



# Arkansas Methodist



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

Volume L. LITTLE ROCK, ARKANSAS, THURSDAY, JAN. 8, 1931 Number 2

## PUNGENT PARAGRAPHS

Not selfishly, but sanely, let us, during this hard year, spend Arkansas money in Arkansas. Not foolishly, yet daringly, let us, in this perilous period, run real risks in high and holy adventure. Not haughtily, but humbly, let us, in this year of commercial caution, enlarge the boundaries of our Lord's Kingdom with his money. Not sordidly, but sacrificially, let us, during this period of pinching poverty, invest our funds more generously in Kingdom Extension. Not boastfully, but meekly, let us, in this day of trial and tribulation, so treat our talent and treasure that we may exalt things spiritual above things material. Not cowardly, but calmly, let us, in these months of strife and struggle, do battle for the Lord of Hosts under whose banner we may die but will not surrender.

## LET US HELP THE NEEDY.

WE all feel poor this year; but some are poorer than others. Most of us will have bread and shelter and will not suffer physically. Nevertheless there are in almost every community people who will not even have bread. They will need help. The Red Cross and other agencies will do their part; but the churches, and especially the ministers will be expected to lead. We know of one church that has fed more than 100, and the pastor himself has fed three score. Some may be imposters; but most of them are worthy poor, who are simply unfortunate in these unusual times. At England last week farmers demanded food, and as the Red Cross was not at that time prepared to render help, the merchants temporarily supplied food. It is to be hoped that circumstances like this may not often occur. Those who love the Lord and try to follow the Master must minister to the hungry and naked and the sick. Our hearts should be very tender, and our resources under bond to the Christ who gave Himself. This is the year that will test our Christian principles. May we be able to stand the test!

## MAINTAIN IT.

IN connection with the resignation of Pres. E. B. Tucker and his acceptance of the presidency of Austin College, Sherman, Texas, announcement has been made that Arkansas College at Batesville will be compelled to close or change its status. This is unwelcome news. Arkansas College, the institution of the Southern Presbyterian Church in Arkansas, is the oldest denominational college in the state, and although the membership of the Presbyterian Church in Arkansas is small, the college has been outstanding in its educational leadership and influence. In it have been educated many of the leaders in church and state and Dr. I. J. Long, the founder, and his son, Dr. E. R. Long, have exercised a profound influence on the moral and religious life of our state. Such an institution should not be permitted to close or even to be merged with an institution outside the state. The Southern Presbyterian Church needs an institution in our state, and Batesville has so loyally backed Arkansas College during its long and useful career that it is entitled to retain it. Our church at Batesville is one of the best not only in Arkansas but in our Connection, and its quality has undoubtedly been in part due to the influence of Arkansas College. Financial difficulties growing out of standardizing requirements may force the college to accept a junior rating, as in the case of our own Galloway College for Women, but that is better than suspension, because it

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\* AND HE WENT DOWN WITH THEM, AND \*  
\* CAME TO NAZARETH, AND WAS SUB- \*  
\* JECT UNTO THEM; BUT HIS MOTHER \*  
\* KEPT ALL THESE SAYINGS IN HER \*  
\* HEART. AND JESUS INCREASED IN WIS- \*  
\* DOM AND STATURE, AND IN FAVOR \*  
\* WITH GOD AND MAN.—Luke 2:51-52. \*

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leaves the way open for development in the future. We trust that Arkansas Presbyterians and citizens of Batesville, regardless of denomination, will get under Arkansas College and provide for its maintenance. The going of Dr. Tucker is to be regretted. He is a fine character and has wrought well at Arkansas College. Austin College is fortunate in securing his services. While we regret to lose him from the educational leaders of our state, we congratulate the Presbyterians of Texas on their good fortune.

## "MAN'S TRUE TOUCHSTONE."

FORTY-FOUR years ago a young man came to Fordyce and started in the insurance business. By dint of energy and honesty he prospered, and became rich. He was able to build up great insurance companies which gave Arkansas prestige in the financial circles of the land. Through sudden calamity over which he had little control, within the last two months his business crashed and fell and brought down disaster upon hundreds of others. He had come to our city and for years was one of its financial leaders. Last Monday, stripped of all his wealth but his home and \$500 allowed him under the bankruptcy law, he returned to the scene of his early achievements, Fordyce, and told a group of his friends that he had come back to begin over again. He carries large life insurance, and asks aid that he may hold it and protect those who have suffered through his misfortune. He proposes to undertake to regain what he has lost and reimburse those who have lost through association with him. This man is A. B. Banks. In him is to be demonstrated the proverb that "Calamity is man's true touchstone." He has been one of the builders of Arkansas, and although Arkansas is suffering now through his misfortunes, Arkansas must give him another chance. If he can through calamity prove his worth, he will have rendered another signal service. May he Phoenix-like rise out of the ashes of his lost fortune!

## A GREAT RECORD.

WASHINGTON AND JEFFERSON COLLEGE is a small college of the Presbyterian Church (North) in Western Pennsylvania. It is not rich. It does not enroll students by the thousand, but by the hundreds—four or five hundred a year;

## THE ASSISTANT PASTOR.

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\* THE Conference Organ is the Assistant Pas- \*  
\* tor, carrying weekly messages to many \*  
\* homes that the Pastor himself cannot hope to \*  
\* reach. It helps his members. It supplements \*  
\* the work of the Pastor. It never gets in his \*  
\* way. It opens the way for him. It in- \*  
\* creases church loyalty and activity. Every \*  
\* Pastor is expected to introduce his Assistant \*  
\* and make it welcome in the Methodist Homes. \*  
\* The unusual program provided by the General \*  
\* Conference cannot be successfully carried \*  
\* out this year without the help of the Assist- \*  
\* ant Pastor. Will the Pastors put the Arkan- \*  
\* sas Methodist into every Methodist Home in \*  
\* Arkansas this year? \*

but it has a wonderful record in training leaders of men graduated from it have been approximately following: Four members of the President's Cabinet, eleven United States senators, 100 members of state legislatures, 93 presidents of colleges and universities, 43 moderators of General Assemblies (the supreme body of the Presbyterian Church, analogous to our General Conference), 21 judges of state supreme courts, 141 judges of county courts, 1,000 doctors of medicine, 2,000 lawyers, and 2,000 ministers. In addition, too numerous to mention, are eminent teachers, engineers, chemists, and business men.

The Presbyterian Church would not be what it is today without Washington and Jefferson. Yes, even the United States would not be what it is now without that small college. Can any Church pay its debt to such an institution? Can society pay such a debt? The answer to both questions is, Only by so endowing and equipping its institutions that they may continue to do that kind of work. What Washington and Jefferson College has done for the Presbyterian Church Trinity College may in less than one hundred years do for Methodism, but much depends on what we do for Trinity.

## FRUIT OF FRIENDSHIP.

IN his little book, just off the Cokesbury Press, Dr. William L. Stidger tells a beautiful story about Fred Stone, the comedian, who was so soundly converted that he immediately began to tithe. One day he sent Dr. Stidger one thousand dollars with the following note: "Here is my tithe for this week. Please take it and use it to help bring the Kingdom of God in any way that you see fit."

Stone fell in his airplane and broke his ankle, both legs near the thigh, three ribs, his left collar bone, his nose, and his jaw, and yet was profoundly thankful that he had been spared. He was troubled because he feared that his accident would throw out of employment a large group associated with him and dependent upon him. Then his friend Will Rogers, the humorist and moving-picture actor, whom we of the West love and admire because of his clean fun, came to his rescue. Dr. Stidger thus describes the incident: "Nor shall we ever forget that another comedian, Will Rogers, canceled a half-million dollars' worth of speaking engagements and motion-picture contracts to come to the rescue of his friend. That is the most beautiful act of Christian friendship I have seen in my day. I doubt if there has ever been anything like it in the history of the American stage. That is standing the test of friendship and of Christian sacrifice. That beautiful deed on the part of Will Rogers will stand for a generation as one of the most beautiful acts of Christian friendship we have seen. The man who could inspire in Will Rogers that kind of friendship is—Fred Stone."

## PASTORS, GET THE WOMEN TO HELP

UNDER the plan which we have adopted for the circulation of the Arkansas Methodist this year, the members of the Woman's Missionary Societies can render valuable service and at the same time make a nice profit for the Societies. If pastors have not made other plans for the circulation campaign, let them confer with the representatives of the Societies and secure their cooperation. If any pastor does not know the plan, let him at once write this office for it.

## Personal and Other Items

**NEW** definition: "An adult is a person who has stopped growing at both ends and started to growing in the middle."

**EVANGELIST H. C. HANKINS** reports a very successful year and many souls saved in 1930. Those desiring to secure his services should address him at Springdale, Ark.

**THE** heart of the world is wistful for religious experience. Humanity is hungry for an experience of God through Jesus Christ.—Stidger in Men of the Great Redemption.

**IF** anyone would like a bargain in books, he can get a 20-volume set of "The World's Greatest Books" for \$10 from Rev. G. L. Galloway, Route 5, Box 22, Little Rock. Write him for description.

**REV. LELAND CLEGG**, pastor at Pulaski Heights, reports large congregations at all his services and thirteen additions last Sunday. He plans soon to put the paper in every home in his church.

**MARRIED**, at the residence of Rev. S. W. Rainey, 4600 West Twelfth Street, Little Rock, December 28, Mr. William Seidwitz and Mrs. Clara Harcastle, both of this city, Rev. S. W. Rainey officiating.

**DURING** the holidays Rev. and Mrs. W. W. Nelson of Mabelvale had as their guest Mr. W. W. Nelson, Jr., who is a successful traveling salesman for a St. Louis shoe company. His home is at Brownsville, Texas.

**REV. EDWARD FORREST** writes: "We have been cordially received on our return to Waldron. Many tokens of kindness have been shown us. Everything bids fair for a good year, although we are in the drouth-stricken district."

**THE** new pastor at Gentry, the Rev. W. E. Cooper, writes: "We are liking our new field of labor fine. Have been having some wonderful services. Four conversions last Sunday morning. Will receive a nice class into the church next Sunday."

**CALLING** last Saturday on business, Rev. S. B. Wiggins, the new pastor of First Church, North Little Rock, reports that already he has received nineteen new members and has prospects for many more. He is enthusiastic about the outlook for his church.

**EVEN** the wringing wet Outlook and Independent does not expect the U. S. Supreme Court to sustain Judge Clark's decision that the 18th Amendment was not adopted. However, it thinks that attention will be drawn to the method of ratifying by State Conventions as preferable. Full discussion of methods is not objectionable.

**THE** Association of American Colleges, the Council of Church Boards of Education, and the Educational Associations of various denominational groups will hold their annual meetings in Indianapolis the week beginning January 19. The educational associations hold their meetings the first of the week, the meeting of the Council follows, and then the meeting of the Association of American Colleges.

### SUBSCRIPTION RATES:

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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.

**FROM** San Antonio, Texas, Rev. S. F. Goddard, superannuate of Little Rock Conference, writes that he is spending the winter with his nephew and niece, Pres. and Mrs. W. W. Jackson of West-moorland College, and is enjoying the mild climate and fellowship of many friends of former days. He may be addressed in care of the college.

**IT** would help the circulation of the paper if every pastor would next Sunday read to his congregation the brief article on "Why the Church Paper," found on page 4. Please read and then urge your people to take and read their church paper. Tell them that soon you will put on their circulation campaign and that you want them to be ready to respond.

**PREACHER**, if you want the first book of 1931 off the press of Cokesbury Press, send for Stidger's "Men of the Great Redemption." It is great. It will help you. Get it. If you do not say it is worth the price, \$1.50, this editor will take it off your hands and give it to some one who needs it more than you do. Order of our Publishing House, Nashville or Dallas.

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\* **TWO FOR THE PRICE OF ONE.** \*  
\* OUR subscribers and pastors should remem- \*  
\* ber that every subscriber to the ARKAN- \*  
\* SAS METHODIST, who pays the regular price \*  
\* of \$2.00, is also entitled to receive for one \*  
\* year THE ARKANSAS FARMER, a fine 16- \*  
\* page twice-a-month farm journal. Even if \*  
\* you are not a farmer you should have this \*  
\* splendid agricultural paper. You need to \*  
\* know the progress of agriculture and to ap- \*  
\* preciate the work of the farmer without whom \*  
\* life would be impossible in our civilization. \*  
\* By adding 75 cents, you may also obtain a \*  
\* Travel-Accident Policy which under certain \*  
\* circumstances pays \$10,000 to the benefici- \*  
\* ary. What more do you want for your \*  
\* money? \*  
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**IN** the Texas Christian Advocate of December 18, "The Railroad Dilemma," a recent editorial in this paper, was reproduced. This recognition by the editor, Dr. Cole, is appreciated, and it is hoped that the wider use of the editorial may accomplish good. Our railroads are entitled to protection and an opportunity to earn dividends and render the best possible service.

**THE** taxpayer, educated to new burdens since the World War, has shown marvelous stamina as well as patience. But there are limits to even his fortitude. The fact is obvious that lavish appropriations can only add further to our tax burdens. An iron curb must be imposed on Congress and state legislatures against profligacy with public funds.—M. & I. News Bureau.

**REV. L. W. EVANS** came in last week full of good cheer. He is now pastor of Star City Charge and reports everything moving nicely. At his Quarterly Conference December 28 there was regret that Dr. James Thomas, the presiding elder, was unable to be present. Rev. Clem Baker took his place and preached a great sermon and held the Conference to the delight of the people. He has the promise of a 100 per cent list for the paper by January 20. Brother Evans is always busy, and it is predicted that he will have a good year.

**ON** the train, as the writer was going to Conway recently, he fell in with Rev. J. F. Jernigan who was just returning from a Christmas dinner with his brother at Newark with whom he had not had such a dinner for many years. He was in good spirits and hopeful of being elected chaplain of the Senate. He will appreciate any proper influence that his friends may use in his behalf.

**AT** Wyoming Seminary, Kingston, Pa., the class of 1923 recently presented a bronze bust of Dr. Levi L. Sprague, who is now eighty-six years old, and has been connected with the institution 64 years and its president for 48 years. His record recalls that of Dr. Eliphalet Nott, who, becoming president of Union College when he was only 31 years old served as president for 64 years, living to be 93.

**DIRECTING** the change of address of his paper, Rev. Marion S. Monk, formerly of Little Rock Conference, who last year had the superannuate relation in the Louisiana Conference, writes: "We are delighted with our new charge, Parker Memorial Church, New Orleans, and are truly thankful that God has permitted me to take up my work again." His new address is 1125 Eleonore Street, New Orleans, La.

