stream, holding them above his head, rather than disappoint those who were anxiously awaiting his arrival." It is told of Thomas A. Morris, that "during the week he retired into the woods, kneeled by the side of a fallen tree, spread out the class book before him, read the name, and prayed for him, and so on through the entire list, asking for grace and wisdom to say profitable things to them on the ensuing Sabbaths."

The laymen who served as class leaders wielded a great influence over the members of their classes. The work of McCoy, a class leader on the West Wheeling Circuit in 1813, is a good example of their contributions. "He would take no frivolous excuse," says James B. Finley of McCoy, "for neglect of class, and there was no gadding about on Sabbath among his members; no going to soirees of fashion and pleasure. He allowed no family to live without prayer. No one who neglected the communion, or indulged in the use of intoxicating drinks, could remain in his class without reformation. All the rules of Discipline were carried out in his class. No steward or preacher was allowed to say a word to his class on the subject of money. All the stewards had to do was to let him know how much his class had to pay, and at the quarterly meeting it was promptly handed over to the board. None in the class were

allowed to say, 'I am too poor to pay anything.'" Bishop Thompson once stated: "There can be no question that the united influence of our leaders in any change where our system is promptly worked is greater than that of its ministers."

The class meetings, which were held usually in private homes, began with a short period of worship. The leader would then open his class book and call the roll of the class. He would question each member separately as to his spiritual state. The following are typical of the questions he asked: "Are you living according to the General Rules? Are you increasing in faith? Do you have the witness of the spirit? Have you resisted temptation? Do you love those who despitefully use you? Do you strive to destroy pride, self-will and impatience? Do you take up your Cross daily?" After the member answered, the class leader would give him fatherly admonition, for it was the leader's disciplinary duty "to advise, reprove, comfort, or exhort," as the occasion might require.

The description by James B. Finley of the first class meeting he attended is a good portrayal of these religious gatherings. Finley wrote: "The leader, as is customary on such occasions, opened the speaking exercises by relating a portion of his own experiences in which he spoke feelingly of the goodness of God in his soul. After this he spoke to the rest in order, inquiring into the spiritual prosperity; addressing to them such language of instruction, encouragement, or reproof, as their spiritual states seemed to require. It was a time of profound and powerful feeling; every soul seemed to be engaged in the work of salvation. I was astonished beyond all expression. Instead of the ranting, incoherent declarations which I have been told were made on such occasions, I never heard more plain, simple Scriptural common sense, yet eloquent views of Christian experience in my life."

The class meetings were periods of great religious enthusiasm. Often after the class leader had spoken, other members would give advice to their fellow Methodists. Prayers were offered for the individuals who were having spiritual difficulties. Sometimes the religious fervor became so intense that the members would shout for joy. S. G. Doszel wrote in 1818: "Our class meetings surpass anything I have ever known. In some cases after the leader had closed by prayer, the members continued for a considerable time on their knees, praying for a present and full salvation from sin. In one case, a class that meets at 3 o'clock p. m. did not close until 10 in the evening."

The pioneer Methodists loved to attend class meetings. Dr. Lovick Pierce once declared: "In all the first half of my ministry throughout the country there was not an exception known to me, unless there was a most valid excuse, of anyone belonging to the church as an acceptable member, who neglected a weekly class meeting. Ninety-eight out of every hundred in the South Carolina Conference throughout my early ministry were present at every class meeting, unless absent on business or sick." Thomas Burpo while serving the Mobile Mission in 1828 wrote: "We have our class meeting regularly each week, and can truly say that they have been blessed in a peculiar manner. Such is the interest felt in these meetings by the members of society, that they appear to be impatient for the evening to arrive when they almost unanimously meet, looking with anxious de-

sire and fervent prayer for a rich and heavenly repast and, thanks be to God, we are not often disappointed." After James Jenkins joined the Methodists in 1789 he rode seven miles to his class meeting. His brother lived twelve miles from the place of the meeting, yet it was a rare thing for him to miss a session.

The class meetings were intended only for the members of the Methodist Societies. They were held, therefore, behind closed doors. The spiritual character of the occasion would have been changed or even destroyed had the public been allowed to attend. Strangers might be admitted two or three times without violating the disciplinary rules but not oftener. Tickets were issued quarterly to the members. A person who could not show a class ticket with his name inscribed upon it was not welcome.

The pioneer class meetings may seem crude and insignificant to some modern Methodists, but by means of them a spirit of Christian brotherhood was secured among the early followers of John Wesley. There actually existed in those meetings an early communion of saints. A Christian bond of union arose among those who weekly in those gatherings publicly confessed their sins and told of their spiritual triumphs. The members learned to rejoice with those who rejoiced and to weep with those who wept. Every convert when he came into a class meeting found himself one of a group bound by common spiritual aspirations. In those class meetings, as Sweet says, "the New Englander and the Southerner, 'the Yorker' and the Eastern Shore man, the Teuton and the Celt, mingled on a platform of exact equality."

The class meetings made possible a close supervision of all Methodists. They took the place of the modern pastoral visiting. Information was always available concerning the spiritual status of each individual Methodist. An examination of the class books of his circuit gave the preacher a good knowledge of Methodism in that region. Early Methodism was therefore able immediately to give help to the sick and needy and to reclaim the backsliders. No member was lost sight of in the growing church. Those pioneer American Methodists watched over each other; they advised one another; they became common burden bearers. This close supervision caused Atwood to say that "Bonaparte's army was not better officered and drilled than were the early members of the Methodist Episcopal Church."

It was from the weekly gatherings of those devout Christians that there came the recruits for the Methodist ministry. The class leader by practice in class meetings became apt in public speech; he learned how to give comfort and admonition; he became qualified for the itinerancy. Many young men received their call to preach while laboring in a class meeting. "But for the practice," writes Rigg, "of simple and fervent utterances in a class meeting, it is very doubtful whether such a harvest of Christian workers as has been reaped, year by year, could ever have been grown or gathered amongst us."

The class meetings kept alive the religious glow in Methodism; they prevented the Methodists from becoming lukewarm and formal. "With what warm hearts," says Finley, "did the dear people go into the class room; and there, with sobbing hearts and flowing eyes, would tell over their trials and what God had done for their souls; and all this in such a melting strain that the hardest heart

could not remain unmoved." The class meeting became known as nurseries of spiritual holiness. A Presbyterian preacher who had noticed the contributions of the class meetings, once said to T. O. Summers, "Sir, I believe your class meetings are the very sinews of your church."

The golden age of the class meeting was in the pioneer period of American Methodism. As the Methodist Episcopal Church became older complaint arose that the meetings were not being attended as in former times and that the testimonials given were becoming formal and stereotyped. Finally in 1866 the Methodist Episcopal Church, South, declared that attendance at class meetings was no longer a test of membership. It was contended that with the decreased size of the circuits, the preachers by their pastoral visitations could take over much of the work of the class leaders. It was also felt that the prayer meeting, the Sunday School, and Missionary Society could also assume many of the functions of the class meetings.

The older Methodists viewed with regret the loss of interest in the class meeting. They doubted if Methodism could ever find another institution that would contribute so powerfully to the development of the spiritual life of each individual Methodist. Many modern Methodists will agree with MacVey that the passing of the class meeting "definitely determined that the ultimate Methodist type should be a church man rather than a spiritual primitive."

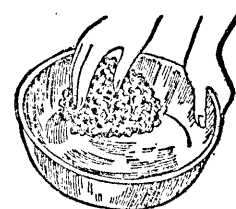
THE FEDERAL COUNCIL ON EVANGELISM

We, the members of the Executive Committee of the Federal Council of the Churches of Christ in America, are moved to send to our constituent bodies a message which embodies our profound conviction as to the duty of the hour in the realm of religion.

It cannot be denied that in some quarters the old passionate longing to win the people to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, they have become

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.

GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything... keeps the hands dainty and white... does not rust, sliver or scratch.

Write today for complete information regarding our liberal money-making plan.

METAL SPONGE SALES CORPORATION
Dept. T Lehigh Ave. & Mascher St., Phila., Pa.

content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. A false psychology is asserting that the sense of sin has disappeared, so that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, "Ye must be born again," have lost their compelling force.

Against all this we make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is His power whose name was called Jesus, for he should save his people from their sins and who said of Himself, "And, I, if I be lifted up, will draw all men unto Me." To know Him is life eternal. How are we to gain that knowledge? Jesus Himself said that the only way to discover Him was by the Holy Spirit. It is through Him alone—the Spirit of Truth—that Christ is revealed. The religion which Jesus came to bring is not a thing to be argued about, it is a life to be experienced. Faith in the God of love inspires the life of love.

We have recently observed the Nineteen-Hundredth Anniversary of the first Pentecost. That observance has by no means been a failure. In many of our communions a new inspiration has come to ministers and people with larger gatherings into the Church. And all are rejoicing that the same Power which brought the first Pentecost has brought a Pentecost to them. If others have not felt that Spirit it is because they did not claim it. Pentecosts are bending low and all men may have them who are willing to pay the price.

Let the church go on to the same victories which marked the first century after Pentecost, when Rome herself yielded to a power which she did not understand and could not overthrow. The same grace which conquered the voluptuary in Caesar's time will conquer the same spirit today.

Shall we not hear from all our pulpits the same thrilling affirmation which fell from the Apostle's lips, "I am determined not to know anything among you save Jesus Christ and Him crucified?"

To those who clamor for a religion up-to-date, we offer a dateless religion—the same yesterday, today and tomorrow, and for the vagaries of a godless speculation, His message who said, "The words that I speak unto you, they are spirit and they are life." There is but one remedy for all the world's maladies. It is found in Him who was the son of Mary and is the Son of God!

ENDS HEADACHE SPEEDILY

H EADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

HICKS
Capudine
FOR HEADACHES

NATIONAL CONFERENCE OF ORGANIZATIONS.

The National Conference of Organizations Supporting the Eighteenth Amendment, at its December meeting in Washington, issued a pronouncement in opposition to a repeal amendment or referendum on the Eighteenth Amendment; defined the attitude of the dry groups on legislation now pending before Congress; discussed the question of a more unified effort on the part of the national temperance organizations; appointed a commission of sixteen members to study the whole question of unified action, which commission is to report back to the constituent organizations at the earliest possible date; indorsed the stand of President Hoover for law enforcement; arranged for a program for a suitable celebration Jan. 16, the anniversary of the Eighteenth Amendment; discussed ways and means of adequate organization, and heard and questioned Prohibition Commissioner Woodcock on the present status of enforcement in this country.

This organized national group grew out of the National Legislative Conference which, in turn, had its origin in the National Temperance Council organized in 1913. When this Conference was reorganized in 1928, it officially represented these several organizations and speaks for that group which is the dry leadership of the nation. At the present time there are 33 national temperance organizations associated together in this Conference.

The following resolutions were adopted by the Conference: "The Eighteenth Amendment was adopted by the orderly processes of government. It could be repealed only by the same orderly processes. There is no provision for a referendum under the Federal Constitution. The American form of government established by the Constitution is a representative government of the people through the sovereign states associated for the common good. Having won the Eighteenth Amendment, there is no occasion for the dry forces to join in any movement by referendum or other process for its repeal.

"Believing as we do in the Eighteenth Amendment and the laws pursuant thereto as the best governmental policy yet devised for dealing with the liquor problem, we are definitely and unequivocally opposed: First—To the submission of any amendment which would weaken or repeal in whole or in part Amendment Eighteen, or to any national referendum thereon as contrary to the American principle of representative government. Second—To the submission of any part of this national constitutional policy to either a binding or a nonbinding referendum which would tend either directly or indirectly to weaken or nullify the said prohibition amendment. Third—To any procedure or program which would directly or indirectly assist the enemies of the prohibition policy in their efforts to repeal, weaken, or nullify that amendment, or the laws pursuant thereto, or which would tend to encourage lawlessness or make more difficult the enforcement and observance of the prohibition law."