**THE** Minutes of the Conferences of the Methodist Episcopal Church show that the three largest churches of that denomination are: First Church, Los Angeles, 4,500; Lakewood, Cleveland, 4,278; and Metropolitan, Detroit, 4,044. Our five largest are: First Church, Houston, 4,709; First Church, Birmingham, 4,459; First Church, Dallas, 3,863; Trinity, Los Angeles, 3,833; and First Church, Memphis, 3,831.

**DEAR** reader, you can do your paper a great favor if you will promptly remit when your address label shows that your subscription has expired. It costs much to send out statements to all, and should be unnecessary, because the label shows exactly to what date a subscription has been paid. Naturally our friends who are suffering financially will be a little slow; hence those who can should remit promptly. Just now it is the prompt remittance that is highly appreciated.

**REV. W. C. House**, presiding elder of Searcy District, writes: "I want to thank you for this week's Methodist. The new arrangement presents a beautiful appearance; this is especially true of the first and second pages. I placed the last two papers side by side and the new one is 100 per cent richer and more beautiful. I am sure our people will be delighted with the change. The editorial entitled 'Poverty Abounding in Liberality' is worth the price of the paper for a whole year."

**THE** action of the Board of Trustees of the unified college system has been announced through the newspapers, but the possibilities for real progress which this new educational program brings us are more far-reaching than will be readily understood. The Methodists of Arkansas and the friends of Christian Education now have the opportunity to present to the citizenship of the state an institution for higher education which will warrant its highest respect and most loyal support, prevent needless duplication of work and each will serve a specific need in the education and training of the youth of Arkansas. There are big things ahead for Trinity College and Trinity Woman's College.—First Church (Little Rock) Bulletin.

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ANNIE WINBURNE.....Treasurer

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Pastors Are Authorized Agents

PLANS have been announced by Dr. R. W. Sockman, pastor of the Madison Avenue Methodist Episcopal Church, New York, for a campaign to raise funds to erect a three-million dollar church on a new site a few blocks away. The great building is intended to serve a large community in the thickly populated residence and apartment house district of that great city. Arkansas Methodists are interested in this announcement because Rev. Fred M. Holloway, son of Rev. A. E. Holloway of Newport, is an assistant pastor of this great metropolitan church.

IT is estimated that annually 1,500,000,000 tons of fertile soil are washed from the fields of the United States. This is three times the amount of bituminous coal mined yearly. The value of the soil thus lost to the farmers is placed as equal to the value of the total corn crop. Much of this loss could be saved by terracing, and as the terraces hold back from 20 to 40 per cent of the rainfall, terracing would stop devastating floods. The farmers of the Mississippi Valley should terrace their fields and save their soil and assist in preventing floods. They owe it to their children to conserve soil and forest values.

THE unseemly wrangle over the regularity of Senator Norris as a Republican is amusing. It is true that he did support Smith in 1928 and sometimes votes with the Democrats. He is in his relation to the Republican Party like a Democrat who supported Hoover is to the Democratic Party. In essentials he is a Republican, but he is brave enough to be independent, and more of his kind are desirable. The man who supports the old party right or wrong stultifies his conscience. The best way to get good candidates is to let the party know that you will refuse to support any unworthy one. It is believed that 1932 will witness still more political independence.

IN the death of Mr. Fred Pattee of this city last Sunday the cause of righteousness lost a staunch supporter. A member of the Southern Presbyterian Church, Mr. Pattee had for many years represented his denomination on the executive committee of the Arkansas Anti-Saloon League and thus had been closely associated with this editor who had learned to love and respect him highly. He had been a very active church worker and was officially connected with the city Y. M. C. A. By occupation he was a printer and had maintained a shop in this city for many years. He will be missed, especially by the poor and outcast to whom he had ministered in many ways.

THIS editor has just received notice from Dr. R. H. Martin, president of the National Reform Association, that at a recent meeting of the Board of Directors he had been elected as one of the honorary vice-presidents of the Association, which is "a Christian citizenship organization, undenominational and unsectarian in character and national in scope, whose object is the Christianizing of national and governmental life." As the writer is in full sympathy with the objectives of this Association he appreciates this honor and will gladly co-operate in its efforts. Dr. Fleming, who led in promoting the adoption of the Bible-Reading law, is one of the field representatives of this organization.

### THINK AND ACT.

ON page 14 will be found "A Questionnaire for American Citizens." Read it carefully and then write to our senators and representatives in Congress urging them to act at once on the proposed "Stop Alien Representation Amendment." It ought to be perfectly clear that foreigners who are not naturalized, many of whom never intend to be naturalized, are not entitled to representation in Congress. They are entitled to the protection of laws and courts. They are here because they think they can have many things which are impossible in their native land. If they obey our laws, remain long enough to meet the requirements, and then obtain citizenship by legal process, they should be represented, and we would not discriminate against them, although many of them are not really in harmony with the spirit of our institutions, and, as the criminal records of our large cities disclose, they furnish a very large per cent of the law violators. This amendment should be speedily adopted. The

Board of Temperance and Social Service of our own Church has approved it and urges that it be adopted. You will render a patriotic service if you will let your senators and representatives in Congress know that you desire them to submit it to the Legislatures. We people in the agricultural States should be deeply interested in securing this amendment, because control of government is rapidly passing to the large cities where foreigners are a large element in the population. Do we want them to control?

### IMPORTANT VOTES.

ACCORDING to a correspondent in the Christian Advocate (New York) there is a political situation in Indiana where a very few votes might settle national issues. It seems that in a certain Congressional district the first returns indicated the election of the Democrat by a majority of three votes; but a later report states that the certificates of election has been given to the Republican on a majority of nine votes. If there should be a contest, as seems probable, the result might depend on a single vote. If the Republican wins it gives the Republicans a majority of only one vote in Congress. If the Democrat wins the Democrats will tie the Republicans and the issues may be settled by the vote of the one Farmer-Labor Congressman. All of this goes to show that, while in many elections the change of a few votes is of no consequence in the nation, nevertheless as such a situation as the one described might arise at any time, it is important that every one entitled to vote should perform that simple and yet responsible civic duty.

### LITTLE ROCK DISTRICT SET-UP MEETING.

LAST Monday a goodly crowd met at First Church, this city, for the Little Rock District set-up meeting. After impressive devotional exercises, Presiding Elder J. A. Henderson made a deeply spiritual and practical appeal for sacrificial living and giving this year. He considered the present crisis a great opportunity for the Church, and predicted unusual spiritual progress this year. The program of Kingdom Extension was briefly explained by Revs. Clem Baker, J. F. Simmons, and A. C. Millar, and Mr. G. W. Pardee and Mr. J. S. M. Cannon. The spirit was such as to warrant the belief that under the capable leadership of Presiding Elder Henderson proper emphasis would be given to all things in the District and that it would be a fruitful year.

### INTERESTING HISTORY.

AS a result of a contest in cotton growing among students of vocational agriculture, sponsored by the Chilean Nitrate of Soda Educational Bureau and the Mid-South Cotton Growers Association, H. J. Meadows, a student in the Wilson High School in Mississippi County, was declared the winner for 1930 with a production of 2,801 pounds of lint cotton and 6,460 pounds of seed from three acres, worth \$308.71, and a net profit of \$186.19. Students in Mississippi County schools, largely supported by the taxes and munificence of Mr. R. E. L. Wilson, one of the greatest cotton growers in the world, have with the exception of a few years, won this prize which is \$25 in cash and a gold watch. That county is the premier cotton county of the state, usually producing one-tenth of the Arkansas crop, and approximately one-hundredth of the nation's crop.

It is significant, however, that of the seventeen community prize-winners in Arkansas four are Faulkner County boys. This county, named after Col. 'Sandy' Faulkner, the originator of the story of "The Arkansas Traveler," and once the home of Opie Read, the prolific writer of Arkansas stories and editor of The Arkansas Traveler, although, with the exception of a narrow strip of river bottom, one of the poor hill counties, under the leadership of progressive citizens and capable county agents, has become one of the best agricultural counties in the state. It now has three of the leading colleges of the South and is an educational and cultural center. The president of Trinity College (Hendrix), Dr. John Hugh Reynolds, is himself a native of this county and a graduate of the college, and Mr. Frank E. Robbins, editor and publisher of the Log Cabin Democrat, with which Opie Read and Mr. Warner

were connected, now one of the best county papers in the state, is also a native of Faulkner County and a Hendrix College student. It is noteworthy also that the house in which Mr. Warner lived while connected with the Log Cabin, was for many years the home of the president of Hendrix College. To realize the progress of Conway from Opie Read's day, one should read his "Emmett Bonlore," an autobiographical novel whose characters are well known early citizens of Conway.

### AGAIN.

AGAIN we appeal to our readers to see their representatives and senators in the Legislature and obtain their promise to oppose any bills that would legalize "race-track gambling" or the weakening of our Sunday laws or prohibition laws. We believe that most of the members of our Legislature are good men and when they leave their home their purposes are good, but when they get together propositions for trades are made by those who have improper measures to put over and these good men become involved in such a way that they forget their good resolves and support pernicious measures. They need the moral support of their best backers. Be sure to do your duty now. If you defer it, you will regret it.

### CHRISTMAS GIFTS FOR MT. SEQUOYAH.

ELSEWHERE in this issue is a word of greeting from Supt. Yancey of the Western Assembly. A few weeks ago he sent letters to many friends indicating that, while the Assembly will be the beneficiary of certain small Conference Collections, it will be many months before anything substantial can be realized. He needs funds for present improvements and necessary expenses. He called for a One-Dollar Christmas gift from friends. Several have responded, but some have overlooked it. They will confer a great favor on a worthy institution of the Church, if they will send a dollar. Let it be a Christmas gift or a New Year's gift, but do not overlook it. Send your dollar to Supt. S. M. Yancey.

It is gratifying to learn that plans have been made for a hard-surface road from the city of Fayetteville to the Assembly grounds. That will be a great benefit to the Assembly and will make it easier to interest people in buying Assembly lots.

### BOOK REVIEW.

**Junior Worship Materials;** by Nellie V. Burgess; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

This book consists of well selected materials suitable for use in Junior Church services, Junior Departments, Vocation Church Schools, or any Junior groups. While it is intended primarily as a source-book of worship for children ten or twelve years of age, it might very fittingly be used with older groups. The material is arranged in program form for fifty-two worship services and there are many valuable notes and suggestions which will be invaluable to the leaders. There are many stories and hymns that emphasize Junior religious experience and a rich collection of lessons from art masterpieces. We are sure that all who work with Junior groups will find Mrs. Burgess' book of great value.

**The Church and Adult Education;** by Benjamin S. Winchester; published by Richard R. Smith, Inc., New York; price \$1.50.

This is a sane and intensely interesting discussion of the Church and Adult Education. Dr. Winchester claims that the field of adult training for world citizenship is one of the big problems of the Church, and points out in a practical way steps that may be taken to mobilize the adult forces of the Church for lifting the level of community life. Most pastors and lay leaders recognize the need of such work and will welcome the practical suggestions as to methods, objectives and questions of adjustments. One of the most interesting and helpful chapters deals with the question, "Is Home Religion Obsolete?" One critic says: "Whatever the purpose of the reader in beginning the book, he cannot lay it down without the conviction that here is an exceedingly wise and thoughtful discussion of the whole problem."



## Contributions

### PROGRAM OF EVANGELISM RECOMMENDED BY THE SPIRITUAL LIFE COMMISSION

By Bishop W. N. Ainsworth and Rev. R. L. Russell

We cannot too strongly emphasize the primary importance to our whole Spiritual Life Movement of the request already made by this commission that each bishop set apart a half day on Friday of the next Annual Conference sessions for specific emphasis on spiritual life. It is particularly to be desired that the program for this day be prepared by each bishop for himself but announced in advance, with special effort to direct the prayerful thought of the Conference to this program as the distinguishing feature of the annual session. We would also urge that the greatest care be taken at these Conferences in the selection of the quadrennial committee on spiritual life to the end that there may be an active prosecution of the plans of campaign in each Annual Conference. At these sessions carefully laid plans should also be wrought out for conference-wide, sectional or district meetings of ministers and laymen for self examination, prayer and consecration for the coming of a new Pentecost upon the Church.

And specifically we would recommend the following:

1. That every congregation in our wide connection be called into a watch-night service on Dec. 31, in which due emphasis shall be laid upon the facts of our spiritual need and the call of God to renewed consecration.

2. That the first week in January be devoted to daily assemblies of our people for prayer in the Churches wherever this is possible and in sparsely settled communities in neighborhood and family groups. Let all our pastors call the people to the ministry of intercession, which is the only and assured avenue of entrance into the covenanted mercies of our formation during this week of prayer of continuing circles of prayerful souls, who will pledge themselves to remain steadfast in daily prayer, with periodic coming together, until God shall be pleased to bless our Churches and people with revival power.

3. That the month of January shall be known as "Church Loyalty Month," during which time diligent effort shall be made to enlist in attendance and activity every member of the Church. There are at least one million Southern Methodists, whose attendance upon ordinances of the Church is very infrequent and whose support is a negligible factor in the activities of the kingdom. The genuine enlistment of this large number, already enrolled in the ranks of the Church, would go a long way toward the realization of a revival.

We may appropriately adopt as the rallying cry of this month, "Make Membership Mean More." The cross and passion of Christ for us are meaningless unless they put the passion of Christ in us. The appeal should be made to every member. The rolls in every Church should be canvassed and the active membership organized for the systematic visitation of the lukewarm and indifferent, with prayerful solicitation that they come again to the house of the Lord and there pay their vows in the presence of all

his people. The Board of Stewards, Woman's Missionary Society, Sunday School Staff, Epworth League, and Laymen's organization may be utilized in a Church-wide, but individual appeal to every Methodist to gird himself or herself for service in the Lord's cause. Our vows have been taken. They must be paid. To every Methodist membership must mean more.

4. That the month of February shall be known as Survey Month, during which each Church shall carefully survey the field of its responsibility for the un-Churched people that are accessible to it. Let a census be taken in each city, town and county by the local congregation therein or by the co-operation of the several contiguous congregations in a given territory, to the end that none be overlooked. Let this be followed up during this month or the next, by sending forth the Church's membership to make appeal to all such people for their recognition of the claims of Christ and his Church upon them. This should be done with such thoroughness of organization and earnestness of approach that none in all the field of our responsibility can say "no man careth for my soul."

5. That the months of March and April, or as near thereto as local conditions will permit, be devoted to special revival services for sin, the indispensable and sufficient Saviorhood of Jesus Christ, and his adequacy for every personal and social need of men shall be presented. Such services wherever practicable should culminate on Easter in a great day of decision and enrollment for all that are on the Lord's side. Everywhere the plans for these meetings should be laid in prayer and carried forward by supporting circles of prayer in every congregation, remembering always that God alone is the source of his people's power and that God's power is available through prayer.