The Conference urged the prompt enactment by Congress of the appropriation bills for various phases of enforcement of prohibition, including the retention of the appropriation for distribution of information by governmental departments engaged in prohibition enforcement, and also the enactment of the various bills recommended by the President, Jan. 13,

1930, for the more expeditious trial of cases, the organization of a Border Patrol, and the enactment of prohibition enforcement code for the District of Columbia. The Conference placed itself on record as opposed to all bills intended to modify or weaken any federal prohibition enforcement law, and as opposing amendments to the Constitution of the United States designed to restore the legalized liquor traffic in any form.

The Conference voted that a proclamation should be issued, appealing to pastors to observe the eleventh anniversary of the Eighteenth Amendment on Jan. 16, 1931, with sermons, and that local committees be urged to celebrate it by mass meetings, luncheons, dinners, programs to be addressed by prominent officials or other leaders, with literature, charts and bulletins distributed to attendants at these meetings and with radio broadcasts where possible. It is also urged that Thursday of the week of prayer, Jan. 8, be devoted to prayer for the success of prohibition.

The following officers were elected for the ensuing year: President, Ernest H. Cherrington; Vice Presidents, Mrs. Ella A. Boole, Eugene L. Crawford; Secretary, Edwin C. Dinwiddie; Treasurer, Renwick H. Martin.

These officers, together with four others, Arthur J. Barton, James Foster Wilcox, Miss Norma Brown and William Sheafe Chase, constitute the Executive Committee.

The commission of sixteen to consider ways and means for a National Strategy Board in the interest of unified action appointed by the Conference consists of the following: Mrs. Ella A. Boole, Ernest H. Cherrington, Mrs. Elizabeth H. Tilton, Oliver W. Stewart, Mrs. M. C. Munns, F. Scott McBride, Robert Watson, Mrs. D. L. Colvin, Arthur J. Barton, Daniel A. Poling, Carlton Sherwood, Arthur H. Briggs, Clarence True Wilson, Eugene L. Crawford, Clinton H. Howard and James A. Crain.

The National Conference of Organizations Supporting the Eighteenth Amendment consist of the following:

- Alcohol Information Committee.
- Anti-Saloon League of America.
- Ancient Order of Rechabites.
- Association of Catholics Favoring Prohibition.
- Association in Support of National Prohibition.
- Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.
- Board of Temperance and Social Service of the Methodist Episcopal Church, South.
- Board of Temperance and Social Welfare of the Disciples of Christ.
- Catholic Clergy Prohibition League.
- Commission on Law Enforcement of the Congregational Church.
- Commission on Social Service of the Southern Baptist Convention.
- Committee on Promotion of Temperance Legislation in Congress.
- Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church in the U.S.A.
- Department of Social Service of the United Presbyterian Church.
- Department of Social Service of the Universalist Church.
- Flying Squadron Foundation.
- Friends' Board on Prohibition and Public Morals.
- International Order of Good Templars.
- International Reform Federation.
- International Society of Christian Endeavor.
- National Civic League.
- National Division of the Sons of

- Temperance of North America.
- National Reform Association.
- National Temperance Society.
- National United Committee for Law Enforcement.
- National Woman's Christian Temperance Union.
- Prohibition Facts Service.
- Prohibition National Committee.
- Scientific Temperance Federation.
- Social Service Division of the American Baptist Home Mission Society.
- Temperance Committee of the Reformed Presbyterian Church.
- Unitarian Temperance Society.
- The World League Against Alcoholism.

THE COMMISSION ON INTERDENOMINATIONAL RELATIONS.

The Commission on Interdenominational Relations created by the last General Conference of the Methodist Episcopal Church, South, met in the Board of Church Extension Building in Louisville, Kentucky, December 9.

The following members were present: Bishop W. F. McMurry, chairman; Rev. J. L. Decell, secretary; Rev. C. D. Bulla, Nashville, Tenn.; Rev. T. D. Ellis, Louisville, Ky.; Rev. F. P. Culver, Fort Worth, Texas; Rev. John F. Caskey, St. Louis, Mo.; Rev. W. A. Stansbury, Durham, N. C.; Rev. L. S. Barton, Tulsa, Okla.; Rev. A. R. Kasey, Louisville, Ky.; Rev. H. L. Clay, Ashland, Ky.; Dr. J. H. Reynolds, Conway, Ark.; Judge J. T. Ellison, Centreville, Alabama.

Other members of the Commission, Judge Nathan Newby, Los Angeles, Calif.; Dr. D. R. Anderson, Lynchburg, Va.; and Mrs. L. P. McCord, Jacksonville, Fla., who were unable to be present, wrote letters expressing regret at their inability to attend.

The temporary organization of the Commission effected at the seat of the General Conference was made permanent. Bishop W. F. McMurry, president; Rev. J. L. Decell, secretary; T. D. Ellis, vice-president.

The Commission discussed very thoroughly its responsibility under the action of the General Conference creating it, and adopted certain principles for its guidance in negotiations with representatives of other church bodies. The necessary committees were appointed and the Commission adjourned subject to the call of the chairman.

STANDARD FOR 50 YEARS

WINTERSMITH'S
W CHILL TONIC

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

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

Bladder Weakness

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.

For Youth

ASPIRATION

Open my eyes, dear Lord, to see
The hidden treasures of the mind,
And bid me linger patiently
Until my deeper self I find,
For I would know as thou art known
Unto the humble heart alone.

Open my heart, that I may feel
The cleansing currents of thy
grace,
That in the silent watches steal
In healing from the Holy Place;
For I would know the joy divine,
My strong desire its surest sign.

Open my fingers that I may take
Abundance from thy loving hand.
And share its wonder for thy sake
With all the world at love's com-
mand
For only they have learned to live
Who at thy Cross their treasure
give.
—Robt. MacGowan, in The
Presbyterian Banner.

FOR THE NEW YEAR

For courage to face the full demands
of the worthiest life;
For understanding of those who tread
diverging paths;
For tenderness with all who walk re-
bellious ways;
For sensitiveness to every heroic life
or deed that may be known;
For faith that is not daunted by an
ebbing of the tide of progress;
For abiding joy in the goal toward
which the year brings all the
world and the Home toward
which it brings us all—
These we ask for ourselves and our
friends in the New Year which
God grants to them and to us.—
Exchange.

WOULD YOU EMPLOY
YOURSELF?

Honest, now—
Would you?
Would you employ yourself?
Just imagine yourself the "boss"
for a minute—
Then check up your record for the
past week, as an employee—
Remember it's your own money
that will pay your salary—
If you applied for a job, would you
get it?
Has your work for a week made a
profitable investment for the store?
Have you analyzed what you are
doing and why?
Have you been heart and soul "on
the job?"
And IN your job?
What does this inventory show?
You're "the boss," now, you know!
Would you employ yourself?—Se-
lected.

For Children

NEW YEAR RESOLVES

On New Year's eve the woodfolk met
To watch the dying year.
From tree and burrow, cliff and cave
They came from far and near.

At good old Bruin's fireside bright
They closely crowded 'round.
Some were noisy, some were gay—
Some tried to look profound.

Said Bruin Bear, "This is a time
Some good resolve to make.
Who does so I am sure will find
He has made no mistake."

Then Brownie Bear stood up and said
He'd ever more be good.
And Reddy Fox "allowed" 'that he
Could, too, if Brownie could.

Said Weaselkin, "I'll raid no more
The farmer's chicken coop."
And Robber Wolf, "To rob again
I'll never, never stoop."

And Old Doc Coon resolved that he
Would work as never yet
To see that woodfolk should no chills
Nor grip nor fever get.

And each one promised then and there
His level best to do—
To live as good folk all should live,
And faithful be and true.

But good resolves folks may forget—
They sometimes do, we see—
But certainly it does no harm
To try to better be.

WHAT THE CLOCK KNEW

"Paul, dear, will you take this hot
soup to old Mrs. Barnes, please? She
is ill again, you know, and has no one
to make the things she ought to have."

"Oh!" Paul stamped his foot. "I'm
always carrying things over to that
old lady. I want to build a house for
my turtle. Why can't you take it this
time?"

Paul's mother said nothing, but the
smile left her eyes as she put on her
coat and hat and went out with the
soup.

After she had gine, Paul started to
make the house for his turtle. Noth-
ing went right, and somehow he did
not seem to care as much about build-
ing it as he had. After several at-
tempts, he curled up in the big chair
before the old-fashioned stove in the
kitchen, and felt very unhappy in-
deed.

The shining teakettle was singing
merrily. Paul could see himself re-
flected in its fat sides. It was not a
pleasant picture at all. The Paul in
the teakettle was broader than he
was long, and looked like a dwarf—
an ugly one, too, with a frowning
face. Suddenly the teakettle began
to sing:

"Did 'ja ev'er see
Such a naughty boy?
He's Papa's pride, and
He's Mamma's joy,
But he wouldn't take
A pail of soup
To a poor old lady
Who has the croup!
S-h-a-m-e, S-h-a-m-e, S-h-a-m-e,
Sh-Sh-Sh."

Paul felt very uncomfortable, and
looked around to see if anyone else
had heard the teakettle's disgraceful
song. Apparently the sink had, for
one of the faucets replied:

"Y-o-u said it, y-o-u said it,
Drip, drip, drip."
And the old clock on the wall added
soberly:

"To bad, so sad,
Tick, tick, tick."

Paul felt his face and ears growing
red. He did wish the kitchen would
tend to its own affairs, or talk about
someone else for a change. But the
teakettle continued:

"Shouldn't you think
He'd like to go
On errands for those
Who love him so?
He's a sadly selfish little boy!
S-h-a-m-e, S-h-a-m-e, S-h-a-m-e."

The reflection of Paul in the ket-
tle's sides scowled and looked very an-
gry, but the hot-water faucet, not a
bit frightened, piped up:

"I've heard it said,
When he's abed
The fam'ly breathes?
Quite freely."

The cold water faucet answered:

"Indeed, my dear,
It's very queer
What makes them keep him,
—really!"

Paul, who was most unhappy, look-
ed up at the clock, hoping that it
would say something to help him. It
began in its quiet tick-tock voice:

"'Tis love, you know—"

Paul never knew what else it was
going to say, because just then
someone kissed him lightly on the
forehead.

"Why, Paul, you were sound
asleep," said his mother.

"Oh, Mother!" he cried, jumping
up, "I'm so sorry about the soup!
Please forgive me."

"All right, dearie. You may set the
table for dinner, just to show how
sorry you are, if you like."

Paul did "like," and he made sev-
eral trips to the stove while he was
doing it, to look at the reflection in
the old teakettle's fat, sleek sides.
The boy he saw there was smiling
happily and the hot-water faucet
winked at the cold-water faucet and
whispered:

"The clock he knew
What love can do.
Drop, drip, drip."
—The Burning Bush.

Woman's
Missionary Dept.

MRS. A. C. MILLAR, Editor

Communications should be received
Saturday for the following week. Ad-
dress 1018 Scott Street.

PINE BLUFF FIRST CHURCH
AUXILIARY ENTERTAINS

A reception for Rev. and Mrs. John
C. Glenn, new pastor of First Method-
ist Church and his wife, and the an-
nual harvest day program of the
church W. M. S. were combined into
a delightful affair at the church Mon-
day afternoon.