6. We would earnestly recommend that each Annual Conference devise some means of reaching the unoccupied territory within its bounds with an adequate evangelistic effort.

It is time for Methodism to reassert itself in the name of the Lord as an evangelistic agency. It is high time for the outbreak of a new passion. Our sole business is to seek the lost, spread scriptural holiness over the land and reform the continent by reliance upon the spiritual agencies of redeeming grace.

#### WHY A CHURCH PAPER?

Why a church paper? What part does it play in forwarding the Christian movement? What contribution does it make to the work of the kingdom of God? Surely there could be no better time or occasion for seeking an answer to these questions than at the annual meeting of the association under whose auspices the oldest weekly in Methodism is published.

A careful analysis of the service rendered by religious journals will reveal a large group of interesting facts that deserve close consideration. What are they? Without attempting any exclusive study of the subject, I purpose by way of introduction to this report to call your attention briefly to fourteen values furnished by the church press.

1. I mention first the fact that the religious weekly voices the call of God both to the individual and to society, reiterating that summons to Christian idealism every seven days throughout the year.

2. The church paper promotes fellowship and solidarity among the fol-

# Kingdom Extension



By order of the General Conference, the months of January and February, in All Congregations are to be devoted to a Study of the Kingdom Extension Enterprises of the Church. The Study is to be followed by a Voluntary Kingdom Extension Offering for Home and Foreign Missions, Christian Education, Church Extension, and Hospitals.

As a loyal Methodist you will be happy to co-operate.

Study the new book, "Methodism and Kingdom Extension," by Dr. W. G. Cram.

Distribute and study the literature, which may be obtained free.

Display the beautiful poster sent to all pastors free.

Pray for and preach about the great benevolent causes of the Church.

Make an every-member canvass and secure a free-will offering from each individual.

For our own spiritual welfare—for the sake of the Kingdom of God—we must inform our people and rekindle their consecrated liberality.

You will help! Do it at the time appointed!



## General Commission on Benevolences

Methodist Episcopal Church, South

Doctors' Building

Nashville, Tennessee

lowers of Jesus Christ, and today is paving the way for Christian unity throughout the world.

3. Through the pages of such a periodical, instruction is furnished in Christian principles through editorials, contributions, poetry and devotional articles.

4. The religious press also seeks week by week to apply gospel teachings to concrete situations as they develop in the progress of the world.

5. The church paper furnishes information on great issues, eliminating the false propaganda that in our time fills the pages of many daily newspapers.

6. The religious weekly interprets the events occurring throughout the world from the angle of Christian teaching, and points out their meaning for the kingdom of God.

7. In the columns of such a publication the relations between religion and the philosophic, scientific and social movements of the day are shown and explained.

8. The church paper is also a watch-tower from which the watchman reports the advances and retreats of the Christian forces in their battle for the things of the spirit, discerns the signs of the times, and warns the followers of Jesus against impending dangers.

9. The Christian weekly is, moreover, a defender of the faith, attacking the menacing evils of the day in the fields of thought and action. It is unalterably opposed to the pagan spirit in its every manifestation.

10. Sometimes we hear the religious journal described as the "spear head" of organized Christianity, because it does a pioneering work, espouses reforms, many of them unpopular, and seeks to lead Christian forces into the new paths of genuine progress.

11. Through the mails week by week comes this printed message of gospel teaching to help parents in the cultivation of home religion. In the pages of the church paper are to be found wholesome, inspiring articles and stories, good reading for children, and editorials on the problems that today beset family life and threaten its welfare.

12. The Christian newspaper clears the pathway for the preacher by imparting to his members important information about the church and the kingdom enterprise and stimulating generally an interest in religion and the life of the spirit.

13. A Christian newspaper chronicles the happenings of the religious world, furnishes news about churches and leaders, and reports the progress of evangelistic and missionary endeavors.

14. Through the columns of the religious press is furnished the very best publicity for Christian enterprises, such as universities, hospitals, homes and other institutions dependent upon the good will and generosity of the Christian people.—Editor of Grove's Herald.

#### ARKANSAS STATE DROUTH RELIEF COMMITTEE

Unless all signs fail, the unprecedented drouth of 1930 will result in a new type of agriculture in Arkansas, according to Harvey C. Couch, president of the Arkansas Power & Light Company and chairman of the State Drouth Relief Committee. Mr. Couch bases his statement upon personal investigation in various parts of the state and upon reports received by the State Committee from chairmen of County Relief Committees and agricultural workers.

"An inquiry to determine the position of our farmers with relation to assistance they may require during the winter has developed some surprising facts," Mr. Couch said. "Someone has said that the man who farms to make money will go broke, unless he is a keen business man, while he who farms to make a living will make money. Our survey indicates a truer statement never was uttered. I have talked with farmers, county officials, county agents, home demonstration agents, merchants, bankers and others in all sections of the State and have discovered that comparatively few of those farmers whose first interest is a livelihood for their families and themselves are worrying about getting through the winter.

"Such farmers really make money, farming to live, they produce a variety of commodities and because their operations are diversified it is not difficult for them to dispose of a portion, if not all, of their surplus. This surplus, of course, is pure velvet. The larger portion of the small farming, especially in Northern Arkansas, is of this type. We have gone into county after county in that part of the State to learn that not more than twenty-five or thirty families on farms will be in need of help through the winter as contrasted with others that report assistance will be necessary for one thousand, twenty-five hundred, even thirty-five hundred families if the weather becomes severe.

"In those counties where the majority of the small farmers farm to make a living and not to make money, we have found something else of prime importance, they owe the banks and merchants comparatively little. Virtually all of the money they receive for their surplus products can be applied to their debts because they produce almost everything they eat and the purchase of foodstuffs, as a consequence, is reduced to a minimum. Where the farmer purchases everything he consumes he travels a rocky road. Nothing good can come from the practice of immediately spending every cent received for a crop for something that might be produced on the place.

"One of the most noteworthy examples Arkansas might profit from is supplied by Colquitt County, Georgia. Five years ago the majority of the farmers in that county were in extremely bad shape. Their farms were mortgaged to the limit and there seemed to be no way out. Bankers who held most of the mortgages called a meeting of farmers and proposed a plan under which they would carry their notes for them one to three years. Based upon a one-horse farm of thirty acres the bankers urged that operations be carried on as follows:

"Corn, velvet beans and runner peanuts, 10 acres. Oats, followed by pea-vine hay, three acres; sweet potatoes, sugar cane, sorghum, two acres; tobacco, Spanish peanuts, watermelons, pimento peppers and specialized crops, eight acres; cotton, five acres; highland pastures to be cultivated in grazing crops for brood sows and pigs, two acres; permanent pastures on waste lands or wet ground not suitable for cultivation, three to five acres; two or three milch cows, two brood sows and 50 pure-bred hens.

"Every farmer to whom this plan was submitted agreed to it with the result that the farm population of the county was lifted from a level of downright poverty to one of affluence. The same method, in principle, already is being practiced by many

## They May Differ on Theology But Missionaries are Agreed on Vicks

Its Value for Treating Colds Recognized by All Denominations, Korean Missionary Writes.



A Methodist Mission Dispensary on the border of Afghanistan—their farthest outpost—sent us by Rev. A. L. Grey.

"Vicks is very popular as a household remedy among the missionaries of Korea," writes J. E. Fisher, treasurer of the Korea Mission, Methodist Episcopal Church, South.

"It is used by all denominations, I think," continues Mr. Fisher. "They may differ on points of theology, but they all agree when it comes to the value of 'Vicks' for treating a cold."

This agreement about Vicks among people of different creeds extends also to people of different nationalities all over the world. In almost every tongue, people have come to associate the name "Vicks VapoRub" with "relief for colds."

Though used all over the world, it is surprising how many people in this country are not familiar with some of the most effective methods of using Vicks for various cold troubles.

For instance, a most convenient way to use Vicks when you feel a cold coming on is to place some up each nostril and snuff well back. Also, try melting a teaspoonful in a bowl of boiling water and inhaling the steaming vapors for several minutes. Repeat as often as needed for relief and comfort. The vapors of Vicks have a most remarkable effect in clearing away that "stuffed-up" feeling of a head cold. When sore throat accompanies the cold, place some Vicks on the back of the tongue and let it trickle down the throat as it slowly melts.

Of course these treatments do not replace the "rubbing on" of Vicks at bedtime for its twofold action during the night. It is this long continued double attack on colds that makes Vicks so effective.

small farmers in Arkansas. One has only to travel through the northern portion of the State to become convinced of this, and I am confident it will become widespread before another year passes. We have too many examples right here in Arkansas to escape the notice of the farmer whose sole thought heretofore has been the profit he expected to derive from his one crop operations. If the small farmer will forget about profit and farm for a living for his family he will earn a cash profit in spite of himself, because people must eat and those who are not on farms must purchase their food from those who produce it.

"There is no question but that the number of Arkansas farmers who heretofore have been producing their food requirements upon their own farms will be doubled or trebled hereafter. The value of this type of agriculture, while known to students of agricultural economics for many years, has become apparent in Arkansas in a pronounced way only during recent months and for the farmer not to take advantage of it is little short of economic suicide. We have the drouth to thank for calling our attention to it and if our people will profit from the lesson learned this

year Arkansas farmers, within the next few years, will become among the most prosperous in the country."

#### FEDERAL COUNCIL OF CHURCHES IN ANNUAL SESSION AT CAPITAL

The historic New York Avenue Presbyterian Church of Washington, D. C., where many presidents of the United States, including Abraham Lincoln, have worshipped, was the scene of the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held on December 2 and 3. The meeting was presided over by the chairman, President Walter L. Lingle, of Davidson College, Davidson, N. C., and was held in general conjunction with the North American Home Missions Congress, which was in session in Washington, December 1-5.

The gathering was especially characterized by a deep interest in the spiritual state of the churches today. This note was sounded at the outset by Bishop William F. McDowell, who, as chairman of the Washington Committee of the Federal Council, when welcoming the members, said:

"The Federal Council of Churches

seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. The Churches can easily consume themselves on the secondary, though highly useful, interests and neglect the first things of life and the Kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or to speak with immediate and direct words. Life needs evermore closer contact with God, clearer wisdom from God, a deeper fellowship with God and a wider understanding from God."

This same note emerged again and again in the discussion of the practical plans that were brought forward for making spiritual influences felt in dealing with great current problems, like unemployment, social justice and world peace. When Porter Lee, representing President Hoover's Committee on Employment, addressed the churchmen upon the present crisis confronting millions of men out of work, he insisted that the churches have an indispensable contribution to make. He expressed high appreciation of what the Federal Council's Social Service Commission had already done in bringing to the attention of churches throughout the country concrete suggestions as to how they could be of large service. This address on unemployment was accepted as a challenge to face not only the present necessity for relief, but also our whole economic life in the light of fundamental Christian principles, and a statement was adopted which put the churches on record as ready to co-operate in the fullest possible measure both in meeting the distress of the hour and in supporting con-

structive measures for permanent prevention of unemployment, including systematic long-range planning of public works and some form of unemployment insurance. Especial attention was called to the Conference on Permanent Preventives of Unemployment, to be held in Washington by the Federal Council in co-operation with the Jewish and Catholic agencies, on January 26 and 27, and churches were urged to send representatives.

Along with the consideration of unemployment much consideration was given to the fact that such hardships press most acutely upon the negroes and other under-privileged groups. A program designed to make the churches, both national and local, more effective in helping to secure economic justice for the negro, was presented by the Commission on Race Relations and readily endorsed.

On some of the topics dealing with problems of international understanding and world peace, there was spirited debate. This did not apply, however, to the question of American adherence to the World Court. On this subject there was complete unanimity, and warm appreciation was expressed to President Hoover for his action in submitting the World Court Protocols to the Senate for ratification without further delay. There was also overwhelming support for the sections of the "Message to the Churches on World Peace," dealing with further reduction of armaments, the Pan-American Arbitration Treaty, and a more determined effort to make the Kellogg-Briand Peace Pact actually effective in all international policies.

On the attitude to be taken toward the cancellation of war debts and reparations and the responsibility of Germany for the World War there was a sharp division. The result was that, after a lengthy debate, no agreement could be reached which would make possible a statement on war debts and reparations beyond saying that such questions should be approached from the standpoint of Christian brotherhood and not merely from the angle of the narrow interest of any one nation. Concerning "war guilt" a resolution was finally adopted which said that "The Federal Council assures our Christian brethren in Germany that it does not consent to the theory of Germany's exclusive responsibility for the war."

On the question of granting citizenship to persons who cannot promise to support future wars the Executive Committee held that "our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences and who put allegiance to God above every other consideration." The Committee also unanimously expressed the judgment that it is "the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service."

The recognition of the retirement of Dr. Charles S. Macfarland, the Senior General Secretary, after nearly twenty years of service, was an impressive occasion by reason both of Dr. Macfarland's reminiscent address reviewing the early struggles of the Federal Council to establish itself on an effective working basis, and also the response by Dr. Robert E. Speer, who paid a tribute to the service which Dr. Macfarland had rendered to the cause of church federation. Dr. Speer laid upon the

Council, as a whole, a profound sense of obligation to go on building upon the solid foundations that had been laid in the last two decades.

The pronounced emphasis placed upon a more educational approach to the liquor problem received warm support and the announcement that within a few weeks a discussion course prepared jointly by the Federal Council and the International Council of Religious Education would be available for study in local churches was greeted with keen anticipation.

Another pronouncement that the study course for young people on preparation for marriage and homemaking upon which the Federal Council has been working in co-operation with leaders in religious education, was also the occasion for warm satisfaction.

The plans for making permanent the Church Conference on Social Work, which was launched last year, were heartily approved and provide that this gathering of religious leaders shall be held annually in connection with the National Conference of Social Work. It was felt that this would prove to be the beginning of a much closer relationship between ministers and the leaders in organized social work. The resolution on this subject said: "Modern social work, devoted as it is to the rehabilitation of human care of the sick, the poor, the delinquent, the handicapped, the dependent and unemployed, the prisoner, the feeble-minded, and the protection of mothers and families of the poorer paid workers and of handicapped, underprivileged and dependent children, is one of the greatest and most Christian movements in our civilization."

Great appreciation was expressed of what the Council had done to sustain the movement for China Famine Relief, as the result of which over one and one-third million dollars have been forwarded to China during the recent famine conditions. As one member of the Committee said from the floor: "When we are asked just what the Federal Council does that is 'practicable' and 'concrete,' we can at least say that it has been a major factor in saving 350,000 human lives in China."

If anyone had had the idea that the attention directed to all these contemporary problems meant any lessened conviction about the abiding verities of the Christian Gospel as the unchanging foundation of all the life and work of the Church, it would have been dispelled by the statement adopted on recommendation from the Commission on Evangelism, which said in part: "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 must 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, 'I, if I be lifted up, will draw all men unto Me.' To know Him is life eternal."