The guests were received by Mrs.
W. D. Ferguson, president of the
society, Rev. and Mrs. Glenn, and
Mrs. W. F. Woodard, vice president.

Recognition of past president and
new members of the W. M. S. was
another feature of the meeting.

The room in which the guests as-
sembled was decorated in a Christ-
mas motif and was made unusually
homelike for the occasion. A hand-
some Crosley radio, furnished by
Rutherford's, was the center of at-
traction, since the program was
broadcast from another room in the
church.

Members of the Young Matron's
circle were in charge of the social
hour, when tea was poured by Mrs.
John William Bellamy and Mrs. Da-
vid Ferguson Jr., both brides of the
fall season and members of the First
Church congregation.

Mrs. James Moore, pianist, and
little Marie Sue Stalcup, reader,
furnished entertainment at this time.

The harvest day program was in
the form of a radio broadcast, with
a station at Scarritt College, Nash-
ville, and a station from a foreign
mission field presenting the program.
Mrs. Fred G. Schweitzer acted as ra-
dio announcer.—Reporter.

NOTE TO LITTLE ROCK CONFER-
ENCE STUDY SUPERINTENDENTS

Dear Superintendents of Study: If
you have completed your intensive
study of "Trailing the Conquista-
dores" and have not reported it yet,
send at once for a special report blank
from your Conference officer, Mrs.
A. R. McKinney, 2604 Olive street,
Texarkana, Texas, and get one and
make out your report and mail it back
to me.

If you haven't had that study yet,
your Auxiliary still has time to begin
it and secure Council recognition be-
fore March 1, 1931.

Let every Auxiliary in the Little

How Doctors Treat
Colds and Coughs

Medical writers agree that the im-
portant point in the treatment of a
cold, or cough due to a cold, is to re-
lieve the congestion in the nose and
throat, thereby preventing serious
complications which may follow a
neglected cold. To stop this congestion
calomel was the accepted and standard
remedy until Calotabs, the improved
calomel compound tablet was intro-
duced.

Now that science has robbed calomel
of its nausea and danger, making it
pleasant to take and perfectly safe
for general use, over forty million
Calotabs are consumed in the U. S.
yearly with only the most pleasant
and satisfactory results. In millions

of homes Calotabs have proven their
superiority in the prompt relief of
colds and coughs due to colds.

One or two Calotabs at bed-time
with a glass of sweet milk or water.
No salts necessary. No nausea nor
the slightest interference with your
eating, work or pleasure. Next morn-
ing the congestion has subsided, your
cold or cough is relieved, your system
is thoroughly purified and you are
feeling fine with a hearty appetite for
breakfast. Eat what you wish,—no
danger.

Get a family package of Calotabs,
containing full directions, only thirty-
five cents. Trial size, ten cents. At
any drug store. (adv.)

THE PERRY
PICTURES

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

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

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 303, Malden, Mass



Gray's Ointment

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

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

Rock Conference study "Trailing the Conquistadores" for Council Recognition.—Mrs. A. R. McKinney.

MANSFIELD AUXILIARY

Our society has completed the last study book for the year, "Trailing the Conquistadores," which we read with absorbing interest. The meeting was held at the Methodist Church, Tuesday, Dec. 6. In advance of the meeting we were required to make posters and given assignments.

This required much study and writing but we gained much lasting information. We are fortunate to have so gifted an instructor as Mrs. C. C. Graves.

The program was as follows:

Scripture reading, the XIII Chapter of I Corinthians by Mrs. A. M. Allen.

Prayer by Mrs. L. A. Hodges.

Study period, "The Contents of the Monroe Doctrine" read by Mrs. J. F. Graves.

The social hour and co-operative luncheon were enjoyable features of the program.

The afternoon session was opened with prayer by Mrs. C. C. Graves.

The landing of Columbus was read by Mrs. C. H. Sherman.

The land of first things, explained by Mrs. L. A. Hodges with illustrated poster.

Map song on Caribbean Islands for "Trailing the Conquistadores" sung by group.

Study period. Dismissed with prayer by Mrs. Rhad Ray.—Publicity Superintendent, Mrs. J. F. Graves.

STRANGERS' HOME AUXILIARY NAMES OFFICERS

The Society of Strangers Home had its regular meeting Nov. 27 at the church. After the devotional officers were elected for the coming year.

President, Mrs. E. T. Fife; vice president, Mrs. Ila Kirkland; treasurer, Mrs. Mood Tiffie; secretary, Mrs. Marjorie Edwards; superintendent of children, Mrs. Sylvia Shook; superintendent social service, Mrs. Faye Bellar; leader of Bible Study, Mrs. Rosie Coley; superintendent of publicity, Mrs. Freda Counts; voice agent, Mrs. Lola Arnold; leader of Juniors, Mrs. Edna Kay. Mrs. Mary Counts pronounced the benediction.—Reporter.

PRESCOTT AUXILIARY

The Society met in the parlors of the church Monday, Dec. 8, in their regular monthly social and business meeting. The society has closed a very successful year under the leadership of Mrs. N. B. Nelson.

The meeting was well attended and a very interesting program was rendered. At the close of the meeting the following officers were installed for the coming year by Mrs. Fred G. Roebuck:

Mrs. J. W. Teeter, President.

Mrs. Heartwell Greeson, Vice President.

Mrs. H. A. Smith, Corresponding Secretary.

Mrs. C. D. McSwain, Recording Secretary.

Mrs. Adam Guthrie, Treasurer.

Mrs. Dan Pitman, Local Treasurer.

Mrs. G. A. Buchanan, Superintendent Young People.

Mrs. Robert Hambright, Superintendent Juniors.

Mrs. Martin Guthrie, Superintendent Social Service.

Mrs. Blake Scott, Superintendent Supplies.

Mrs. J. I. McClurkin, Superintendent Bible Supplies.

Mrs. N. B. Nelson, Superintendent Mission Studies.

Mrs. Orin Ellsworth, Superintendent Publicity.

Mrs. J. C. Woodul, Voice Agent.—Corresponding Secretary.

ALICIA AUXILIARY

The Society of Alicia met last Thursday, Dec. 11, at the home of Mrs. Wesley Moseley. The following program was enjoyed by those present: Leader, Mrs. Virginia Owens.

Prayer, Mrs. Lillie Owens.

Business report and plans for a Christmas birthday party, also a pound offering for the needy of our community.

Missionary Topics—Centros in Mexico. Discussed by Mrs. Katie Byrd, Mrs. Maude Arnold and Mrs. John Moseley.

Devotional—The Spirit of the Christian Worker—Mrs. Wesley Moseley.

Bible Reading—Mrs. W. H. Whitlow.

The society was closed by a prayer by Mrs. J. T. Bottorff, after which delicious refreshments were served by the hostess, Mrs. Moseley, assisted by Mrs. Ed Madison.—Superintendent of Publicity.

PARKER'S CHAPEL AUXILIARY

The Society of Parker's Chapel met at the church Dec. 8. After a brief devotional officers were elected as follows:

President, re-elected, Mrs. J. N. Cotterill.

Vice President, Mrs. Jim Hinson.

Treasurer and Corresponding Secretary, Mrs. Roy Morgan.

Recording Secretary, Mrs. Polk Bell.

Superintendent of Social Service, Mrs. Jesse McKinnon.

Superintendent of Supplies, Mrs. Scott Morgan.

Superintendent of Bible Study, Mrs. F. W. Lawrence.

Superintendent of Mission Study and Publicity, Mrs. G. L. Cagle.

Superintendent of Epworth Juniors, Mrs. Stratton.

Voice Agent, Mrs. D. E. Thomas.—Mrs. G. L. Cagle, Superintendent of Publicity.

MAGNOLIA AUXILIARY

A most interesting and informational program was given by the Magnolia Auxiliary on Dec. 8 at an open meeting at the church.

Beginning with the president, each officer in turn gave a brief, concise statement of the duties of her office and made a report of the year's work under her department. In this way we had a very full report of our various activities and accomplishments during the past twelve months.

The program was interspersed with special musical numbers and readings and a helpful, encouraging talk from our pastor, Rev. O. E. Holmes.

Notwithstanding we are in the drouth-stricken district and have heard and know a good deal about "hard times," we have met all of our obligations, done quite a bit of social service work and have put some substantial, permanent improvements on our parsonage yard.

Our outstanding material achievement has been the purchase of a multigraph machine on which are published our weekly Church Bulletins, programs for special meetings, and other matters that have to do with the church or missionary work. We

Board of Christian Education

EXECUTIVE SECRETARIES

REV. CLEM N. BAKER Little Rock Conference
REV. G. G. DAVIDSON North Arkansas Conference
REV. S. T. BAUGH Extension Secretary Little Rock Conference

WHAT IS CHRISTIAN EDUCATION?

RELIGIOUS education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine.—Definition approved by the International Council of Christian Education.

CARRYING out the policy of the General Conference to unify all of the educational work of the Church, all of the news items and information concerning Sunday Schools and Epworth Leagues, and Higher Education, except the longer discussions and college news items, will be presented in this department. Secretaries Baker and Davidson and Baugh will furnish practically all news of activities and suggestions for work. Full co-operation with them is expected. Let us make the unified program of Christian Education a complete success. The editor of the paper is heartily committed to the plan, and wishes it abundant success.—Ed.

SUGGESTIONS TO PASTORS IN SETTING UP LOCAL CHURCH BOARD OF CHRISTIAN EDUCATION.

By Rev. J. Q. Schisler,
Secretary, Department of the Local Church General Board of Christian Education.

The following suggestions regarding the procedure to be followed in setting up a Local Church Board of Christian Education are offered to pastors and other local church leaders in the hope that they may be of some service in this important matter.

I. Informal Conference. Let the pastor call together the persons who are designated in the Discipline as ex-officio members of the Board for an informal discussion. This will include the superintendent of the Sunday School and certain other officers "where there are such." (See paragraph 459—1930 Discipline.) It may be that the church does not have all these officers, in which case the pastor will call together those he does have rather than undertaking, first of all, to create new offices.

This informal conference would not undertake at its first meeting to organize as a Board of Christian Education. It is rather a time for be-

have not only bought this machine but paid for it.

To meet our obligations has kept us busy. We have literally obeyed the injunction, "Whatsoever your hands find to do, do it with your might," and we have done most everything from "peddling" gasoline to giving "Colonial Concerts." But it has been worth while.

We feel that meeting these obligations has done more than just keeping our hands and minds busy. Praying together, working and co-operating at the task of helping to carry on the various enterprises for the promotion of Christ's Kingdom through confidence in our own ability, have strengthened our faith in Divine help and enriched our own spiritual life and experience.—Superintendent of Publicity.

coming acquainted with the work and responsibilities of the Board.

Under the leadership of the pastor, or some other well qualified person, the group should consider the following items:

1. The work of the Local Church Board of Christian Education.

2. The qualifications of the "one to five" additional members of the Board, provided for in the Discipline.

3. The work now under way in the local church in the various organizations.

The discussion of item "1" may be based on the following materials:

(a) Chapter XIII, Section 4, pages 212 ff., 1930 Discipline.

(b) Leaflet—"A Statement to Local Churches."

(c) Booklet—"Christian Education in the Local Church."

In considering item "2" let the group bear the following simple suggestions in mind:

(a) Only the best qualified persons in the church for this work should be nominated for membership on the Board.

(b) The number of additional members will be determined by the needs of the situation, the size of the church, and the qualified persons available. The smaller churches may need only one additional member, while the larger churches may need as many as five.

(c) It is easier to begin with fewer additional members and increase the number as other qualified persons become available than it is to begin with the maximum number and eliminate unsatisfactory members later or displace them with others.