The report of the Committee on

Function and Structure, under the chairmanship of Dr. George W. Richards, called for a systematic series of conferences between the Committee and the most representative groups in all the constituent denominations during the next two years, for the purpose of studying ways and means by which the Federal Council can be of the largest service to the churches. The report on this subject is to be presented to the next Quadrennial Meeting, to be held in December, 1932.

Invitations for the Quadrennial Meeting were received from the Kansas City Council of Churches, and the Indianapolis Council of Churches. A tentative decision was made to go to Indianapolis, subject to final approval by the Administrative Committee, after the question of securing the most adequate accommodations for all members of the Council, without any racial discrimination, had been thoroughly canvassed.

## ROMANCE OF AMERICAN METHODISM.

By Paul Neff Garber.

### The General Conference.


The Christmas Conference adjourned without making provision for the calling of another general meeting of the Methodist preachers. This oversight on the part of the members of that Conference proved to be a serious mistake, for many costly experiments in polity were made by the pioneer Methodists before the "General Conference" became the highest legislative body in American Methodism.

The Methodist Episcopal Church after 1784 was governed theoretically by the preachers, but it was almost impossible because of distance, expense and other factors for all of them to meet together. Bishop Asbury therefore adopted the policy of holding a number of conferences each year so that he might meet annually with all the preachers. In 1785 he held three such meetings, the first at Louisburg, North Carolina, the second in Brunswick County, Virginia, and the third at Baltimore, Maryland. These Conferences as McTyeire says, "were considered as adjourned meetings of the undivided ministry." No legislative act of one group of ministers was official until it had been approved by all the other Annual Conferences. At the close of the year, the minutes of the various Conferences were published in a form as if there had been but one meeting of the preachers.

The Methodist Episcopal Church could not function efficiently under such a method of legislation. It was almost impossible to revise, modify, or make additions to the Discipline when unanimous consent was required of all the Annual Conferences. The plan also tended to divide the church. Some leaders feared that it would be impossible to preserve unity in the Methodist Episcopal Church unless a general legislative assembly could be held which would represent all geographical sections of American Methodism.

Bishop Asbury, however, believed that the legislative tangle could be solved and the unity of Methodism preserved by the organization of a Council which would serve as an advisory body to the Annual Conferences. The Council after making a study of the problems before the church was to recommend certain legislation to the Conferences. The Council was to be composed of the bishops and the presiding elders,

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thereby assuring representation to all parts of the Church. The preachers in 1789 agreed to adopt Asbury's plan, although many of them felt that it gave the bishops too much control over ecclesiastical legislation.

The Council lasted only two years. Although according to the minutes the members of the Council were given "authority to mature everything they shall judge expedient," yet by restrictive clauses in its charter the Council was powerless from the beginning. The unanimous consent of the Council had to be secured before a resolution could be sent to the Conferences. One obstinate presiding elder could block any proposed action of the Council. Another hindrance was the fact that "nothing assented to by the Council could be binding in any district till it had been agreed upon by a majority of the Conference which is held for that district." Such an arrangement only tended to greater disunity for as Jesse Lee said, "If one district should agree to any important point, and another district should reject it, the union between the two districts would be broken, and in process of time our United Societies would be thrown into discord and confusion."

Bishop Asbury soon realized that the Council was very unpopular. As he visited the Annual Conferences during the year 1790 he encountered much hostility to this body. After holding the Conference in Virginia in 1790, Asbury wrote in his journal: "Our Conference began; all was peace until the Council was mentioned." He also discovered that some of the preachers in Maryland and Delaware had "felt the Virginia fire about the question of the Council." Asbury finally was forced to recognize that the Council was doomed. As Sherman says, "The Council has become so odious to preachers and people that Asbury himself requested that it might be named no more."

After the failure of the Council, the Church reverted to the legislative plan used when the Methodist Episcopal Church was organized, namely, an assembly of all the traveling preachers. Bishop Coke, Jesse Lee and James O'Kelly, rather than Bishop Asbury, were the leaders in the movement for a General Conference. Bishop Asbury would have preferred some other method, but he was willing to agree upon any program that would insure unity to the Church. He wrote in his journal: "I felt perfectly calm, and acceded to the General Conference for the sake of peace." As a result, a Conference of all the preachers was held at Baltimore in November, 1792. It was the first mass meeting of the ministers since the Christmas Conference in 1784.

The circuit riders that met in Baltimore in 1792 decided that a General Conference of all the traveling preachers in full connection should be held every four years. The legislative power which had been held by the Annual Conferences was now vested in this quadrennial assembly. It was agreed that this body by a two-thirds vote could make new ecclesiastical rules, while only a majority vote was required to alter or amend old regulations.

Five mass meetings of the preachers were held, but with each quadrennium this legislative plan became more unsatisfactory. Since a bare majority vote could alter or amend any rule of the Church, some persons feared that the preachers might under the influence of demagogues make radical changes in the Metho-

dist program. Many of the leaders felt, as Bishop Hoss once expressed it, that "the stability of the church and its institutions could not wisely be allowed to depend on the varying judgment of a mere popular assembly."

There was another objection to the quadrennial meetings. They were not representative of the Church. Since the General Conferences were always held at Baltimore, only a small number of the ministers on the frontier were able to attend. The result was that legislation was controlled by the older Conferences near Baltimore. For example, at the General Conference of 1804 there were present 129 preachers. Of that number sixty-seven or almost two-thirds of the entire body came from the Baltimore and the Philadelphia Annual Conferences. Only seven preachers from New England and eleven from the Allegheny Mountains attended the General Conference of 1808. If a frontier circuit rider went to a General Conference it meant that he would be absent from his work from two to three months.

Although agitation for a delegated General Conference as a substitute for the mass meeting of the preachers began immediately after 1792, yet it was not until the General Conference of 1808 that any action was secured. At that meeting the preachers from the New York Annual Conference presented a memorial demanding a delegated General Conference based on the principle of proportionate representation to each Annual Conference. This, the memorial declared, "would be more conducive to the prosperity and general unity of the whole body, than the present indefinite and numerous body of ministers, collected together unequally from the various Conferences, to the great inconvenience of the ministry and injury of the work of God." Upon the presentation of this memorial, a committee composed of two preachers from each Conference, was appointed "to draw up such regulations as they may think best, to regulate the General Conferences and report the same to this Conference." Many of the outstanding leaders of American Methodism were placed on that committee, but it remained for Joshua Soule, an almost unknown member of that Conference, to devise a workable scheme for the Methodist Episcopal Church.

Joshua Soule, the father of the Constitution of the Methodist Episcopal Church, was born of non-Methodist parents at Bristol, Maine, in 1781. At the age of 17 he was licensed to preach and in 1804 when only 23 years old he was made presiding elder of the Maine District. When Soule went to the General Conference of 1808 he had not yet reached his twenty-seventh birthday and he had never before attended a General Conference.

At its first meeting, the committee appointed to prepare a plan for regulating the General Conferences, decided that a sub-committee should draft the report. Joshua Soule, Ezekiel Cooper and Philip Bruce were named as the members of the sub-committee. It was then agreed among the three that each should prepare a tentative plan. Soule's draft which provided for a delegated General Conference was accepted by the sub-committee and with only slight modifications it was approved by the large committee and reported to the General Conference.

On the conference floor, Soule, in face of strong opposition, defended his proposal for a delegated General

Conference. As Armstrong has said, Soule "carried it through the committee against the opposition of Ezekiel Cooper, the philosopher and logician of the Church, and through the General Conference itself against the opposition of Jesse Lee, one of the mightiest among the mighty." For eleven days, Soule in a manner that won for him the respect of his opponents, carried point after point of his plan. The General Conference with only a few minor changes adopted Soule's original draft as the Constitution of the Methodist Episcopal Church.

Soule's plan provided for a delegated General Conference which would meet every four years. Each Annual Conference could send to it one delegate for every five members who were in full connection and who had traveled four years from the time they had been received on trial. The bishops were to be the presiding officers of the General Conferences.

A delegated General Conference was only one part of Soule's contribution. Soule was not willing that the General Conference should be given final authority on all ecclesiastical matters and therefore he placed six limitations on its legislative power. These restrictive rules with slight modifications have lasted to the present time and have proved their value by preventing radical moves on the part of any General Conference. The restrictive regulations as adopted by the General Conference of 1808 are as follows:

"1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"2. They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

"3. They shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency.

"4. They shall not revoke or change the general rules of the United Societies.

"5. They shall not do away the privilege of our ministers or preachers of trial by committee and of an appeal. Neither shall they do away the privileges of our members of trial before the society or by a committee and of an appeal.

"6. They shall not appropriate the produce of the Book Concern nor the chartered fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows and children."

It is interesting to note that after all the various attempts of the Methodist Episcopal Church to find some efficient and equitable method of legislation that it remained for a young man still in his twenties to show the way. Soule did his work so well that there has been no inclination on the part of the Church to return to the early legislative practices or to devise new schemes of ecclesiastical law making. Fifty-one General Conferences have been held by the Methodist Episcopal Church, and the Methodist Episcopal Church, South, since Soule drafted his plan. "It can be safely said," writes Bishop DuBose, "that no Methodist in the world ever erected so great a single monument to his memory as the Constitution has proved to the memory of Joshua Soule."

## For Youth

### DO A LITTLE MORE.

Do your work—not just your work and no more, but a little more; that little more that is worth all the rest. And if you suffer, as you must, and if you doubt, as you must, do your work. Put your heart into it and the sky will clear. Then out of your very doubt and suffering will be born the supreme joy of life.—Better Days.

### PRIZE LETTER.

Famous parents are a decided advantage to children, if their fame is one of significant quality, rather than of unmeaningful magnitude.

Scientific knowledge has demonstrated that all men do not have an even start in the race of life. That old statement that "men are born equal" is simply not true. It does not hold true in either the biological, or the mental realm. Every child is born an individual with capacities and possibilities unlike those of any other child. His success or failure in the game of life will depend largely upon his environment and opportunities.

For the sake of illustrating the point of this essay, let us say that the child of famous parents and the child of obscure parents have approximately the same capacities at birth. The question, then, that is before us is: Which has the better chance of success and worthfulness in life? It is obvious that the answer to this question depends largely upon the meaning which is given to the term "famous." If we are permitted to interpret this term as signifying parents of ideal home-making qualities, along with that of a large professional recognition, we may be safe in saying that the child of famous parents has the decided advantage every time. The type of "famous" parents here referred to, are those who abide by the educative process in the home. They know when and how to release the child into the fullness of his powers without making him feel that he is standing, or must forever live within the "shadows" of his parents' fame. The child reared in this kind of a home has the advantage of the best of training; the atmosphere of greatness, in which any child would naturally catch the excelling spirit; also multitudinous opportunities for contacts with those who have already accomplished greatness. The child of the lowly or obscure parents, on the other hand, would be greatly handicapped because he would not have all, or even a small degree of these advantages. Most any normal child may be potentially great, but where the opportunities for development are limited, the child is seriously handicapped in the race of life.—H. Lee Jacobs, in Association Men.

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## For Children

### WHAT DOLLY MAY SEE

When grandma was a little girl,  
And was sent up to bed,  
She carried then a tallow dip  
Held high above her head.

When mamma used to go upstairs,  
After she'd said "Good night,"  
Her mother always held a lamp  
So she could have a light.

As soon as sister's bedtime came,  
When she was a little lass,  
If she found the room too dark,  
Mamma would light the gas.

Now when the sandman comes for me  
I like to have it bright;  
So I reach up and turn the key  
Of my electric light.

And, maybe, my dear dollie,  
If she lives out her days  
Will see right through the darkness  
With the magical X-rays.  
—Elizabeth Brown.

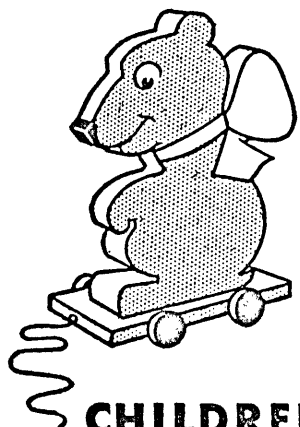
### A KNIGHT'S QUEST.

Jack wanted a book, Sir Thomas Mallory's tales of the days of chivalry and knighthood. Uncle Roswell promised to give it to him on condition that he would do a deed of chivalry every day of the week.

Jack objected that it was impossible. "There aren't any dragons to slay nor princesses in distress to rescue nowadays."

"There are plenty of people in distress, and some of them are princesses in disguise," replied Uncle Roswell. "You will have to discover your princesses before you rescue them."

The end of the week came and



## CHILDREN CRY FOR IT—

**C**HILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.



Uncle Roswell was wondering if Jack had failed, when he heard voices in the hall—

"Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot."

"You're a sight better than a cane, youngster. How did you come to think of it?"

"Oh, I'm discovering princesses, and you're my seventh," said Jack with a laugh, and grandfather went into his room wondering what nonsense the boy was up to now.

A little later, Uncle Roswell said, "I overheard one grateful princess' thanks."

"Well," said Jack eagerly, "grandpa doesn't look like a princess, but you noticed he had the right manners."

"It is much to a knight's credit," answered his uncle, "to recognize a princess in the disguise of an old man. How about the other six quests?"

"There was Miss Bell the first day," began Jack; "I knew at once she was a princess, for she has golden hair and white hands and is fair and stately. And she was in distress, for crossing the field, a cow followed her, expecting to get something to eat. Then Miss Bell ran—and the cow ran, too!"

"And what did you do?" asked Uncle Roswell.

"Oh! I ran toward them and hol-lered, and the cow stopped to look at me, and Miss Bell got out into the road. She thanked me in words just like the real princess used."

"The next day there was the fruit woman. She had just piled a lot of fruit on her stand when down came the awning, and all you could see was kicking feet and rolling oranges," and Jack laughed as he recalled the scene.

"Then you pranced upon your cream-white steed," suggested Uncle Roswell.

"I pranced up," said Jack, "frowning at some jeering knaves, and pulled off the awning and helped the princess to get up and to gather the scattered fruit. Then she said, 'You be a gentleman! May all the saints bless you. Your manners is those of a prince of my country.' So I knew that she was a princess herself."

"I am not so sure about some of the rest, but they all had the right manners."

"Were they in distress, and did they give you hearty thanks?"

"One was a yellow cat with a tin can tied to her tail," answered Jack.

"Golden hair again," said Uncle Roswell under his breath.

"She purred her thanks for my unfastening the tin" — Jack went on.

"There was a clerk in the store who wanted a drink of water, but couldn't leave her counter, so I brought her one. Blind Tom was feeling for a penny he had dropped, so I found it, and, to make it a real deed, gave him another. Then the Miller baby was crying for a dropped ball, and I picked it up for him and he smiled his thanks. Do they all count?"

"Of course they count," said Uncle Roswell; "I dub thee knight, Sir Jack, and here is the book. Continue your quests. In whatever disguise they may be, you will know they are real princesses if they return you hearty thanks by look or word or act."—Expositor.



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## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

### A FINE OPPORTUNITY

The members of the Woman's Missionary Societies should be interested in increasing the circulation of the **Arkansas Methodist**, because it carries to their members all over the State the news of activities that can be had in no other way. It also reaches hundreds of women who are not members of the Societies and should greatly help to secure additions to membership. Then, our women in these Societies are usually more interested in the work of the whole Church than are any other women, and by circulating this paper they are promoting all the work of the Church.

This year we have a plan by which the Missionary Societies can help to promote circulation and make a nice profit for the Societies at the same time. Representatives of the Societies should immediately confer with their pastors and arrange to make the circulation campaign and get the commission which is allowed when the women do the work. If your pastor cannot give you the plan, write for it to the editor of this paper.—Editor.

### TEMPERANCE AND SOCIAL SERVICE

As the Christian people of our country are now faced with the duty of preserving our prohibition laws and creating sentiment in favor of their enforcement, the women of the Missionary Societies should thoroughly inform themselves on every phase of the subject. From the General Board of Temperance and Social Service, the Anti-Saloon League, the W. C. T. U. and the Federal Government they should obtain the literature necessary to understand the question. Then they should co-operate with the pastor and the committee appointed by the Quarterly Conference, and from time to time put on programs in the church and community.

Every Auxiliary should select the most capable member for the purpose and send her to Mt. Sequoyah this summer to get the benefit of the splendid program put on there by our General Board of Temperance and Social Service. On account of the financial stringency this year, many of our people who usually take long vacation trips should plan to economize by taking their vacation in our mountains, thus spending their money where it will benefit our own state, and then take in Mt. Sequoyah and help that Methodist institution.

Every member of the Missionary Societies should see the fine building (The Elza-Stephens-Rommel Hall) erected by the Societies on Mt. Sequoyah. Let all members begin now to plan and talk about a vacation spent on Mt. Sequoyah during the period of the Temperance and Social Service program.

### MISSION SCHOOLS

The time is drawing near for the pastors to hold their Church School of Missions. We are very desirous that the Missionary Societies co-operate with the pastors and help to make the Church School profitable. The following directions have been received from Mrs. B. W. Lipscomb in regard

to the credit-plan for the Missionary Societies. May the members read these directions carefully and make their plans to participate in the Church School.

A Woman's Missionary Society will receive credit for the book used during the Missionary Cultivation period if it is taken under the direction of the pastor as a part of a Church School of Missions in which the other departments of the Church participate. The women, by arrangement with the pastor, may have their own class for which they will receive Council credit if the work comes up to the standard, or they may be in a school with other adults and the missionary society will receive credit for their work if there are a creditable number of them in the class. They may also receive a Council Certificate if this mixed class comes up to the standard. No group of women buying the book and taking it by themselves without relation to the pastor's plans for the cultivation of the church as a whole can count this as an accredited text. The thing that we are trying to do is to encourage our women to co-operate with the pastors and help to make this special cultivation period a success by lending their influence to it, but we do want to make sure that the pastors do not sell the books to the Woman's Missionary Society and put upon that society alone the responsibility of doing the study. The women will do the study any way whether the pastor promotes the cultivation period or not, but the objective is that the Church as a whole shall have the cultivation in missions.

### Requirements for Mission Study Classes Receiving Recognition From the Woman's Mis- sionary Council

For adults and senior young people:

I. Text. The textbook shall be selected from the list recommended by the Woman's Missionary Council for the current year.

II. Class Sessions. There shall be not fewer than four class sessions and the study must be completed within six consecutive weeks.

III. Leader. The leader shall be qualified for the work either by college or special teacher training courses or by experience in teaching. Assignments for outside preparation must be made to the members of the class and checked up by teacher.—Mrs. J. W. Bell, North Arkansas Conference Superintendent of Study.

### ZONE MEETING AT VILONIA

The Central Zone of the Conway District was held at the Methodist Church at Vilonia Dec. 31, with Mrs. Carl Moore of Conway presiding, Mrs. Thomas E. Massey of Morrilton, secretary.

The program was as follows:

Devotional, by Mrs. J. C. Green of Little Rock.

Piano Solo, by Miss Jessie Jones of Vilonia.

Mrs. V. V. Hellums of Morrilton led an informal discussion on "Duties of Corresponding Secretary, Superintendent of Publicity and Voice Agent."

A splendid talk on "Duties of the President, Vice President and Treasurer" was made by Mrs. S. G. Smith of Conway.

Minutes of the previous meeting were read and approved.

Questions on progress of auxiliaries were answered by members present.

Morrilton and Conway No. 1 reported on honor roll.

Vilonia and Salem reported having paid their quota for the year.



Vilonia, Conway and Salem took study book for Council recognition.

Voice subscriptions were as follows: Morrilton 32, Conway 30, Salem 5, Quitman 4, Plumerville 14, Vilonia 9.

Morrilton and Vilonia reported the 10 per cent increase in membership for the year.

Mrs. Ira Brumley of North Little Rock urged that names of all new members be sent to Mrs. B. W. Lipscomb of Nashville, Tenn.

Morrilton reported 10 new members during the year Salem, 1; Vilonia, 6.

Morrilton, Conway and Vilonia observed week of prayer.

Morrilton, Vilonia, Conway and Quitman reported Junior Missionary Societies.

Vilonia, Conway and Morrilton paid their quota to Searritt.

Conway reported having given showers to superannuated ministers and money to student pastors.

Conway, Vilonia and Morrilton reported having presented st. wardship.

Miss Maxine Baker of Vilonia gave a reading.

Rev. Mr. Robertson of Vilonia dismissed us with a prayer and we adjourned for a pot-luck dinner.

The afternoon session opened with roll call: Conway 7, Vilonia 16, Salem 1, Morrilton 9.

Vocal Solo—Mrs. Bailey of Vilonia.

Devotional—Mrs. J. G. Moore of Morrilton followed by a prayer for the new year by Mrs. P. N. Totten of Morrilton.

Talk on "Standard of Excellence" by Mrs. R. A. Baird of Morrilton.

Names of officers for the years 1931 are as follows:

Mrs. Carl Moore, Conway, chairman; Mrs. Thomas E. Massey, Morrilton, secretary-treasurer; Mrs. J. W. Crawford, Plumerville, Superintendent of Publicity; Mrs. Ted McNeil,

Conway, Superintendent Social Service; Mrs. W. N. Owen, Conway, Voice Agent; Mrs. J. H. Downs, Vilonia, Superintendent of Children's Work; Mrs. H. H. Hunt, Quitman, Superintendent of Young People; Mrs. N. R. Griswold, Conway, Superintendent of Study.

Talk on "Social Service in 1931," by Mrs. V. V. Knisely of Morrilton.

Mrs. Ira Brumley reviewed "Standard of Excellence."

Mrs. J. W. Crichlow of Conway made a splendid talk on "Plans for 1931." The next zone meeting will be held at Conday the last Wednesday in March. Rev. Mr. Jones dismissed us with a prayer and we adjourned, feeling that the meeting had been very profitable.—Mrs. Thomas E. Massey, Secretary-Treasurer.

#### SPARKMAN AUXILIARY

The executive committee of the Sparkman Auxiliary met at the Church on Dec. 29. Reports on the work of the Fourth Quarter were discussed, approved and turned in.

The devotional was led by Mrs. J. A. Leomons, prayer by Mrs. C. D. Cade. The past year's work was reviewed, its blessings and misfortunes discussed and a new spiritual vision sought for courage to move forward more earnestly and willingly in the Master's work through the coming year. In seeking this blessing for our own Auxiliary we pray that the richest blessings may rest on all our fellow workers throughout the church.—Dawn Leonard, Superintendent of Publicity.

#### BALD KNOB AUXILIARY.

The Society met at the church December 11 in a regular business meeting.

Our Society has closed a very successful year under the leadership of Mrs. R. P. Moore.

The following officers were elected for the year 1931: Mrs. B. F. Cranford, president; Mrs. J. C. Rice, vice president; Mrs. J. N. Johnson, recording secretary; Mrs. G. B. Hufaker, corresponding secretary; Mrs. Marion Moody, local treasurer; Miss Nelie Pierce, treasurer; Mrs. O. J. Clark, superintendent of Study and Publicity; Mrs. J. Q. Adams, superintendent of Supplies; Mrs. S. D. Hodge, superintendent of Social Service.—Reporter.

#### HUMPHREY AUXILIARY.

The spacious home of Mrs. J. A. Osborne was beautifully decorated with evergreens and Christmas flowers on Wednesday afternoon, December 31, for the meeting of the W. M. S. Mrs. J. G. Roberts was assistant hostess.

The program was opened with the concert singing of "Joy to the World," followed by a prayer from the pastor, Bro. G. W. Robertson.

"Jesus Directing the Teaching," based on the Beatitudes, was very touching, given by Mrs. P. H. Mathews for the devotional.

Mrs. F. P. Baney, the president, gave an inspiring talk about the ambitions and plans of the Missionary Society for the coming year, taking as her subject "Wipe the Slate Clean."

In the absence of the Publicity Superintendent, Mrs. Ed Mulloy presented the items from the "Bulletin."

Bro. Robertson had charge of the installing of the following officers: President, Mrs. F. P. Baney; vice president, Mrs. P. H. Mathews; secretary and treasurer, Mrs. Ed Mulloy; corresponding secretary, Mrs. A.

Fowler; voice agent, Mrs. J. F. Crum; superintendent of Local Work, Mrs. J. G. Mouser; superintendent of Local Funds, Mrs. G. W. Robertson; superintendent of Children's Work, Mrs. J. E. Wallin; superintendent of Supplies, Mrs. John Quertermous; superintendent of Publicity, Mrs. Elmo Harrington; superintendent of Social Service, Mrs. J. A. Osborne.

During a brief business session, the members drew dates of entertaining for the coming year, and name of a capsule friend, which has been a custom of the society for the past two years. A silver offering of \$2.95 was taken.

The high point of the afternoon's entertainment was reached when Santa Claus arrived, presenting each member with a gift from her unknown friend for the past year, in which the name of the friend was revealed. Much merriment was caused by this event.

At this time, the hostesses served a most delicious lunch.

All present reported a very enjoyable afternoon.—Mrs. J. G. Mouser, Supt. of Pub.

#### VOICE DRIVE.

Dear Presidents and Co-Workers:

The New Missionary Voice drive is upon us. We have no time to lose. You all know the value of this Christian Journal, the finest there is. It will counteract the vicious literature of the day, broaden the outlook, develop Spirituality, and help every cause of the Church.

You have already received full instructions on the annual Missionary Voice subscription campaign, to place the "Voice" in every Methodist home. The Missionary Voice offers to send three Conference Publicity Superintendents to the next Woman's Missionary Council, paying every item of expense. Why can't the Little Rock Conference have this "outstanding" honor? We can! What must we do? Just increase last year's Voice list about 20 per cent. Each Charge has a quota—from one to twenty-five subscriptions, in addition to the present list.

The Missionary Voice is no longer a "Woman's Paper," but a Christian Home Journal, the finest there is. Help us put it in the hands of all our people.

Secure the renewals of the old subscribers first, and send in these as soon as you can. Organize a committee to canvass all homes, meet with your Board of Stewards, Sunday School and Epworth League. List your teachers, pastors, and induce them all to subscribe. Make three-minute speeches before your congregation. Work out your own plans, as you see fit. Leave no avenue neglected until The Missionary Voice goes regularly into each home.

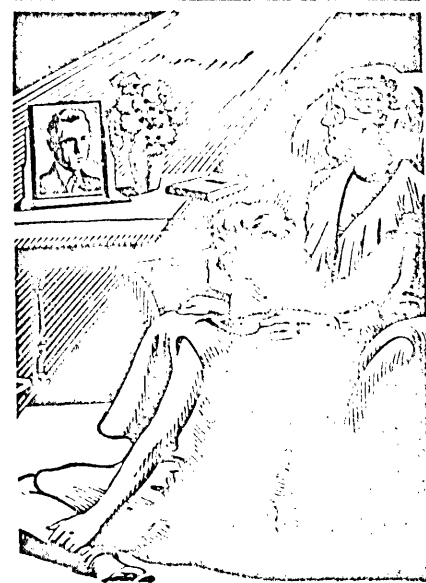
This "Campaign" closes February 28. Let us get busy the next few weeks, "step on the gas." Send your subscription to the Missionary Voice and our Conference will get credit.

Now it is up to the Presidents, Voice Agents, Superintendents of Publicity and co-operation from W. M. S. members, to put the Voice over 100 per cent. Will you do it? This will be a personal favor, if you will see that every Methodist home subscribes for the Voice. They should have it in their work, and we should be one of the leading Conferences. See each of the Missionary members and have them subscribe and have each of them pledge you their support. If we all do this, I am quite sure that our Conference will be standing at the top of the list and

your Superintendent will be one of the honored guests, and the credit will be yours, and very much appreciated by me. Yours very truly.—Mrs. E. G. Sponebarger.

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LYDIA E. PINKHAM'S  
Vegetable Compound

## Church News

### DATES FOR LEADERSHIP SCHOOLS.

Plans for the Leadership Schools at Mount Sequoyah, Fayetteville, Ark., and Lake Junaluska, N. C., are well under way and strong programs will be provided next summer.

The dates are: Mount Sequoyah, first term, June 30-July 11; second term, July 14-28; Young People's Leadership Conference, July 30-August 11.

Lake Junaluska, first term, July 15-29; second term, July 30-August 13; Young People's Leadership Conference, August 14-26.

During the second term at both schools, special courses will be offered for Conference employed workers of the Board of Christian Education.

Other courses will be valuable for presiding elders, pastors and other workers in local churches.

Among the speakers at both places will be Bishop Paul B. Kern. Others will be announced later.

Make note of the dates and arrange your summer program to include one of the schools.

### A MESSAGE FROM MT. SEQUOYAH.

To our Mt. Sequoyah friends in Arkansas, who have responded to our Christmas letter asking for one dollar, I would say that we appreciated very much the checks, but doubly did we rejoice when these checks were accompanied by kind words of encouragement. We depend greatly on Arkansas, both for the large crowds and the support to our appeals in whatever form they may come.

If there are those who have neglected to send in their dollar, we can gladly convert it into a New Year's gift and use it just as well.