(d) The following qualifications should be considered: (1) Religious experience; (2) Actual experience as officers or teachers in the Sunday School or Epworth League; (3) Educational viewpoint; (4) Ability and willingness to do team work; (5) Willingness to take time for the work of the Board.

(e) Groups from which qualified persons might be selected: (1) Superintendents of the elementary de-

parents in the Sunday School. At least one of these additional members should be one who is working with children in the Sunday School. (2) Young men or women under 24 years of age who are leaders among the young people and who could represent their point of view in the Board. (3) Successful teachers of adolescent boys or girls. (4) Well qualified, religious, public school teachers. (5) Parents who have successful religious homes. (6) Of course other groups will suggest themselves from which qualified persons may be secured.

(f) It will be recognized, of course, that the final responsibility rests with the pastor for nomination of these members. The consideration of the additional members in this informal conference is valuable to the pastor, but advisory only.

(g) When the pastor has decided upon the persons who are to serve as additional members of the Board, let him approach them, explain the nature of the work, and secure their consent to undertake it seriously before he nominates them to the Quarterly Conference for election.

Item "3" is a topic which will constitute the basis for the Board's discussion and work in many meetings. It is well, however, to begin a study of the various organizations in the local church at this first informal conference.

It may be that several informal conferences will be necessary for the discussion of the above items before the Board is ready to organize.

II. Organization Meeting. When the Quarterly Conference has elected the additional members, the pastor should call the Board together for organization. This is an important matter, and a time should be selected for the meeting when all the members may be present and when there will be ample time to perfect the organization.

III. The Organization of the Board. The Board should begin with a simple organization.

1. Officers. It is suggested that the following officers be elected: (a) Chairman, (b) Vice-Chairman, (c) Secretary-Treasurer.

2. Committees.

It is suggested that for the first few months the Board consider all matters coming before it in the Board as a whole rather than appoint committees. Later, necessary committees may be set up as experience and wisdom dictate.

3. Qualification of Officers—

(a) The chairman should be the best qualified person available for this work and should be vitally religious, interested in the educational work of the local church, a leader in the work of the church, not burdened with other church responsibilities, and willing and able to give reasonably of his time to the work of the Board. There may be a tendency in some places to elect the pastor as chairman of the Board. This should not be done. As pastor he is the chief officer in the local church in all its work and organization. A strong, consecrated, well-qualified layman (man or woman) should be elected as chairman of the Board.

(b) Vice-Chairman. He should have, as nearly as possible, the same qualifications outlined for the chairman.

(c) Secretary-Treasurer. This is an important office. The Board is supervising a program, the records of which must be preserved so that accurate reports may be made to the Quarterly Conference and to other various Conferences of the Church.

This person should be able to take minutes, transcribe them in a logical and orderly fashion, and keep accurate records; he should have some time to devote to this task. This position may be filled by one of the younger members of the Board, provided he has good educational background and has secretarial "sense."

IV. Beginning Its Work.

1. Decide upon the frequency of meetings. The Board will need to meet more often during the first few months than later. It should meet regularly at least monthly. Weekly is not too often during the first six or eight weeks of this work.

2. Let the chairman, in consultation with the pastor, make careful plans for all meetings. Make a definite schedule of items for discussion.

3. Call for reports to be available at the first regular meeting of the Board from the several organizations of the church, particularly the Sunday School (from the superintendent), the Epworth League (from the president), the Young People's Missionary Society, where there is one (from the president), and other organizations, such as the Woman's Missionary Society and the Brotherhood.

4. Encourage each member of the Board to give careful study to the work of the Board and all of the divisions of the local church. Secure and place in the hands of each member of the Board for this purpose the following materials: (a) "A Statement to the Local Churches;" (b) "Christian Education in the Local Church;" (c) "Manual on Christian Education in the Local Church." (This sets forth in detail the work of the Board and the organization and work of the several divisions in the local church.)

Note: These materials may be secured free of charge by addressing the Department of the Local Church, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

5. Keep in touch with your Conference Executive Secretary of Christian Education who will give advice and help as needed.

6. Upon request further assistance will be given gladly by the Department of the Local Church of the General Board of Christian Education, to whom application may be made for copies of these suggestions in leaflet form, if desired.

DUAL MISSION OFFERINGS

Little Rock Conference for November.

The following schools report offerings for the Dual Mission Special for November, 1930. This is the first month of the new Conference year.

Arkadelphia District.

Arkadelphia	\$ 10.00
Gum Springs	2.00
Dalark	1.97
Machester	.76
Rockport	.75
Magnet Cove	.68
Holly Springs	1.13
First Church, Hot Springs	20.00
Ebenezer	.84
Total	\$ 38.13

Camden District.

Buckner	\$ 1.00
Mt. Ida	.41
Camden	15.00
Logan's Chapel	.34
Harrell	1.85
Huttig	2.50
Louann	2.69
Smackover	5.00
New Hope	.66
Harmony Grove	1.50
Total	\$ 30.95

Little Rock District.

Concord	\$.59
South Bend	.61
Bauxite	5.00
Rogers Chapel	.50
Geyer Springs	2.19
England	10.42
Hazen	2.90
Hickory Plains	.98
Tomberlin	.83
Asbury	30.00
First Church	38.74
Forest Park	1.00
Henderson	5.70
Hunter Mem.	2.50
Pulaski Heights	11.20
28th Street	5.00
Lonoke	5.08
Total	\$123.24

Monticello District.

Arkansas City	\$ 1.75
Dermott	8.00
Dumas	8.71
Hamburg	5.00
McGehee	5.00
Monticello	6.71
Banks	.50
Tillar	4.00
Newton's Chapel	1.62
Winchester	2.00
Wilmar	2.93
Rock Springs	.61
Miller's Chapel	1.20
Total	\$ 51.53

Pine Bluff District.

Wabbaseka	\$ 2.70
DeWitt	10.00
Gillett	2.46
Little Prairie	2.00
Swan Lake	.60
Reydel	2.44
Gould	4.02
Humphrey	3.20
Carr Mem.	3.29
First Church	12.99
Hawley Mem.	4.60
Roe	1.75
Sheridan	3.54
Sherrill	1.50
Tucker (5 mos.)	6.27
Star City	2.04
Prairie Union	2.36
Total	\$ 65.76

Prescott District.

Doyle	\$ 1.00
Center Point	.75
Wakefield	.50
Center (2 mo.)	1.20
Emmet	3.85
Gurdon	7.92
Hope	16.93
Mineral Springs	3.27
Schaal	.18
Saline	.40
Okolona	3.24
Prescott	5.00
Washington	2.50
Ozan	.69
St. Paul	1.85
Total	\$ 49.58

Texarkana District.

Winthrop	\$ 1.66
Dierks	2.90
Green's Chapel	.46
Sylvarino	.68
Dallas	1.50
Vandervoort	2.83
Horatio	3.34
Mena	8.50
Mena, Korean Special	11.25
Ogden	.72
Fairview	10.31
First	25.30
Total	\$ 69.45

Standing by Districts.

Arkadelphia, 9 Schools	\$ 38.13
Camden, 10 Schools	30.95
Little Rock, 17 Schools	123.24
Monticello, 14 Schools	51.53
Pine Bluff, 17 Schools	65.76
Prescott, 15 Schools	49.58
Texarkana, 11 Schools	69.45
Totals, 93 Schools	\$428.64

—C. E. Hayes, Chairman.

NORTH ARKANSAS CONFERENCE DUAL MISSIONARY REPORT FOR NOVEMBER, 1930.

Batesville District.

Previously reported	\$ 16.08
Batesville, First	16.67
Newark, Hazel Edwards Mem.	2.29
Oak Grove	1.04
Gassville	1.46
Gassville	.83
Total	\$ 38.37

Booneville District.

Previously reported	\$ 30.89
Paris	9.12
Mansfield	6.01
Adona	1.58
Plainview	2.82
Paris	8.85
Huntington	3.53
Bigelow	1.00
Magazine	1.37
Total	\$ 65.17

Conway District.

Previously reported	\$ 27.28
Morrilton	12.56
Lamar	1.45
London	1.60
Vilonia	2.56
Mt. Carmel	2.00
Pottsville	3.30
Lanty	1.10
Cato	1.05
Greenbrier	1.50
Sulphur Springs	3.80
N. Little Rock, First	16.26
Bells Chapel	1.37
Quitman	2.40
Total	\$ 78.23

Fayetteville District.

Previously reported	\$ 44.30
Falling Springs	1.69
Bentonville	5.00
Centerton	1.01
Springdale	9.06
Berryville	2.00
Siloam Springs	5.47
Springtown	1.50
Viney Grove	1.50
Elm Springs	5.48
Lincoln	4.29
Council Grove	.70
Decatur	2.35
Green Forest	2.55
Best Water	1.10
New Home	1.80
Morrow	1.45
Total	\$ 91.25

Fort Smith District.

Previously reported	\$ 20.52
Ft. Smith, Dodson Ave.	2.06
Hackett	2.26
Bethel	1.25
Kibler	.85
Alma	1.55
Van Buren, First	3.56
Ft. Smith, First	15.86
Van Buren, City Heights	2.55
Ft. Smith, Midland Heights	2.00
Hackett	1.83
Ft. Smith, South	1.00
Total	\$ 59.29

Helena District.

Previously reported	\$ 26.42
Holly Grove	6.60
Hickory Ridge	1.45
Earle	8.01
Clarendon	5.00
Wheatley	2.88
Hughes	5.00
Marianna	6.98
Madison	1.61
Crawfordsville	2.30
Elaine	10.00

DEAGAN TOWER CHIMES

Played from keyboard, direct from organ console or automatically. Price, \$1375 and up. Literature on request. J. E. Deagan, Inc., 142 Deagan Bldg., Chicago

Earle	7.66
Mellwood	1.00
Birdeye50
Haynes	1.58
Aubrey	1.95
Hulbert-W. Memphis	7.82
	\$ 96.76

Jonesboro District.	
Previously reported	\$ 39.12
Lake City	3.00
Blytheville	28.29
Yarbro	2.02
	\$ 72.63

Paragould District.	
Previously reported	\$ 53.58
Marmaduke	3.40
Mammoth Springs	2.90
Ravenden Springs67
Portia	1.56
Hoxie	3.70
Knobel	1.48
	\$ 67.29

Searcy District.	
Previously reported	\$ 9.88
Augusta	5.39
McCrory	5.00
Valley Springs	2.82
Fakes Chapel56
Garner	1.34
Judsonia	2.21
	\$ 27.20

Standing by Districts.	
Helena	\$ 96.76
Fayetteville	91.25
Conway	78.23
Jonesboro	72.63
Paragould	67.29
Booneville	65.17
Ft. Smith	55.29
Batesville	38.37
Searcy	27.20
Total	\$592.19
—G. G. Davidson, Conf. Supt.	

SOUTHWEST EPWORTH LEAGUE UNION OF HELENA DISTRICT MEETS IN HELENA.

The Southwest Epworth League Union of the Helena District met at the First Methodist Church in Helena on Sunday, December 7, at 3 o'clock p. m.

The visitors from other Chapters were ushered into a room beautifully decorated with huge yellow chrysanthemums, ferns and electric lamps by the Helena Senior Leaguers and Hi-Leaguers. Profound silence pervaded the atmosphere as if to catch the spirit of God which was manifested in the program entitled "The Garden of Love," when each number was given as follows:

Hymn, "In the Garden."
Scripture, John 3:14-17—Julian Vogel.
Prayer—Rev. H. K. Morehead.
Violin solo—Billy Smith.
Talk, "Love of Friends"—Miss Lily Peter.
Talk, "Love of God"—John Campbell.
Talk, "The Garden of Love"—Mrs. J. H. Vogel.
Vocal Solo, "The Holy City"—Miss Mildred Moran.