With kindest greetings to all our Arkansas friends, and wishing for them a very happy New Year and a bigger, better Western Methodist Assembly, I am sincerely. — S. M. Yancy, Supt.

### LITTLE ROCK DISTRICT BROTHERHOOD.

The Methodist Ministers' Brotherhood of Little Rock District met at First Methodist Church, January 5, at 10:00 a. m., with Presiding Elder J. A. Henderson in the chair. The meeting was devoted to the set-up of the Kingdom Extension Offering.

After singing and prayer, Brother Henderson read Psalm 46 and emphasized the opportunity that lies before the church.

The roll of the charges was called and the presence of Lay leaders, superintendents of Sunday Schools, presidents of Woman's Missionary Societies and chairmen of Missionary committees was noted. Only two pastors, Rev. W. R. Adams and Rev. Osceola Harper, were absent.

It was voted that a message be sent to Dr. James Thomas, who is confined at his home with a cold, from which he has almost recovered.

Dr. A. C. Millar spoke for the Annual Conference Commission on Benevolences.

Mr. J. S. M. Cannon, District Lay leader, spoke on "The Laymen's Part in the Work of the Church."

Mr. G. W. Pardee, Conference Lay Leader, spoke on "The Work of the Church Extension Board."

Rev. Clem Baker, Conference Secretary of Christian Education, spoke on "Missions, the Needs and Purposes."

The meeting was adjourned at noon for 40 minutes for luncheon. On re-assembling, the literature for the Kingdom Extension Offering was explained and samples of it distributed and cards were filled out for orders for literature for the congregations.

It was voted that a message of sympathy be sent to the family of Mr. Fred Pattee, who passed away Sunday, January 4. Dr. Millar and Rev. D. H. Colquette spoke in high terms of the great service Brother Pattee, a member of the Second Presbyterian Church, has done among the institutions and around Little Rock.

Rev. J. F. Simmons spoke on "One Hundred Per Cent on the Kingdom Extension Offering."

Mr. G. W. Pardee spoke on "The Layman's Part in the Kingdom Extension Offering." The apportionments were given out. Announcements: Brotherhood, Feb. 9. District Conference, June 18-19, at Des Arc. —C. D. Meux, Sec.

### PERRY CHARGE.

November 13, we arrived at Perry, our new charge, and found a number of women fixing up the parsonage and placing our household goods, which had come in ahead of us.

This charge is composed of Perry, Houston, Perryville and Opeelo this year and we have received a royal welcome at each church and have been pounded three times, the most poundings we ever received in one year. The folks at Perry led out by bringing us many good things to eat. Next came Perryville, across the mountain, with many things in their cars. Then we thought the storm was over, but in a few days here came the cars from Houston, loaded with folks and things that come in real handy in a parsonage. While the folks at Opeelo have not turned out in a body and come as the other places have, yet they have been sending us some substantial tokens that they are thinking about us.

We are having good congregations at all services. Truly we are serving an appreciative people and we are expecting a great year. —J. W. Harger, P. C.

### NORTH ARKANSAS CONFERENCE BENEVOLENCES.

Rev. J. B. Stevenson begins his fourth year at Atkins, Conway District, in his usual unostentatious but effective manner with well-laid plans for another "Paid In Full Before Conference" record. Last year Atkins paid out at Easter with a plus. R. S. Hughey is the church treasurer, and a good one, too. Atkins holds first place in the District in amount paid so far.

Central Church, Fayetteville, William Sherman, pastor, E. P. Pyeatt, treasurer, makes the best earliest beginning in its history. It paid its first month's installment in full and on time. This great church always pays in full, but nowadays it has adopted the policy of remitting regularly throughout the year. This is most commendable. Central Church leads the District in amount paid to date.

Marked Tree, Jonesboro District, Lester Weaver, pastor, C. A. Dawson, treasurer, has broken all its former records for this time in the year by remitting one-half of its entire apportionment, besides providing for the remaining half of the quota.

Brother Weaver tells part of the story in his letter: "Beginning early in November, we put on in the Sunday School an intensive educational campaign. Study classes were conducted in every class and department. December 21 the offering was brought to the altar as part of the worship service in a White Gifts For the King Service." Great and abiding work! Ideal in plan and performance!

Rev. J. L. Shelby begins his pastorate at Midland Heights, Fort Smith, very auspiciously. True to his habit of long standing, he is planning for a 100 per cent Benevolence record, having already paid the December part, plus. Brother Shelby specializes in all departments of church work and life. In spite of almost impossible conditions, his last church, Harrisburg, paid out before Conference.

Times are not easy in Eastern Arkansas, but that does not halt a man like Rev. G. C. Johnson, pastor at Hughes, Helena District. He sacrificially puts the World Program of his Lord first in thought and action. Last year he paid out the middle of October, and now he has made the earliest remittance that I have ever had from Hughes, and leads his District by a wide margin. This is his third year at Hughes, and we may rest assured he will maintain his Honor Roll standing.

I have received two remittances from Siloam Springs, Fayetteville District, W. A. Lindsey, pastor, Paul Martin, treasurer. This is Brother Lindsey's second year at Siloam Springs. He certainly did a great work there last year, the church paying the Benevolences in full for the first time in seven years, besides more than doubling the total any of the seven years. I may also add that its 1930 total is the largest in its history. Brother Lindsey is planning for even greater things this year.

Rev. R. E. Wilson, pastor of East Van Buren Charge, Fort Smith District, makes its best beginning ever. Mt. View, one of his three churches, has already paid one-half of its year's apportionment. This is extra good work, and is a harbinger of all-round victory. Mt. View Church leads the District in per cent paid.

Here are four good items from the Conway District. Gardner Memorial Church, I. A. Brumley, pastor, Mrs. W. H. Harris, treasurer, has sent two checks, and is in advance of any previous record to same date. Salem, Ted McNeil, pastor, Miss Ruby Clark, treasurer, makes by far its earliest and largest initial remittance. Fine! Last year Salem paid in full, plus, March 1, J. H. Hoggard being pastor. Vilonia, R. A. Robertson, pastor, 2nd year, starts its "soonest," and expects to repeat the 1930 achievement, when it paid out, plus, April 29. Washington Avenue, G. A. Freeman, pastor, Miss Esther Robinson, treasurer, doubles last year's first check, and takes a running start for the Honor Roll. Last year under the same leadership this small but live church paid in full April 29.

Rev. Warren Johnston is in his third year at Wilson, Jonesboro District. He always is able to say "Everything in Full, Bishop." This year he sends in a large Christmas Offering on the "World Service" of the Conference Benevolences, and writes that more will follow. Mr. K. P. Cullom is the church treasurer. —George McGlumphy, Treasurer.

### SULPHUR ROCK-MOOREFIELD.

The work starts off well at Sulphur Rock-Moorefield, considering everything. We have been given a hearty welcome for our third year. Soon after Conference the good people of Sulphur Rock came in and gave us a "pounding." Knowing what a Methodist preacher likes, they put in a few chickens.

Moorefield decided to start the New Year off right, so they came New Year's night with a nice pounding and a social visit with the pastor and family.

We appreciate very much the kindness of these people and hope to be able to do as much for them in a spiritual way as they have done for us in a physical way. —W. E. Benbrook, P. C.

### SPRING HILL CIRCUIT.

We have been cordially received at all points on the charge and have had quite a nice little pounding. The work is starting off fairly well. Have had three weddings since Conference and organized one Epworth League, and the brethren have done quite a bit of work on the parsonage. Put on a new roof and painted the parsonage and have done some work on the inside and will repaper in a short time. This work has all been paid for except \$15.00 and that will be paid in a short time. I think we are starting off very well, for people and preacher all to have lost all their money in bank failures. We have taken the love offering for the Orphanage, which is very small, but that is due to bank failures also.

Brethren, the outlook is good for great revivals, for we have all been brought to realize our dependence on our Heavenly Father. Pray for us. —A. J. Bearden, P. C.



## Idea Worked!

Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

The experience of Mrs. Wm. Charleston, 903 Gilmore Ave., Kansas City, Kans., is typical. She says: "I have used California Fig Syrup with Annie and Billy all their lives. Whenever they're constipated or bilious it has them comfortable, happy, in a jiffy. Their wonderful condition proves my idea works."

Physicians endorse the use of pure vegetable California Fig Syrup when bad breath, coated tongue, dullness, feverishness, listlessness, etc. show a child's bowels need help. Weak stomach and bowels are toned by it; a child's appetite and digestion are improved.

The genuine always bears the name California for your protection.

**CALIFORNIA FIG SYRUP**  
LAXATIVE-TONIC for CHILDREN

### CHRISTMAS AT WALDRON.

Approximately 400 packages, including sacks of flour, canned goods, clothes and toys, were received at the white Christmas, held at the Methodist Church Sunday evening, December 21, to be used in filling baskets to be distributed by a committee composed of members from the Lions Club, the local Red Cross chapter and the Methodist Church. A Christmas pantomime, "Why the Chimes Rang," was presented under the direction of Mrs. Edward Forrest. Approximately 425 people attended. —Advance-Reporter.

### DUMAS.

We have been graciously received for our third year here, and it promises to be equally as good or even better than the past two have been. With the passing of the years, our love for each other and confidence in each other grows and our interests become more and more mutual. Work under such conditions is very pleasant and much more effective.

We closed out the past year in a wonderful way. All financial obligations were met 100 per cent, with a small balance left over to begin the new year. That, within itself, is a bit remarkable, considering the times.

We have received two members since Conference and have the promise of several more who are to be received soon.

The Christmas season has been a very enjoyable one with us. There were so many needy ones that all hearts and purses were opened, and those who were able gave, and those who were not received. The Christmas season was climaxed in our church with the most beautiful and effective Christmas pageant it has been our privilege to witness. We have heard many similar expressions from those who attended. The Pageant was written and directed by our own Mrs. Burton Cecil Pickens, of whom our church is justly proud.

Our Christmas offering for the Orphanage has been taken and sent in by our efficient treasurer. The amount was equal to that of last year, thus proving that we are not going to cut down our payments to the Lord's work.—M. W. Miller, P. C.

### RACE RELATION DAY.

Arkansas Haygood Industrial Institute plans for a big day February 15, a day that is set apart by the Federal Council of Churches as Race Relation Day. Prof. C. C. Neal was a visitor to the Conferences of the M. E. Church, South, recently held in this state, also the one held in Alexandria, La. The addresses he delivered were well received and appreciated by the ministers and delegates, at the close of which collections were taken for the institution. Resolutions were passed, making Race Relation Day Haygood Institute Building Fund Day throughout the Methodist Episcopal Church, South, in the state.

Each of the Colored Conferences passed similar resolutions. Prof. Neal plans to have eminent speakers from both races to give expressions each to the other of good will on this day; also to prepare Choral Clubs to sing Negro Spirituals.

Already Bishop H. M. Dobbs, presiding bishop of the M. E. Church, South, in Arkansas and Louisiana, has been invited. Doctors A. C. Milar, editor of the *Arkansas Methodist*; James Thomas, presiding elder of the Pine Bluff District; Hay Watson Smith of the Presbyterian Church; O. E. Goddard, J. W. Perry of the Mission Board, and ex-Governor Geo. W.

Donaghey and Bishop Elias Cottrell of the C. M. E. Church, are expected to be on the program. When completed, the list will include a hundred speakers or more, white and colored. Among them will be Hon. John L. Webb, Hot Springs; Hon. S. A. Jones, Little Rock; Doctors J. B. Watson, A. M. & N. College, Pine Bluff; C. K. Brown, Wesley Chapel, M. E., Little Rock; Presidents W. R. Banks, Prairie View College, Texas; J. H. Lewis, Dunbar High School, Little Rock; S. W. Broome, M. I. College, Holly Springs, Miss.; Messrs. W. L. Purifoy, Forrest City, Ark.; G. F. Porter, financial secretary of the C. M. E. Church; Dr. H. P. Porter, book agent, C. M. E. Church, and President C. C. Neal, himself.

The arrangement of singing with groups of a hundred voices or more will be under the special charge of Rev. James A. Stout, Santa Monica, Cal.

In view of the fact that on September 4, the Girls' Dormitory was destroyed by fire and there are some outstanding urgent obligations against the school it is hoped and expected that the Rally Day will be general throughout the Southern Methodist Churches and the Colored Methodist Churches, also in other churches friendly to this institution. —C. C. Neal, President of Arkansas Haygood Industrial Institute, Moten, Ark.

### THE VALLEY SPRINGS TRAINING SCHOOL.

The Valley Springs Training School is running well so far as enrollment and class-work are concerned, but it is in sore distress in a financial way. This distress is caused by the closing of almost all the banks in our part of the state. It will run just as it is running until after the mid-term examinations, January 16. Then some adjustments will have to be made and probably the dormitories will have to close.

Out of the ninety-seven enrolled in school, forty-one are being taken care of in the dormitories. Almost all the dormitory students work for all or part of their expenses through school. They do all the work of the school in the kitchen, dining-room, their own rooms, and the buildings and on the grounds. The boys run the farm, do the milking and feeding, and get all our wood.

We have our own milk and butter, our meat and most of our vegetables and fruit. We are doing on the least possible and it takes only about five dollars a pupil in money to buy what we have from the stores. In normal times we collect about this amount from the pupils, but now most of them have their money in the banks that are closed. What the school had on hand is also tied up in the banks. We believe many of the banks will open, but even then we will not get our money for a long time.

We understand the condition of our state and the country. It is no time to undertake to raise money, but we have thought it would do no harm to let our condition be known. Perhaps there are some people and some places that will be interested in us and can send us a small amount. If all the pastors of our Conference will make known to their people what we are facing, perhaps some will be able to help us. Five, ten, twenty-five dollars from enough sources will put us over.

If the dormitories close, those who have to go home will have no schools there and nothing to do that will make them anything. They will lose the remainder of the year, and in all

probability the whole trend of their lives will be changed.

The Batesville Sunday School has given us fifty dollars a month for a number of years. Batesville has had its bank failures and its business reverses, but we have assurance from the Sunday School there that it will continue to make its regular offering to the school. Other Sunday Schools have promised us some help. Perhaps there are others, when they know our needs, can spare us a few dollars.

Our students are not paupers, neither are they beggars. They have homes and can go to them, if necessary. They are fine specimens of pure Anglo-Saxons with all the sturdiness and independence that goes with that stock. If they have to submit to circumstances that cannot be changed and go home they will do it without a whimper. We who are trying to run the school for them are the ones who will weep. If they could get the work that would pay them, they would do it and keep up their school work, but it is not here for them. If by any kind of sacrifice we can keep them in school, the Church and State will be repaid many times over.

### A CANDLE-LIGHT CHRISTMAS PAGEANT, DUMAS, ARK.

"The Beautiful Story," a Christmas pageant written and directed by Mrs. Burt Pickens, was presented Sunday evening at twilight at the Burt Pickens Jr. Memorial Methodist Church at Dumas. The pageant told in song, picture and dialogue the story of

"A wee white light in Bethlehem, The little light that grew to be, The light of all the world."

The church, beautifully decorated with festoons of evergreen and lighted only by white tapers, inspired one, from the moment of entrance into the church, with the spirit of awe and reverence befitting the celebration of the birth of the Christ-child. Far away strains of Christmas music added to the spirit of the occasion, which was caught by the entire congregation and placed all in a most receptive attitude for the enjoyment of the program.

The surplined choir entered, singing "Holy, Holy, Holy," preceded by six little girls bearing lighted candles which were placed on the altar rail in front of the improvised stage. The silver and white curtains caught and reflected the candle light. The strains of "Silent Night, Holy Night," were begun by one group of singers, and then came the answer from the balcony choir, "All Is Calm, All Is Bright." This antiphony was very effective. The remaining program of music consisted principally of the familiar, yet ever beautiful Christmas songs. The choir sang "Oh, Little Town of Bethlehem," and assisted in the chorus of "There's a Star in the Sky," which was rendered as a vocal duet. As a prelude to the first picture, there was a special anthem, "Christmas Song."

Between the scenes, the Bible accounts of the Christmas story were read, and then portrayed in character. The first scene was "The Annunciation," with its words that have changed the history of the world, "—and thou shalt call his name Jesus."

Scene Two showed a family group typical of Bible times. The Jewish mother, Judith, with her daughters,

Ruth and Sara, and her son, Joel, all wishing for the Savior who would free them from Roman oppression, was forced to turn from her door Mary and Joseph, who sought lodging for the night while they were in Bethlehem to pay the new tax. In the evening there came to Judith's house the neighbor, Hannah, reporting that she, too, had refused the travelers entrance because she had richer guests to entertain. The innkeeper's wife passed by on her way to the well, and said there was no room in the inn, but because of the sweet face of the woman she had allowed the natives of Nazareth to sleep in the stable. This scene was followed by a poem which asked, if Jesus came to earth today seeking to be taken in, would he receive the same answer of "No room?"

In Scene Three, the shepherds were shown watching their flocks. As they caught the gleam of the star and looked heavenward, the choir sang "Silent Night, Holy Night."

The fourth scene pictured Mary and Joseph at the inn stable looking at the baby Jesus, speaking of their hopes and fears regarding His welfare. Joseph vowed to do his best to protect the Christ-child and Mary whom he loved devotedly and who was "most favored among women." After the conversation, Mary and Joseph remained on the stage while a vocal duet, "The Angel's Serenade," was sung from the choir loft.

After the last Scene, two tableaux were presented—the wise men bringing their gifts, and three angels hovering over Mary and the Christ-child. "Joy to the World" was sung for the recessional, and so effective had been the pageant that not one sound nor stir was perceptible among the congregation until the last note of the music died away.

To Mrs. Pickens, the Methodist Church acknowledges a great debt for the beauty and sacredness of a celebration so in keeping with the spirit of Christmas. The costumes, setting and language were true to Bible times, and attested to the time and thought the author had given to her production. The decorations, the colored light flashed on the characters, and the candle gleams all combined to impress anew the story and the spirit of Christmas time, and to carry the message found on the pageant program that

"Joy is found in giving,  
Human hopes are high;  
Candlelight is gleaming,  
Stars are in the sky."

Each character seemed especially suited to the part played, and seemed to catch the beauty of the part portrayed. Perhaps in point of importance Mrs. Knight and Miss Evelyn Farmer deserve the most credit, Mrs. Knight as the Jewish mother, who turned away the weary travelers, as she was expecting her kin, and Miss Farmer as a neighbor who stopped in on her way from the well, while Miss Margaret Ann Lake made a rarely beautiful Mary, and Henry Mullis was exceedingly good as Joseph. Mattie Vick, Gorce Biscoe and Carolyn Meador, as the Jewish children suffering from the Roman oppression, were very true to the role and type. There could not have been three more beautiful angels than Cornelia Peacock,

### Cuts Passenger Fares Between All Arkansas Points On Its Line.

Missouri & North Arkansas Ry. announce reduction of almost half in its passenger fares, effective December 12, 1930.

Ask Your Agent.



Pauline Borland and Sibyl Morton, all lovely blondes that did indeed look the part. Mrs. Jackson as the innkeeper's wife, deserves much praise. She was beautiful to look at, and was able to put over the feeling she had of worry and heartache, because they had no room for the lowly Nazarenes.

Taken all together, it was a marvelous feeling it inspired. There were many in the audience who wept and were not ashamed.—Reporter.

#### UNUSUAL CHRISTMAS DISPLAY.

Probably the most outstanding Christmas display made in Arkansas this year was the story of the beginning and end of the life of Jesus Christ, as told in an elaborate electrical display made during the Christmas season by Dr. E. H. Martin, in front of his home in Pine Bluff.

The results of years of study, much thought and considerable expenditure of money and time are shown in the display. Dr. Martin is a Methodist.

The first display is a rude manger. At one end are two sheaves of grain, presumably pushed aside hastily in order to make room for the Baby. At the other end of the manger there rests a crown of jewels, fashioned from gold and silver tinsel with bright objects interwoven with it. A soft light casts its rays over this scene, while high above it there burns an electrical star to guide the wise men to the newborn King. A beautifully decorated shrub forms the next unit, where gifts for Jesus rest at the foot of the tree.

The end of the Christ child's life on the cross of Golgotha is depicted in startling detail. Lights outline the large cross at night and where the cross is formed there hangs a crown of real thorns, reminding one of only a small degree of the agony which He suffered to save the world. Interwoven with the crown is blood red tinsel which also streams down the cross, representing the "blood which was shed for thee."

The cross is placed in the midst of shrubbery planted in the shape of a cross and lighted with green globes at night. The translation of Golgotha, where Christ was crucified, is "in the shape of a skull."

This is the second year in which Dr. Martin has made this beautiful and inspiring memorial. The idea and conception were his own.—Reporter.

# PAINS

No matter how severe,  
you can always have  
immediate relief:



Bayer Aspirin stops pain quickly. It does it without any ill effects. Harmless to the heart; harmless to anybody. But it always brings relief. Why suffer?

## BAYER ASPIRIN

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.

#### THE AMERICAN CHURCH AND STATE

##### Fighting Greatest Moral Battle.

By Harry Earl Woolever,  
Editor of the National Methodist Press.

Two American Congresses recently convened in Washington, D. C., on the same date. It was by an unusual coincidence that the First North American Home Missions Congress gathered in the National Capital on the same day that the United States Congress convened for its current session. However, the coincidence in names and in the time of convening is not of such great significance as is the similarity of problems and of purpose and aims which engaged the attention of both bodies. Whereas the methods and machinery applied to the accomplishment of these ends differ widely, the origins of both Congresses are found in the same spirit and the inspiration for their tasks comes from the same divine source.

A word about the make-up of these two bodies is informing and interesting. The United States Congress consists of 531 members who are elected by the voters of this country for the purpose of legislating for the benefit of all the people. Their final actions become a part of the law of the land, applicable to all and made effective by force wherever and whenever necessary. The North American Home Missions Congress was composed of about 800 members representing thirty or more religious denominations and many associated organizations which are working for the uplift of the peoples of the North American continent and adjacent islands. The churches and groups represented are voluntary in their nature, prompted by a love for God to give and labor for those less favored through personal experience and social and economic environment. The deliberations of this Home Missions Congress were initiated and guided by a divine love and the delegates were inspired with the conviction that in Christ and his program is found the only adequate solution for the ills and needs of the human race both as individuals and as nations. This Congress has in its action and program no contemplation of the use of force. It simply seeks the most effective ways of presenting Christ and his teachings, to the end that by the means of divine and human love and service the needy and the un-Christianized peoples of North America may accept Christ and his benefits. The meeting in Washington was composed of representatives of such great organizations as the Home Missions Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America.

##### A Nation With Christian Foundations

This great Congress of Home Missions met in the Federal Capital of a nation whose very foundation was laid by the missionary forces of the Christian Church in the Seventeenth and Eighteenth Centuries. Its purposes were the making of a reappraisal, a revaluation of missionary efforts, and the forming of a constructive program adapted to the present hour. To this great task, the carrying out of which will reach to the very foundations of our national life, this large Congress of Christian workers applied themselves with a patriotism and consecration such as is never excelled by those who meet in the legislative chambers of the National Capitol to consider from a

slightly different angle the same problems of human adjustment and betterment. There are in the Home Missions Congress and the United States Congress certain parallels of purpose and action which merit our attention. A mention of a few of the problems which engage the consideration of both these Congresses indicates how Church and State are committed to the same great tasks for human redemption. The Christian people, through their Christian representatives in both mission boards and legislative bodies (we know no constructive statesmen in Congress who are not Christians), are working on these problems: world peace, education, improved rural conditions, better city life, prohibition, immigration, Americanization, economic and social justice, uplift of the Indians, greater justice for negroes, the World Court, elevation of standards in our island possessions, better race relationships, the eradication of illiteracy, and a number of other problems which might be enumerated. The Church finds no adequate solution for these except in Jesus Christ and the State meets them only as its lawmakers and executives are inspired to do so through the influence which Christ and his Church have exerted upon the people of the nation. It is in Christ and through Christ that we find these two great Congresses and their agencies working along parallel lines to bring about social justice and civic righteousness.

Without the labor and leadership of the Christian Church, a republic such as that enjoyed by the American people could never have been conceived. The Church has laid the foundation of the Republic and furnishes the inspiration for its constructive and effective work for the betterment and uplift of the people. It is not the function of the Church to dominate the State for sectarian or group purposes, but it is the responsibility of the Church to inspire and sustain the governmental agencies in legislative and executive actions for the welfare and happiness of all the people. It is in this co-ordinate relationship that the Congress of the Federal Government and the home missions agencies are working hand-in-hand for the same high ends.

##### Enemies of Church and Nation.

As the Congress of the United States assembled for the opening of the present session, hundreds of radical Communists gathered upon the steps of the Capitol in protest against the Government of the Republic. They carried placards bearing such inscription as, "Down with Discriminatory Legislation," "Down with Fingerprinting of Aliens." Not until police reserves reinforced the Capitol Police and tear gas bombs were exploded was the demonstration of these revolutionaries dispersed while a number of their leaders were marched away to police stations. These Communists, affiliated with the ruling group in Russia, bore a document setting forth a number of demands upon Congress which included "demands" for the repeal of restrictive immigration laws, or indeed any laws that discriminate against foreign elements in the United States. They protested against fingerprinting or deportation of aliens, they demanded the lifting of laws against the entry of aliens who oppose organized government, they demanded the rejection of the report of the Committee raised by the House of Representatives for an investigation of Communist activities and propaganda in this country. Scarcely

had the effects of the tear gas bombs cleared away before this Committee, headed by Chairman Fish, had before it the leader of the Russian Communists in this country, William Z. Foster. After the hearings, Congressman Fish stated that there is no question but that the band of Communists now operating in this country are organized for the destruction of any belief in God, Christ, or the Church. They seek to destroy the family life of America and to overthrow the democratic form of government. They hold the red flag above the Stars and Stripes and are teaching the doctrine of force and revolution. Considerably over half of the active Communists in the United States are aliens and the whole organization receives its directions from those who are tyrannically ruling over the Russian people, today. Those in Russia who essay to take the same attitude toward the Soviet government that the Communists in America openly advocate toward the United States government, are condemned to imprisonment and death.

The Committee as yet is undecided as to what action will be recommended to Congress for dealing with these enemies of society, Church and State. Here again a problem is presented which requires the consideration and action of both Church and State. The government must protect the rights and liberties of the people, while the Church is faced with the task of bringing to these misled individuals a true conception of God as revealed in Jesus Christ, and of promoting a just and Christian economic and social order in America which will eliminate that environment in which radical communism thrives. The State and the Church, each in its own sphere, must seek to establish the social ideals of Jesus Christ as the only solution for problems of this nature.

##### Let Every Christian Act.

No sooner was the Congress on Home Missions adjourned than the officials of the temperance and prohibition agencies of America gathered in the National Capital. As these lines are written these several organizations, all born within the

##### EXCESS ACID SICKENS— GET RID OF IT!

Sour Stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose of Phillips Milk of Magnesia, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished! Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

Church, are being called together for their opening meeting. The task they face is that of giving, in addition to temperance education, moral and concrete support to Christian officials in government service, to the end that national prohibition may be made increasingly effective. It is scarcely necessary to say in these columns that the success of prohibition throughout the nation has been remarkable. This is the fact despite the deceptive propaganda carried so generally in the public press. Even a wet Congressman from New York, in discussing the subject this week with the writer, said: "I must admit that the situation with regard to public intoxication in the United States has been improved one hundred per cent through prohibition." However, the temperance forces now face a critical period wherein courage and united effort are needed to meet the organized attack of the wets.

The greatest service which may be rendered by the Christian citizens at this hour is for them to write their opinion respecting prohibition to President Herbert Hoover. Within a few days the National Commission on Law Observance and Enforcement of which Mr. Wickersham is chairman, will make its prohibition report to the Chief Executive. The President's action upon this report will be guided largely, and rightly so, by what he believes is the attitude of the citizens of the Nation respecting national prohibition. The wets have been sending delegations and petitions to the White House in a much more aggressive manner than have the drys. The hour has now come when the trend of national prohibition will be fixed for the next half century. Will it be downward or upward? If a million Christian citizens write immediately to their President informing him of their attitude respecting this greatest issue before the nation, the future will be brighter for our own and other lands.

This word should be taken up in every Protestant pulpit in the land and the people should be informed as to the importance of bringing to the President an expression in brief, decisive manner of their hopes for positive action in behalf of prohibition. No special type or form of letter is essential, but a message, even though it be written on a piece of pantry shelf paper, will be of enormous value at this time. As one views the national issues from the inside of Capitol and White House, it appears that there was never a time, even during the war, when the patriotic action of Christian citizens was more needed than it is today. Those who would serve in behalf of national prohibition

may thus serve in a most effective and constructive manner. Their opportunity may be best met by writing, today.

As the American people view the activities of the State and the Church in attempting to redeem humanity and the world, their minds must go back to the words used by the first President of the Republic when he gave his first inaugural address:

"No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

#### WILL THE SALOON COME BACK?

"The Headquarters of the local Republicans is at Charley Schattner's Saloon, the McGee's addition contingent, however, meets at Joe and Charley's saloon, Fifteenth near Grand. The city Democracy met for a long time at John Eichenauer's saloon, 812 Main street, but it now usually foregathers at Andy Foley's saloon, Main Street, near Fourth."