After the program, a business session was held, over which Mrs. A. T. Bell of Wheatley, president of the Union, presided. The Aubrey League was awarded the banner the fourth time in succession for attaining the highest number of points on the Union Standard of Efficiency.

Immediately following the business session a social meeting was held in the basement of the church at which time a very appetizing plate composed of the following was served cafeteria style: cheese and pimento and chicken salad sandwiches made with blue and gold bread, shelled pecans, vanilla wafers and hot tea with lemon.

Seventy-seven Leaguers were pres-

Church News

NORTH ARKANSAS CONFERENCE MISSIONARY INSTITUTES

Fayetteville District, at Springdale, Jan. 6.

Ft. Smith District, at First Church, Fort Smith, Jan. 7.

Booneville District, at Booneville, Jan. 8.

Conway District, at Conway, Jan. 9th.

Helena District, at Forrest City, Jan. 12.

Jonesboro District, at Jonesboro, Jan. 13.

Paragould District, at Paragould, Jan. 14.

Batesville District, at Newport, Jan. 15.

Searcy District, at Searcy, Jan. 16.

All will begin at 10 a. m. and continue through the day.—Wm. Sherman, Missionary Secretary.

LITTLE ROCK DISTRICT SET-UP MEETING

Presiding Elder Henderson announces that the meeting for setting up the work of Kingdom Extension will be held at First Church at 10 a. m. Monday, Jan. 5. He desires the attendance of all superintendents of Sunday Schools, chairmen of Missionary Committees, lay-leaders and presidents of Woman's Missionary Societies. On account of this meeting there will be no District Brotherhood meeting in January.

NORTH ARKANSAS CONFERENCE BENEVOLENCES.

Sixty per cent of the remittances for the new Conference year has come from preachers who paid in full last year. This is exactly what we should expect, for, as a rule, an early start is essential to a 100 per cent record. The old saying, "Well begun is half done," is very true of a successful Conference Benevolences Campaign.

Here is a fine example of what a wise handling of the "Collections" does in developing the right attitude toward the Benevolences. Rev. W. J. Clark, of Cabot, Conway District, sends in his first remittance, and writes: "We have not started our campaign to secure pledges to the Conference Claims as yet, but our people are ready to go, and this amount is purely voluntary. People are walking up and handing it to me and asking me to call on them." This is a truly wonderful spirit, yet it is the natural result of genuine training in the spirit and practice of Christian Stewardship. Last year I issued to Brother Clark Cabot's first "Paid-In-Full - Before - Conference" receipt. I am confident of Cabot's going on the Honor Roll still earlier this year.

The Helena District was very hard hit by the drought and low prices, but Weiner Circuit, Rev. James T. Randle, pastor, paid in full nevertheless. Weiner is a new circuit organized last year, and it celebrated its first birthday by paying 100 per cent. This is a record that pastor and people and all of us may be proud of. True to his custom, Brother Randle is already at work on the "Claims," and has sent in his first check. Count on Weiner again!

ent at this meeting. The Union will meet January 4, at Moro, Ark.—Mrs. J. H. Vogel, Pres. Senior League of Helena.

Rev. E. K. Sewell, of Marion, Jonesboro District, sending in his first payment, writes a sentiment well worth repeating: "We have found, by both experience and observation, that the best way to evaporate adversity is to smile in its face." That is fine, but allow me to add that there are two kinds of smiles; one a weak surrender, the other a smile that has behind it the firmness of the "Rock of Ages." Brother Sewell and Marion certainly deserve honorable mention for their 100 per cent victory for 1930. You may know the kind of smile that was on Brother Sewell's face last fall. I am confident of Marion's keeping up its splendid record.

Last year Rev. W. A. Downum made, for Elkins Community Church, Fayetteville District, its first "Paid-in-Full" report. This year he is pastor at Green Forest, the same District, sends a goodly check, and writes: "Everything starting off well. Having overflow crowds at every service. I see no reason why we will not be 100 per cent plus by Easter." Neither do I. Watch those folks do the big thing this year.

Rev. W. E. Benbrook, of Sulphur Rock-Moorefield, Batesville District, always begins at the beginning. This year is no exception, and he has the honor of making the second remittance from his District. In spite of financial depression he did well last year. This is Brother Benbrook's third year at Sulphur Rock-Moorefield, and he is sure to do his "dead level best" in taking care of the Benevolences.—George McGlumphy, Treasurer.

NORTH ARKANSAS CONFERENCE BENEVOLENCES

Last year the Conway District, Rev. J. Wilson Crichlow presiding elder, reported the first 100 per cent charge in the Conference. This year it wins again this high honor. The Levy Church, in the suburbs of North Little Rock, paid in full on Dec. 22. This is a very small church and has no regular pastor, being looked after by the laymen of Gardner Memorial Church, of which Rev. I. A. Brumley is pastor. Mrs. Sadie Cullum is the church treasurer, and is an extra good one, too. This is the third time in succession that Levy has been on the Honor Roll. It paid out last year in April. This is a record of which not only the local church, but all of us may well be proud. Hats off to Levy Methodists!

Here is a good one from Lamar, Conway District. That church has surely caught the real Christmas spirit. Rev. B. L. Harris, pastor, and Dr. M. I. Barger, chairman, in a joint letter report the entire quota has been pledged to be paid not later than Easter, and they enclosed a check for one-fourth of the amount. Last year under the same efficient leadership Lamar paid in full, plus, Easter. Financial conditions are no better at Lamar than elsewhere, but those Methodists love the Lord and His Church, and just will not let the Kingdom of God suffer defeat.

Rev. T. H. Wright of Cotter, Batesville District, in sending his first check writes most encouragingly: "I will send you an installment each month. I have a pledge from most every member to pay monthly." Brother Wright has evidently had a real every-member canvas. I do not know the method used in the campaign, but I am sure that Brother Wright did not simply appoint some committee and say "Go to it," and

then wash his hands of all further responsibility.

Rev. H. F. McDonal is the "new preacher" at Beebe, Searcy District, and he has evidently already won the approval and hearty co-operation of the Official Board and congregation. Brother McDonal did not wait for "better times to begin on the Benevolences. He never uses such alibis. The Sunday School, with its superintendent, Dr. Hugh Garrett, is co-operating enthusiastically with the pastor and church in the high purpose of achieving the slogan, "Beebe 100 Per Cent on Everything." The goodly-sized check from church treasurer, C. V. Olmstead is not only the largest and earliest remittance that I have ever received from Beebe, but it puts that church in the lead of the District.

First Church, Jonesboro, Rev. H. K. King, pastor, C. A. McMeen, treasurer, leads the Conference in amount, having remitted one-half of its entire quota. Brother King writes that the whole amount will be paid soon. Jonesboro was badly hurt financially in a recent large bank failure, but a church with a record which has never, to my knowledge, been surpassed if equalled in Methodism for early payments in full, will doubtless maintain its high standard. Brother King's own record on the Benevolences is among the very best.—George McGlumphy, Treasurer.

BIBLE AND INSTITUTIONAL MISSION WORK

Three New Building Opened at the State Tuberculosis Sanatorium.

The writer spent Dec. 7 at Booneville where he attended the opening ceremonies of the three new buildings at the State Sanatorium, costing around \$250,000. There were approximately 1,000 people in attendance at the ceremonies which were enthusiastic and impressive. Leaving this meeting, I went to the county jail and ministered to the prisoners there.

While in Booneville I met Rev. and Mrs. W. T. Thompson, who are starting into the work of the new Conference year determined to succeed in the work of the Kingdom.

To Prescott and Beyond.

Tuesday, Dec. 9, I spent in Prescott and Hope. Called at the county jail and county poor house at Prescott, distributing Scriptures there. While at Prescott I visited with Rev. F. G. Roebuck and found him entering hopefully and joyously into his sixth year. His people are resolved to keep him indefinitely, if they can. He is doing a wonderful piece of work. I failed to see Rev. J. L. Can-

IT IS A BURNING SHAME



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

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

For applications and particulars, address HENRY P. MAGILL, Sec'y and Mgr. 1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent Southern Church Department 808 Broadway, Nashville, Tenn.

non at Hope, but heard good reports of his work.

A Day at Russellville

Spent Wednesday, Dec. 10, at Russellville, visiting the county jail and county poor house, accompanied by Rev. R. C. Morehead, pastor of our church at Russellville. There are not as many prisoners in this jail as there usually are, unlike many of the other jails which I visited. Brother Morehead looked lonely, but he was expecting his wife and daughter from the East in a few days. He is starting into the new Conference year heavily burdened by responsibilities but hopeful.

As a pastor I visited frequently this poor house out from Russellville beginning 28 years ago. Several of the inmates who were there then are still in this home.

Hoxie and Walnut Ridge

Thursday, Dec. 11, I visited Hoxie, where I called on Rev. E. B. Williams, pastor of our church there, but I failed to see Rev. L. E. Mann, pastor of our church, Walnut Ridge, when I got to Walnut Ridge. I visited the county jail and ministered to the prisoners there.

I necessarily grow reminiscent in this corner of the state. My parents brought me from West Tennessee to that section of the state 52 years ago before Hoxie had ever been dreamed of, and Walnut Ridge consisted of a few shacks on each side of the railroad. There was not a church building in the town and only one small frame school building. This half century has wrought many changes. The next half century will work even greater changes.

A Day in Texarkana

Spent Friday, Dec. 12, in Texarkana, looking after some business affairs in connection with the American Bible Society and visited the city and county jails on the Arkansas side. Found the jail buildings very much improved and full of prisoners. Rev. W. C. Watson, the new presiding elder on this district, met me on the street and went with me to the jail, where we held services with the prisoners. I did not get to see Rev. F. A. Buddin, the new pastor of First Church, Arkansas side, but heard good reports of him. The new elder and new pastor are determined to make the best possible success of the new year.

Sunday in El Dorado.

Sunday, Dec. 14, was spent in El Dorado, where I visited the county and city jails. Both of these buildings are up-to-date, very modern and well filled with prisoners, there being some sixty men and women confined in them. After ministering to the people in jail I visited First Church, El Dorado, where I heard the presiding elder, Dr. J. J. Stowe, preach a sermon on "The Church." His English was beautiful and his logic was clear

and forceful. I heard good reports of Rev. John L. Hoover, who is starting in his first year at First Church. In the afternoon I visited the two hospitals in El Dorado, ministering to the patients therein. One is struck with the changes that a few years have wrought in El Dorado. My first visit there was in connection with the Arkansas Methodist thirty-five years ago. Then it was a quiet, sleepy county seat town. Now it is a live, up-to-date oil city.

Monday in Camden.

Monday, Dec. 15, I spent at Camden, where I visited the old county jail, which is in good condition, and ministered to the prisoners there. Looked after some work for the American Bible Society and returned on the afternoon train. I found Rev. H. H. Griffin, pastor of First Church, out of town, so I missed him, but his people are enthusiastic in their praise of him as a pastor and worker. Thus I closed an itinerary of 1,700 miles.

Finishing Up the Year 1930.

Sunday, Dec. 21, I ran out to the State Industrial School for Girls, near Alexander, and gave the girls a Christmas service, which they seemed to appreciate very much. Lunched with the officers and student body in the dining hall. Mrs. R. C. Edwards and Miss Zora Cross showed me great kindness. I came back by the County Hospital and held services in some of the wards.

Sunday, Dec. 28, the last Sunday of the year, I visited the Pulaski County jail in the morning, distributing Scriptures and holding services in the morning and went to the County Hospital in the afternoon, distributing religious papers and holding services in several of the wards.

Thus I finished the year in my chosen Mission among the shut-ins in Arkansas, making 244 visits to towns, 215 to institutions; have distributed 4,270 Scriptures, 3,150 periodicals, 1,300 tracts; have traveled 13,400 miles; held 155 services and had 72 professions of religion.

Under God, it is hoped we shall be able to make this institutional mission more powerful in lifting burdens, brightening hopes, gladdening hearts and saving souls through the new year.—D. H. Colquette, Superintendent.

MONTROSE AND SNYDER CHARGE

On Dec. 7 11 a. m. Rev. J. L. Dedman, Presiding Elder of Monticello District, held our first Quarterly Conference at Snyder. He preached at the 11 o'clock hour to a full house and brought us a strong message seasoned with the Holy Spirit. It was real soul food. Everybody seemed to be delighted with the message and many spoke of it as the best ever delivered in Snyder Church, but we should not wonder at such expressions for when the Holy Spirit is with

the messenger so certain is there power in the message. Those who know Brother Dedman appreciate his sweet spiritual life. Most surely he is God's man.

The Conference was well represented by the officials of the Charge and business was dispatched in a spiritual way. All left at the close of the Conference optimistic and predicted a great victory for the future in the progress of the Kingdom of God.

We have much to be thankful for. God has wonderfully blessed this people with good health and the mild winter so far. The eternal promises of God give fresh zeal, determination and courage to the sons and daughters of men. This is God's world and we are the sheep of His pasture. David has said "I was once young and now old. I have never seen the righteous forsaken nor his seed begging bread."

And we read in II Chronicles, "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways then will I hear from heaven and will forgive their sin, and will heal their land. Now mine eyes shall be open and mine ears attend unto the prayer that is made in this place."

If we will do our part, God will certainly fulfill His promise.—J. Cy-clone Williams, P. C.

PINE BLUFF CIRCUIT

We are beginning our third year here with great hopes for a very successful year. At all of the places the conditions as a whole are encouraging and the people are expressing themselves in very hopeful terms.

We have had two good years here with the six former churches, and at the last session of the Annual Conference one church, Good Faith, was taken off, and four more added. We now have only nine, and we are hoping to have all we need next year.

We have begun some new work since Conference. Two new missionary societies and one circle have been organized—one at Sulphur Springs and the other at Redfield.

We have a Sunday school in all of the churches but one and will have one there soon.

At present we are doing League work at Sulphur Springs and Redfield and Christian Endeavor with the Presbyterians at Wofford's Chapel.

On the fourth of December a very stormy night, we were called to attend a church gathering at Faith. In the midst of that storm another storm descended on us which was much more to our physical and bodily support. We had a fine time and just a few days before that storm there was a like one from Lake Side Church in town. All this we much appreciated.—L. T. Rogers, P. C.

BRO. LOVE EXPRESSES APPRECIATION

We wish to thank our people for the many favors to us during our sickness. We shall never forget the Clover Bend people and all the rest who had a part in taking care of us and who showed their interest in their pastor and family during our sickness.

We want to thank them for the many good things they brought us to eat. The night would not get too dark that we would not go to their aid if needed.

We thank all of our many friends again for their favors to myself and family. May God bless our many friends and may you all have a happy New Year.—Luther Love, P. C.

HAYNES-LEXA

We were glad to hear our name read to the Haynes-Lexa Charge for this third year, and have found this first month a very pleasant one. We have received a cordial reception from the whole Charge, which was expressed not only in words but in gifts in a pounding and otherwise. The people of Haynes have given us a splendid "pounding."

In our Church Conference at Lexa plans were made for a new financial program. We expect to pay our Conference collections in full early at Lexa. We also plan to have a large Cokesbury Class there soon.

Palestine was placed on this Charge this year and we find a fine people there.

There is an optimistic spirit among most of the people and we look forward for a great year.—C. H. Harvison, P. C.

HENDRIX-HENDERSON NEWS

At the meeting of the Harlan Literary Society last week in the Administration Building Sterling Melhorn of Parkin spoke on "The History of the Harlans." Other members on the program included a violin solo by Margaret Jones of Atkins and a piano solo by R. N. Hill of Blytheville.

One of the best plays that has been produced by the Hendrix-Henderson Dramatic Club in some time was a one-act play called "The Maker of Dreams," which was given on the campus last week. It was staged and directed by Lula Garland, a junior from Emmett, who is president of the organization this year.

There were three parts in the play. Mary Burnett of Carlisle took one of them, Bill Utley of Parkin another and Riddick Riffel of Little Rock the last one. Humor in the production was bountiful. The third-floor auditorium in the Administration Building was full. Over 200 people were present to see the play. No such crowd as that has attended a Dramatic Club play on the Hendrix-Henderson campus in three seasons.

Freshman girls were given permission to discard their green arm bands and to leave the dormitory without them today. The girls have been wearing their labels since the first week of September, when they began their undergraduate life at Hendrix-Henderson.

Freshman boys have been going without their caps since the first of the month, when they won the Sophomore-Freshman football game, 2 to 0. The same week the Freshman girls were given an opportunity to remove their arm bands, but the Sophomores in a soccer game defeated the Frosh, 3 to 1.

An informal Christmas dinner was given by the College Friday evening in Tabor Hall. All boarding students.

Why Take a Chance on Bronchial Colds or Pneumonia?

We suggest some simple remedies—Rexall Cherry Bark Cough Syrup is effective and pleasing to the taste. Price, 50c. Laxative Aspirin Cold Tablets (25c) should be taken with it. For cold in the head, drop or spray the nose with Jones Catarrh and Cold Spray night and morning. Price 50c. Guisote is the best for chronic colds of long standing. It works like magic. Price 60c.

SNODGRASS & BRACY

THE METHODIST BENEVOLENT ASSOCIATION

Because of the worthy purpose underlying the demand for

GROUP INSURANCE

offers a

GROUP INSURANCE SYSTEM

To Southern Methodist Ministers.

Old or Young; Sick or Well; Rich or Poor, Write Today—J. H. Shumaker, Secretary, 808 Broadway, Nashville, Tenn.

PROTECTS YOUR ENTIRE CONFERENCE

Conway students and faculty members were present.

Mrs. C. A. Hulen, Tabor Hall matron, served the meal promptly and quickly, so that the basketball game between Hendrix-Henderson College and Colonial Bakery of Little Rock was not delayed.

Thomas Sparks and his Dixie Collegians furnished music.—Reporter.

GRAVETTE-DECATUR CIRCUIT

We arrived on our new charge Nov. 19 and received a hearty welcome. The W. M. S. had supplied the parsonage with new rugs and had everything in fine condition. Monday evening, while we were sitting around the stove, we heard the cars begin to stop in front of the parsonage. Pretty soon a rumbling on the porch and immediately the dining table was filled with good eats. You ought to have seen the smile spread over the Parson's face, also his wife's, and the leaps and bounds of the seven-year-old son Jimmie who has every characteristic of a real boy. After an hour of real fellowship they went home.

We are starting out with a fine spirit of co-operation in putting over the program of the church. We have received 12 new members at Gravette. A fine spirit is manifested throughout the whole charge.—Pastor.

A LETTER FROM BRO. HIVELY

The Conference gave me the superannuate relation at its session at Helena. Wife and I are on the farm of Mr. N. V. Gray at Jacksonville, Ark. We are identified with the local church. Rev. W. J. Clark is pastor—a good man and a good preacher.

I have a class of ladies in the Sunday School and enjoy the work very much. Our home is still open for Methodist preachers and our other friends. A visit will be appreciated at any time.

I gave my best to the ministry. The Lord has been good to me; so has the church, and so have the preachers. Their kindnesses are as sweet incense to my soul, and while I am not active I have as much interest as I ever had.

I rejoice in the victories of the church and I feel that we are on the verge of a great awakening and we were never better prepared to do a great work than now.

I think we have the best ministry that we have had, at least in my day. Our laymen are awake as never before. The faithfulness of men is tried in times like this and our church is responding in a most encouraging way. And out of it all will come a deeper sense of spiritual need and a stronger and more loyal brotherhood that will be more in harmony with our Christ in bringing peace and good will to the whole world.—Chas. F. Hively.

DOCTOR WANTS LOCATION

Doctor wants location where his services are needed and where there is good school and good society. Address Box 56, Maynard, Ark.

CLEAN EYES ARE HEALTHY EYES

To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKY DRUG CO., Bristol, Va.

666

is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known.
666 also in Tablets

OUR NEW YEAR RESOLUTION

We enter the year Nineteen Thirty-One with renewed faith and resolution in our chosen field. For over a century the railroads have been the backbone of transportation in America. They will continue to be the best instrument toward advancing business and industry because railroads are typically an American institution founded on the principle of broad public service and necessity.

With this in mind railway management today is urging co-operative effort between those who regulate the railways, those who own them, those who operate them, those who work for them, and those who use them, in order that an adequate system of transportation for the present and for the future may be assured.

The public demands adequate railway service. The railroads will meet this demand if unregulated modes of transport, at present unfair to the public and to the fully regulated railroads, are brought under proper control. In seeking this recognition the railroads will be carrying forward this year a campaign of vital interest to the shipping and traveling public so that a safe, adequate and permanent system of transportation may be maintained for the nation.

To this program the Rock Island heartily subscribes, and our employees and friends everywhere are urged to assist, by every fair means, in securing active and continuous co-operation of all toward a better appreciation of the value of railway service.

May the new year carry us far on a new highway to success.—J. E. Gorman, President, Rock Island Lines.

LAKE VILLAGE AND COLUMBIA.

In view of the recent statement in the Arkansas Methodist, referring to the Rev. T. W. Hearne as pastor at Lake Village and Eudora in 1884 may I say that my father, Rev. B. Williams, then of Little Rock Conference, was pastor at Lake Village and Columbia, about the year 1855 to 1858, being near to thirty years before the assignment of 1884.

The fine Eudora territory, of course, was then in existence, but the town is probably of more modern origin. Columbia, no doubt, has long since "caved off" into the big Mississippi River. Luna was simply a landing place for steamboats and near to a great plantation and beautiful residence. The people generally were very rich and lived principally in splendid homes on the plantations. Finest of furnishings and costly carriages were eminently the fashion.

My father located in rented property in Columbia and as remembered was respected and kept in best condition for his work, and gave himself entirely to it. One prominent "drinking man," however, suggested that preachers should stay in the country where chickens were plenty. The saloons were open, and there was much of drinking with considerable fighting and something of gambling, they said. No lady thought to do "shopping" on Saturdays, and not much I think at any time.

A goodly number of the outside people found the one Great Friend during the three years pastorate and joined the church. The "testimony" of such, at times, was highly interesting.

Two years only were allowed at that time. The third year assignment was, therefore, to the "African Mission," it being understood that the white people were to be served in

the usual way and the negroes were to have the three p. m. hours.

The churches were not fine—even at Lake Village and the house was unfinished on the inside, though well seated and furnished with ample pulpit and chancel. The people, however, were lovely and great numbers of them attended the church services.

Dr. A. Hunter and Rev. J. H. Blakely were prominent among ministers visiting the location, and highly interesting pulpit men were called over from Greenville, Mississippi, at times and took part in the revival services.

The negroes "swarmed" at three p. m. during the third year. They listened attentively and sang in wondrous melody and with "a joyful noise."

No minister of that period could properly finish the services and omit the final prayer. At one service of this type the pastor said, "Jordan, lead the prayer." Jordan was tall and large, prominent looking and evidently devout. The sermon is not remembered. With implicit confidence that feature of the service was confided entirely to the pastor, but Jordan's prayer lingers as an impressive factor of the afternoon meeting. His invocation looked to reach the Throne. The responses were numerous and the great congregation was visibly moved. Jordan finished his petition with the utmost reverence and sincerity and completed his peroration by saying, "When the Angel Gabriel shall descend from the heavens and place one foot upon the land and one foot upon the sea, and declare that time shall be no more, then, oh most Merciful Creator, grant unto us that all shall be ready." Many white saints and ardent ministers of Christ have "prayed through" to God on revival occasions, but Jordan, as it then appeared, was well up toward the Mount of Transfiguration and certainly enjoyed a vision of the anticipated "Promised Land."

The salary of the pastor, it is inferred, was paid and the small preache company went out from that interesting location without damage in temporal equipment for the providential work to which divinely appointed.

By reason of the rich "16th Sec-

tion," the town had a most excellent public school, to which the juniors had access for nine months of the year.

Multitudes in number will, no doubt, walk upon the boulevards of the Heavenly City, who have come up from the delightful Chicot County territory.—A. H. Williams, Attala, Alabama.

PASSES 50TH YEAR AT HELM OF METHODIST BIBLE SCHOOL.

To Memphians he is known as a successful business man, financier, and philanthropist; to a Sunday School constituency of nearly three million, he is regarded as the world's premier Sunday School superintendent; to thousands of children he's the world's best story teller; to the ordinary man on the street he's a cheerful man and a "friend when a feller needs a friend;" to his family he's lovable, chummy, a kind husband and father, and a good sport and pal who speaks a language easily understood by his young granddaughter and her gang; to himself, if he should commune with himself on the subject, he's a simple-hearted child who believes in himself, his God and his fellow man.

Should he indulge in retrospect he could easily announce himself to be a person who is young at 80 and who has seen most of his dreams come true. Dreams he began to dream back in the 50's when a boy of 11 years old he followed the plow on a farm in Montgomery County, Virginia, and watched his beloved older

**5 to 10 Year Loans Made
on CHURCHES
Business Property
Apartment Houses
Residences and
Filling Stations
Fidelity Investment and
Mortgage Co.**

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



Meyer's Butter-Nut Bread

"Rich as Butter,
Sweet as a Nut."

For real bread quality and goodness, there's none other so fine as Meyer's "Butter-Nut"! Sold by good grocers everywhere.

BAKED ONLY BY
AMERICAN BAKERY
LITTLE ROCK

FUNERAL DIRECTORS

We serve the whole state with a superior service made possible by nearly a quarter century experience and the finest and most modern equipment.

R. F. DRUMMOND CO.

1021 Main

Phone 4-0250

brother, Sam, march away to serve in the Confederate army.

Made "D. S. S. S."

For years he followed the plow and made his furrows straight as Sam had taught him, and as he plowed, he dreamed. Dreamed of big business, of crossing the ocean, of being somebody and doing something worth while in the world. Of making the name John R. Pepper stand for something.

And the years that have gone have brought the realization of the dreams of the country boy and have made the name of John R. Pepper one to conjure with in every corner of the U. S. and in foreign countries as well.

Of the milestones that have marked his eventful career probably the one he takes most satisfaction in was celebrated yesterday, which marked the fiftieth anniversary of his superintendency of First Methodist Sunday School at Memphis.

From his vantage point of 50 years behind the superintendent's desk, Mr. Pepper has witnessed the evolution of a Sunday School which has given Memphis front rank in the matter of Sunday School organization and achievement.

Six years ago the Sunday School entered its handsome new building, known as Pepper Memorial in honor of its superintendent. About this time, also, the general Sunday School Board of the Methodist Episcopal Church, South, of which Mr. Pepper was president, conferred upon him the degree of D. S. S. S. Mr. Pepper naively explains the reason for his many travels, the superintendent was constantly being called "Doctor," and not really being a doctor, it became somewhat embarrassing, and so the General Sunday School Board came to the rescue and "doctored" him properly. The magic doctorate being interpreted means, Doctor of Sick Sunday Schools.—Maud Turpin, in Commercial Appeal.

JOINT COMMITTEE ON MINISTERIAL TRAINING MAKES CALL.

Will all the presiding elders of the Conference who come in touch with undergraduates who are in their District find out if there are any who will need help in securing books for their Conference course this year, and, if so, please send immediately their names to me at Augusta? These names will be kept on my file.

Also will all the members of the Conference who have books in their library for any of the years of the Conference Course send to me a list of the books, if they would be glad to let some undergraduate have them who this year does not feel able to buy them. The secretary will be glad to put the undergraduate in touch with the pastors who will do this. It will be made possible for the undergraduate to secure his book from the pastor or presiding elder who is nearest to him. After he has used the book he will return it to the one whom he has borrowed it. The one who has finished the book

will notify me of this so that some one else may be able to get the book.

This board of examiners is anxious to help in any way possible so that the work may be done as early as possible in the year. Can we render some little service to you in the courses? Any one who may need help might notify me and let me send this help now. I have some already on my list that are available.—F. A. Lark, Augusta, Ark.

A HUMAN ISSUE

The talk of a national referendum on the Eighteenth Amendment shows an amazing ignorance of conditions in the country at large. Such a procedure would subject the country to needless controversy when there is a firm demand for international peace and constructive effort. There is not now, and never has been, a ghost of a show for repeal. The rising tide of militant dry sentiment has only begun to come in. The Eighteenth Amendment is not primarily a political issue or even an economic problem—although these phases are important. It is a human issue and a moral problem. The Eighteenth Amendment is the greatest contribution to child welfare in human history with but two exceptions, the establishment of the Christian church and the development of the common school. Enforcement is now 70 per cent effective and is gaining steadily under the new policy.—Joy E. Morgan, Editor of the National Educational Association.

DUTY TO PROTECT THE RAILROADS

One of the greatest problems the regulatory bodies have before them at present is the safe, sane and impartial, I might say, guardianship of the railroads. We cannot but view with apprehension the decline in freight and passenger earnings of the carriers and their effort to recoup these losses by increases in rates and retrenchment in expenditures by the closing of shops, of small stations, the withdrawal of train service, all of which means the discharge of thousands of men who have given their life work to railroading.

This not only affects the employees directly, but the public as a whole. The carriers are in a much different position now than a few years ago, as they have strong competition in the trucks and buses and any attempt to increase rates on short hauls especially will throw most of that class of business to their competitors as soon as the highways are made permanent.

The regulation of the trucks and buses is becoming an increased problem; the use of this mode of transportation is making heavy inroads upon the revenues of the carriers.—From Address by President Charles Webster of Iowa.

BOARD, AT ALL EVENTS

With many of our people money has been so scarce for several months that the problem of daily food has been serious. Some radical doctors of the public weal are taking advantage of the current stress to preach discontent into every open ear. Discontent without a sane program of relief is nothing but a wasting disease. Hence, while the ear should be open to every thoughtful opinion, it is the part of common sense to spend more thought on means of supplying our pressing needs than on gloomy speculations of any sort whatsoever.

Every person who has as much as a
(Continued on Page 16)

Sunday School

Lesson for January 4

THE BIRTH OF JOHN THE BAPTIST

LESSON TEXT—Luke 1:8-17, 80.
GOLDEN TEXT—And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.
PRIMARY TOPIC—Gratitude for Godly Parents.
JUNIOR TOPIC—Gratitude for Godly Parents.
INTERMEDIATE AND SENIOR TOPIC—Need of Physical and Spiritual Equipment for the Lord's Work.
YOUNG PEOPLE AND ADULT TOPIC—Value of Training in the Desert.

I. The Parents of John the Baptist (vv. 5-7).

1. When they lived (v. 5). "In the days of Herod the King." While both were of the priestly line, the priesthood was very corrupt and the ruling classes most wicked. Zacharias and his wife lived in a time when it was not easy to be godly.

2. Their character (v. 6). "They were both righteous before God." Many appear to be righteous before men who are not righteous before God. They were so mated that they walked in the commandments of the Lord blameless. The highest good in wedded life can be attained only when both are united in Jesus Christ. John the Baptist had a godly heritage.

3. They were childless (v. 7). Though this godly couple possessed the joy of the Lord, there was a real lack on their home. No home is quite ideal into which no child has come.

II. The Birth of John the Baptist Promised (vv. 8-17).

1. By whom? (v. 11 cf. v. 19). The angel Gabriel appeared and made known the good news to Zacharias.

2. When? (vv. 8-14). While officiating as priest this good news came to him.

3. Characteristics of the child (vv. 15-17).

(1) "He shall be great in the sight of the Lord" (v. 15). He was highly esteemed by the Lord. This is infinitely better than if he had been highly esteemed in the eyes of men or in his own eyes.

(2) "Shall drink neither wine nor strong drink" (v. 15). The child was to be a Nazarite, separating himself from sensuous things and dedicating himself to the service of God.

(3) "He shall be filled with the Holy Ghost" (v. 15). The energy of the Divine Spirit would enable him to lead people to repentance (v. 16).

(4) "Shall go in the spirit and power of Elijah" (v. 17). In this power he was to prepare the people for the coming of the Saviour and the salvation which he was to bring.

III. Zacharias Asking for a Sign (vv. 18-23).

Although the aged priest was earnestly praying for the salvation of Israel, the gracious promise of the angel, which was the beginning of that salvation, staggered his faith. He was unable to believe that his fond hope and prayer would be realized. The angel gave to Zacharias a sign. He was smitten with dumbness which was to continue until the fulfillment of the promise.

IV. The Promise Fulfilled (vv. 57-63).

When the time came for the birth of John, Elisabeth brought forth a son, and the neighbors rejoiced with her. On the eighth day they circumcised the child and gave him a name according to the instruction of the angel. The name "John" was con-

trary to family usage. By means of writing Zacharias made known the name which the child by divine instruction was to have. At this time God opened the mouth of Zacharias and he offered praise.

V. John's Growth (v. 80).

This is a fine picture of a boy dedicated to the Lord's service.

1. The grace of God was with and on him. How beautiful to see children grow up with the stamp of heaven upon them.

2. Physical development. "The child grew." This literally means "kept growing." In this holy environment his plain fare as a Nazarite and his temperate habits gave him a robust constitution, thus fitting him for his life of toil and hardship.

3. Spiritual development. "Waxed strong in spirit." His inward man kept pace with outward growth.

4. Retired to the desert. His heritage from his parents, the special grace of the Spirit, needed the silence and the austerity of the desert for its completion. There God had an opportunity to speak to him. He not only had an opportunity to become acquainted with God, but was forced to rely upon God.

THE TOWNSEND HOTEL

"One of the Best"

Modern in Every Respect

Centrally Located

European—Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.

FREE GARAGE

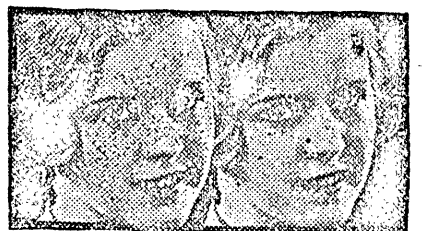


Office Equipment and Supplies

Parkin Printing and Stationery Co.

315 Main St. Little Rock

FRECKLES



Vanish In Few Nights

It seldom takes more than an ounce of Othine-double strength to clear the skin of ugly brown freckles. Othine is also a perfect bleach cream. Be sure to ask for Othine-double strength—sold at all drug stores under money back guarantee to remove all freckles and give you a lovely, milk-white complexion. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

OTHINE DOUBLE STRENGTH



PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair

60c. and \$1.00 at Drugists. Hiseox Chem. Wks. Patheco, N. Y.



QUICK RELIEF

SOOTHING THROAT

Antiseptic Japanese Oil rubbed on sore throat gives QUICK relief. For head colds, influenza, for chest colds, congestion, rub in vigorously. Relief often comes in 24 to 48 hours. Years Success. At Drugists. Quick Relief With

city lot at his disposal can, if he will, provide most of his yearly table requirements without cost. Those who have an acre can, by work and a little wise planning, provide food for every day in the year, and a surplus with which to buy clothes and other necessities. Those who have small farms, following the slogan of the Little Rock Chamber of Commerce, can keep two to five cows, one to three brood sows and a hundred hens, and keep their families in comfort from one year's end to the next. By doing such things as are here suggested every man, woman and child in Arkansas can add immeasurably to the welfare and happiness of his State.—W. R. Adams.

A MESSAGE FROM THE BOARD OF FINANCE

To the pastors of the Little Rock Annual Conference:

Dear Co-Workers: You are well informed as touching the serious financial condition of your Conference Board of Finance. The problems confronting us are both numerous and baffling. Their solution can be realized only through efficient business administration, careful planning and prayerful effort.

The Executive Committee of your Board has just held its initial meeting for the ensuing year. We have made a careful survey and thorough analysis of the situation. With your unstinted support and hearty co-operation we confidently believe that it will be possible for us to liquidate the indebtedness of your Board during the present quadrennium. We have formulated certain very definite plans and are kindly urging you to give us your prayerful and personal interest and support.

The following program has been formulated for the immediate present and in part for the ensuing year: (1) Rev. J. H. Glass, our official field representative, will have one major objective, namely the liquidation of the indebtedness on the superannuate homes. In connection with this outstanding goal he will also be in direct charge of the Helps Club and will promote the group insurance plan.

(2) Brother Glass will put on an intensive and extensive campaign beginning with the new Conference year, Dec. 1. He will work by districts, taking them in their alphabetical order. He will spend the month of December in the Arkadelphia District, the month of January in the Camden District, etc. It is our plan to have our field representative do consistent, effective work throughout the Conference by July 1, 1931. (3) We kindly urge every pastor in view of our emergency to set apart one sacramental Sunday out of each quarter and designate it Superannuate Homes Day. Let this be the sacramental Sunday of the third month in order that it may be uniform throughout the Conference. Let the offering, of course be spontaneous as well as liberal. Whatever amount is received as the sacramental offering on that Sunday should be sent to Rev. R. E. Simpson, 610 Dakota Street, Pine Bluff, Ark. We further ask that you follow this plan throughout the Conference year, letting the offering of one sacramental Sunday in each quarter go to this worthy and sacred

cause. (4) Moreover, each pastor is requested to give Brother Glass one service of only one hour in his church in the present Conference year. We feel sure that the magnitude of this cause will warrant this much consideration. In the event that a conflicting program is being carried on in your church at the time that Brother Glass visits you, so that it will be impossible to give him the full hour service, we ask that you kindly take him into your pulpit with you, introduce him to your congregation and if possible allow him some part in the worship service, and then in a few words tell your people about his work and give him your personal endorsement. A four or five-minute speech by you as pastor will not detract from any other program in your church and will be invaluable to Bro. Glass as he visits your members and makes personal solicitations.

In conclusion allow us to say that the foregoing represents hours and days of careful study of our financial condition. We trust that you will not only give it careful and prayerful reading, but will resolve to give us the assistance and loyal support to which we as your servants and representatives are entitled.

Praying God's blessings upon you during the coming year, we are your Executive Committee, Conference Board of Finance.

OBITUARIES

Hilton.—Brother Lill Hilton died at his home in Russell, November 28, at the age of 76 years, 10 months and 15 days. Brother Hilton came to this country from South Carolina in his youth, with his three brothers, all of whom are dead. He was married to Miss Nina Beecher January, 1880, to which union were born five children, all of whom are gone. Only one, a daughter, lived to be grown, and to her was born a daughter who is Mrs. Tyner of Russell. Mrs. Tyner and small daughter are the only survivors. Brother Hilton had been a member of the Methodist Church for 50 years and became a member of the local church at Judsonia when it was organized and the cornerstone of that church bears his name. A neighbor's contribution is: "The Methodist Church has lost a good Christian member and White County a worthy and valuable citizen." He was laid to rest in the Judsonia Cemetery.—Ray L. McLester, Pastor.

Peel.—Brother R. E. Peel was a faithful member of the Methodist Church for several years. He was a trustee of the church at Iuka at his death. For several months he had suffered much, but he bore it all with patience. Best of all he never lost faith in Christ. When the writer would visit in his home amidst suffering he always met him with a smile, and wanted him to read from the Good Book and hold prayer. He made his home with his daughter, who took the best of care of her father, but he today makes his home with his Saviour. About 3 o'clock, December 2, without warning to anyone, he fell asleep and went home to join his companion and other loved ones gone on before. After the funeral his body was laid to rest in the Spring Creek Cemetery. He leaves a daughter and seven grandchildren and other relatives and friends to mourn his departure. The daughter, has lost a loving father, the church a faithful member, and the community a good citizen, but his smiles will welcome us on the other shore.—L. L. Langston, Pastor.

CHRISTMAS OFFERINGS FOR ARKANSAS METHODIST ORPHANAGE.

This is the first report that I have made of the Sunday School Christmas Offerings for the Home:

Little Rock Conference.	
Arkadelphia District.	
Malvern S. S.	\$ 60.00
Grand Ave. S. S., Hot Springs	40.00
Midway S. S., Friendship Ct.	1.00
Manning S. S., Princeton Ct.	4.40
Total	\$105.40
Camden District.	
Smackover S. S.	\$ 25.00
Chidester S. S.	6.35
Lakeside S. S.	1.00
Emerson Charge S. S.	17.50
El Dorado S. S., First Church	156.07
Strong S. S., Strong Ct.	9.00
Rhodes Chapel S. S., Strong Ct.	8.00
Fredonia S. S., Fredonia Ct.	10.00
Total	\$232.92
Little Rock District.	
Pulaski Heights S. S.	\$100.74
Forest Park S. S.	5.55
Peppers Lake S. S., Carlisle Ct.	1.33
Hamilton S. S., Carlisle Ct.	1.87
Walters Chapel S. S., Carlisle Ct.	1.88
Geyer Springs S. S., Douglassville & Geyer Springs Ct.	5.37
Keo S. S.	2.05
England S. S.	70.40
DeVall's Bluff S. S.	12.50
Mt. Tabor S. S., Austin Ct.	7.25
Concord S. S., Austin Ct.	1.00
Total	\$209.99
Monticello District.	
Montrose S. S., Montrose-Snyder Charge	\$ 19.00
Snyder S. S., Montrose-Snyder Charge	10.00
Dermott S. S.	50.00
Winchester S. S., Tillar Ct.	5.00
Wilmot S. S.	19.01
Jersey S. S., Hermitage Ct.	1.00
Total	\$104.01
Pine Bluff District.	
DeWitt, by Mr. and Mrs. E. H. Winkler (individual)	\$ 5.00
Redfield S. S., Pine Bluff Ct.	2.75
Faith S. S., Pine Bluff Ct.	2.75
Bayou Meto S. S.	5.92
First Church S. S.	100.00
Lakeside Church S. S., Pine Bluff	100.63
Gould S. S.	12.31
Rison S. S.	35.00
Wabbaseka S. S.	12.00
Star City S. S.	8.60
Union S. S., Rowell Ct.	6.00
Total	\$290.61
Prescott District.	
Trinity S. S., Okolona Ct.	\$ 2.86
Okolona S. S., Okolona Ct.	4.98
Centre Grove S. S., Okolona Ct.	4.16
Nashville S. S.	25.00
Prescott S. S.	28.75
Doyle S. S., Bingen Ct.	1.40
Biggs Chapel S. S., Bingen Ct.	.50
Bingen S. S., Bingen Ct.	3.25
St. Paul S. S., Washington Ct.	2.15
Washington S. S., Washington Ct.	8.07
Amity S. S.	6.13
Center Point S. S., Center Point Ct.	1.50
Center S. S., Center Point Ct.	1.00
Total	\$ 89.75
Texarkana District.	
Stamps S. S.	\$ 21.00
Wade's Chapel, Richmond Ct.	1.27
Wanot Springs S. S., Horatio Ct.	
Wilton S. S., Richmond Ct.	
DeQueen S. S.	
Mena S. S.	
Cove S. S., Hatfield Ct.	
Total	
Miscellaneous.	
Dr. A. C. Millar, city	\$ 5.00
Mrs. Miles S. Proctor, city	21.62
Total	\$ 26.62
North Arkansas Conference.	
Batesville District.	
Wiseman S. S.	\$ 5.00
Bethesda S. S., Bethesda Ct.	4.00
Cushing S. S., Bethesda Ct.	4.00
Newark S. S.	18.32
Total	\$ 26.32
Booneville District.	
Bigelow S. S., Adona Ct.	\$ 2.00
Stubbs S. S., Dardanelle Ct.	1.00
Bates S. S., Waldron Ct.	6.35
Ratcliff S. S.	3.08
Total	\$ 12.38
Conway District.	
Vilonia S. S., Vilonia Ct.	\$ 5.22
Mt. Carmel S. S.	2.50
Lamar S. S.	3.13
Atkins S. S.	20.00
Washington Ave., North Little Rock	6.72
Total	\$ 37.57
Fayetteville District.	
Brightwater S. S.	\$ 4.00
Helena District.	
Weiner Union S. S.	\$ 5.00
Hunter S. S., Weiner Ct.	7.70
Haynes S. S.	5.40
Vandale-Cherry Valley Charge	10.82
Holly Grove S. S.	10.00
Marvell S. S.	5.00
Pleasant Valley S. S., Harrisburg	2.93
Colt S. S.	8.63
Marion S. S.	20.66
Hickory Ridge S. S.	2.96
Total	\$ 79.10
Jonesboro District.	
Huntington Avenue S. S., Jonesboro	\$ 10.00
Paragould District.	
Mammoth Spring S. S.	\$ 9.18
Walnut Ridge S. S.	30.86
Lynn S. S., Smithville Ct.	8.20
Total	\$ 48.24
Searcy District.	
Garner S. S.	\$ 4.00
McRae S. S.	16.26
McCrary S. S. & W. M. S.	18.00
Harrison S. S.	8.77
Russell S. S., Judsonia Ct.	.50
Total	\$ 41.53
Miscellaneous.	
Mrs. Helen Peden, Washington, D. C.	\$10.00
J. F. Collum, Jr., St. James, Ark.	2.00
Total	\$ 12.00
—James Thomas, Supt.	

BOND'S PILLS

assist Nature and drive the poisonous waste and germs out of the system. Keep the bowels active and prevent constipation, headache, neuralgia, dizziness, etc. One small pill at bed time is the dose; you wake up well. They are small, mild, effective and inexpensive. Only 25c at any drug store. Refuse all substitutes.—Adv.

Rooms at Methodist Headquarters

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

NICE ROOMS (WITH CONVENIENT BATH)
which transients may have at \$1 a day. It is a convenient location. A nearby garage may be had at 25 cents a day

All You Desire a Memorial To Express

Monahan Memorials of everlasting marble or granite express peace, rest, dignity and enduring love. See designs or write us.

MONAHAN & SON

412-414 West Markham St.