This was just a casual paragraph which appeared in the Kansas City Star back in the pre-prohibition days. The Chicago Tribune, in 1914, describing conditions which were typical of that western metropolis, said:

"A three months' survey showed that 14,000 women and girls frequented, every twenty-four hours, the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." And the writer added that less than a tenth of Chicago's saloons were to be found on those streets! There were then in Chicago more saloons than there were lawyers, or doctors, or preachers; more than three times as many drink shops as there were eat shops or meat shops; six times more saloons than furniture stores, and ten times more than hardware stores. Similar conditions prevailed in all license cities.

The saloon was the curse not only of the city but of the country as well. Herbert Asbury, who is no friend of prohibition, pictures the old-time saloon in the country town:

In hundreds of American towns the buildings adjoining the saloons were either permanently vacant or were occupied by barber shops or by stores which catered exclusively to men; women could rarely be induced to trade within half a block of an open barroom. Nor would they pass one if they could otherwise reach their destinations, for the sidewalk was nearly always wet and slippery with stale beer, and the foul odors that seeped over and under the swinging doors, and the oaths and obscene language were more than women could endure."

These are snap-shots of the old-time saloon.

It is the fashion to scoff and ridicule the "temperance reformers" of the past. But one accomplishment must be chalked up to their credit—they slipped the skids under the saloon and sent it slithering down the toboggan slide to oblivion. "T was here. "T is gone! And the so-called temperance fanatic or crank is the answer.

The modificationists solemnly, almost awesomely, declare that they are unalterably opposed to the saloon. Maybe they are. But when it was there, with all its unspeakable diabolism, degradation and death, these protesters never protested. Indeed, many of them were its chummy

friends and its loyal defenders.

Prohibition abolished the saloon. How? The law does not once mention the saloon. It only prohibits intoxicants. Without intoxicants the saloon would be as innocent as a candy store or a meat shop. Per contra, a candy store or a meat shop selling intoxicants would be as degenerate, vile and vicious as the saloon. It would provoke the same obscenity, profanity and lechery. It would be the same hangout for and maker of human bestiality; the same rendezvous for the ragtag and raff of the underworld; the same cancer in the social, moral and political body; the same curse upon the home; the same blight upon the hope of womanhood, the aspiration of childhood; the same debaucher of youth and defiler of maidens.

The one thing that banished the saloon was the prohibition of intoxicants. Remove that prohibition and the saloon will return. It may take a new name, but as a rose by any other name smells as sweet, so a saloon in any other guise would be as vile.—W. G. Calderwood.

#### WHY ANOTHER REFERENDUM?

We hear a great deal of loose talk at this time about the wets and drys getting together and agreeing on a national referendum on prohibition. Permit me to say that the Anti-Saloon League will not accept any proposition from the wets unless it is to observe and enforce the present prohibition law. In order for two contracting parties to accomplish anything by agreement both must be responsible. The wets have proved their irresponsibility on many occasions.

When we had a referendum in the various counties, if a majority voted to retain the saloons, the drys submitted to their will. If a majority voted to close the saloons, the wets spent the dark hours of every night sneaking liquor across the county lines in violation of the law and expressed will of the people.

They had a referendum vote in a great majority of the states. If they voted to retain the saloons, the drys as law-abiding citizens submitted to the will of the majority and the saloons remained. If a majority voted to close the saloons, the lawless wets openly advertised to deliver liquor in the dry state and made good their promise by again spending the dark hours of every night rushing liquor across the state line from the adjoining wet states.

In Arkansas after years of agitation and education we elected a dry Legislature pledged in advance to enact a Statewide Prohibition Law. The wets forced a referendum vote on the law, but when the voters sustained the law of a majority of more than 50,000 did the wets accept the results of their own referendum? Not at all. They have continued to the present day openly to defy the will of a majority in Arkansas and every other state where the vote has been against them. If they will not obey the result of their own referendum what reason has anyone to expect them to submit to the results of a referendum held by agreement with the drys? They care nothing for majorities and nothing for laws. We are dealing with a gang of criminals who know no law but a policeman's club. They poison their fellowmen for profit and fasten on their victims an appetite for a habit-forming drug. Anyone who would engage in such an enterprise is necessarily of the lowest type of humanity.

Why have another referendum vote? Let the wets first show their

willingness to abide by the results of several referenda already held on this question before they ask responsible, law-abiding citizens to agree on another.

When we were voting for county local option the wets were opposed to one county being dry and the adjoining county wet, but said if it were state-wide they would favor it. A few years later when we submitted the question of state prohibition they had experienced a change of heart and favored either local option or declared that if it were nation-wide prohibition they would favor it, but were opposed to one state being dry while the adjoining states were wet. But when we submitted the question of national prohibition they became zealous advocates of "state's rights." To say the least, the wets are hard to please.—W. J. Losinger, Superintendent Arkansas Anti-Saloon League.

#### THE FEDERAL GOVERNMENT AND ARKANSAS WOODLANDS

According to the annual report of the forester, Robert Y. Stuart, timber cutting in the Ozark and Ouachita National Forests in Arkansas increased during 1929. The government cut lumber valued at \$40,548 and sold timber on the stump to the value of \$636,555. It will come as a surprise to many to learn that the yield from these two National Forests amounts to so substantial a total as \$677,000 a year. They are operated primarily, not to make money, but to conserve timber and safeguard the flow of navigable streams. But selective cutting, which improves rather than injures the forest growth left to mature, yields a large income.

What the government is doing with its two National Forests in Arkansas should induce us to move for the conservation, improvement and scientific management of all Arkansas forest lands. Some 22,000,000 acres, two-thirds of the entire area of the state, is forested or ought to be in forest as the crop best adapted to the soil. To protect all this land from the forest fires that injure timber when they do not destroy all hope of profit would cost, according to estimates of the federal Forest Service, \$484,000 a year, or about two and one-fifth cents an acre. Protecting an acre of forest from fire for a year

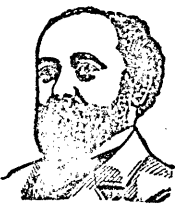
### Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that follow severe cold epidemics. From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing. Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs, chest colds, and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

### An Eminent Physician Prescribed this Tonic



As a young man Dr. R. V. Pierce practiced medicine in Pennsylvania. His prescriptions met with such great demand that he moved to Buffalo, N. Y. and put up in ready-to-use form his well-known tonic for the blood, Golden Medical Discovery. It aids digestion, acts as a tonic, and enriches the blood—clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This medicine comes in both fluid and tablets. Ask your druggist for

**Dr. Pierce's Golden Medical Discovery**

should surely be worth a few cents.

At the request of Governor Parnell, this federal agency has made a survey of Arkansas to find whether, under the federal-aid forest law known as the Clarke-McNary act, means can be devised to give adequate fire protection to state-owned and privately owned Arkansas woodlands. The results of this survey will not be published until early next year. Meanwhile, we know that we could procure for Arkansas the full benefits of the Clarke-McNary act by establishing a state Forestry Bureau and appropriating money for its operation. Arkansas is the sole state with a major forest industry that has not taken advantage of this federal law.—Arkansas Gazette.

### WAR HAS BEEN DECLARED!

By E. A. Anderson.

#### Part I.

The enemies of the Kingdom of God are marshaling their forces as never before in the history of the Church. The lines are being drawn more distinctly. There is no neutral ground. They are organized to the limit and are using every available means to propagate their infernal doctrines.

Our space is limited and we can not give you full details, but with our good editor's permission we will give you enough to make you take notice of the fact that it is high time that the Church wake up and shake off the dust of indifference, and get the anointing of the Holy Spirit in order to combat these forces of evil. These forces cannot succeed against Spirit-filled lives. We also have to be watchful as to many other things, Home, School, Church and State. Their object is to destroy it all.

In November, 1925, the American Association for the Advancement of Atheism (4-A) was organized, and a charter was granted. Several branches were formed. An advertising campaign was launched, and as they put it, "with good results." High schools and colleges are circularized. The first "Damned Souls Society" was organized in some universities. Junior Atheists' Clubs or Leagues were established, and the "Society of the Godless." This was among high-school students. Lectures and debates are put on programs and on the radio.

They make the following ten demands:

1. Taxation of all church property.
2. Elimination of chaplains and sectarian institutions from public pay rolls.
3. Repeal of laws restricting the rights of atheists and enforcing Christian morals.
4. Abolition of oath in courts and at inaugurations.
5. Non-issuance of religious proc-

## ENDS HEADACHE SPEEDILY

**H**HEADACHES 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

lamations by Chief Executive.

6. Erasure of the superstitious inscription "In God We Trust" from our coins, and the removal of the church flag from above the national flag on battle ships.

7. Exclusion of the Bible as a sacred book from the public schools.

8. Suppression of the bootlegging of religion through dismissing pupils for religious instruction during school hours.

9. Secularization of marriage, with divorce upon request.

10. Repeal of anti-evolution, and anti-birth control, and censorship laws.

The following are their five fundamentals:

1. **Materialism**—The doctrine that matter, with its indwelling property force, constitutes the reality of the Universe.

2. **Empiricism**—The doctrine that all ideas come from experience, and that, therefore, man can form no conception of God.

3. **Evolution**—The doctrine that organisms are not designed, but have evolved, mechanically through natural selection.

4. **The Existence of Evil**—The patent fact that renders irrational the belief in a beneficent, omnipotent being who cares for man.

5. **Hedonism**—The doctrine that happiness here and now should be the motive of conduct.

They are sowing this damnable seed with a zealotry that is almost unbelievable. There seems to be no lack of funds. Why do not the children of Light learn a lesson from the children of darkness? (Luke 16:8). Their printing presses are running constantly, throwing out a great stream of death—poison to both mind and soul.

They secure addresses of young people and students, especially are they asking for students that are preparing for the ministry. They send their tracts and leaflets out by the millions. In one of their reports issued April, 1929, is a picture of a man who was at one time a minister of the Gospel and held successful revivals. He received one of their four-page leaflets that tried to show the falsity of the Bible. He read it carefully, and believed the Devil and made God out a liar. He became a rank infidel and is now one of their secretaries.

They hunt through all histories and encyclopedias for human blunders and mistakes made by religious leaders and reformers. They enlarge on these and hold them up as products of Christianity. Their great "Profit," Robt. G. Ingersoll, was a past master at that art and held up to ridicule such men from Moses to D. L. Moody.

"A house of Atheism has been established, from which it is expected to reach every country."

The American Association for the Advancement of Atheism is now in its fifth year. Listen to the opening words of the third annual report: "The past year has been one of progress. The membership nearly doubled and the income increased three fold. Our prospects were never brighter." The final paragraph in the same report contains the following: "The 4-A is here to ensure a complete job in the wrecking of religion. We offer no apology for our tactics. We now know that belief in the existence of a spiritual being arose because of primitive man's inability to explain events. We now know that primitive man was

mistaken. Religion was born of fear, reared by fraud, and is kept alive by lies. Falsehood cannot be refined into truth. The supernatural does not exist. There is no God. Religion deserves no more respect than a pile of garbage. **It must be destroyed.**"

This world-wide organization has also joined hands with the Soviet or Communist organizations of Russia and of this and other countries to dethrone God, destroy His Church and His Bible. Here are the Communist principles on religion. Hear them! "Religion and Communism are incompatible, both theoretically and practically. All religions are one and the same poison, intoxicating and deadening the mind, the will, the conscience. **A fight to the death should be declared against them.**"

(To be continued.)

### A QUESTIONNAIRE FOR AMERICAN CITIZENS.

By George M. Fowles, D. D.

1. Do you believe unnaturalized foreigners should be allowed to vote at any civil election in the United States? Emphatically, No. They cannot now legally vote in any state, until, by becoming naturalized, they cease to be citizens of other nations.

2. How many unnaturalized foreigners are living in the United States? Approximately 7,500,000, according to recent official estimates.

2. Why do they not become American citizens? First, several million have been smuggled into the country and cannot legally become citizens. Second, a large number expect to return to their native lands when they have saved enough here to support themselves there. Third, others do not wish to assume the responsibilities of citizenship.

4. What responsibilities do aliens not wish to assume? A number might be enumerated—one example is sufficient. During the conscription for the World War, nearly a million aliens secured release from the draft on the plea that they were not citizens of the United States, and took the jobs surrendered by our citizens who went to the front.

5. Do these aliens have any voice in making state laws? Yes. In most of the states they are counted in the basis for representation in the state legislature.

6. Are there any exceptions to this practice? New York, the largest state, with the most aliens, has a provision in its state Constitution, adopted in 1894, "excluding aliens" from the total population before apportioning the citizens into districts for representation in the State Legislature.

7. Do unnaturalized foreigners have any voice in making the laws of the United States? Yes, they have a large and very important part, not only in making the laws, but in nominating and electing the presidents of the United States.

8. How can aliens have a voice in making the laws and naming presidents when they have no vote? This is due to the fact that, under the Constitution of the United States, as framed nearly 150 years ago, representation in Congress is based upon Population instead of Citizenship.

9. How does this affect the present Congress? For twenty years there have been approximately thirty congressmen representing 7,500,000 unnaturalized foreigners, who also have had thirty representatives in the Electoral College that elects the presidents of the United States, and

sixty delegates in each national convention that nominates the respective party candidates for president.

10. What changes will the 1930 census make in Congress? Since the number of congressmen remains the same, then the population represented by a single congressman must be much greater than at present. The necessary readjustment will take approximately thirty congressmen from the rural sections, and give them to the larger cities where the great mass of aliens reside.

11. How will this affect the personnel of Congress? In several ways. First, the representatives from the rural communities are mostly dry, while those from the large cities are predominantly wet. Second, those of the rural sections are generally patriotic citizens, while many of those from alien centers are influenced by foreign ideals.

12. What can be done to eliminate the peril and absurdity of alien representation? Only one thing is possible—amend the United States Constitution so as to make Citizenship instead of Population the basis of representation.

3. How can such an amendment be adopted? Such an amendment was introduced into Congress by Representative Stalker of New York on December 15, 1929. In June, 1929, this principle was offered as an amendment to the apportionment bill in the House and adopted by a vote of 183 to 123. Later it was eliminated because of complications and doubt of its constitutionality in statutory form. Representative Charles I. Sparks and Senator Arthur Capper have introduced a slightly modified form upon which the advocates of this proposal have agreed, and are pushing for immediate action thereon at this session of Congress.

15. Just what is to Stop Alien Representation Amendment? The full text of the proposed addition to the U. S. Constitution reads as follows: "Article XX. Aliens shall be excluded from the court of the whole number of persons in each State in apportionment Representatives among the several States according to their respective number."

16. Why is it important to have this Amendment submitted by this Congress at its short session? Because the new apportionment for Congressional Districts, which otherwise will become automatically operative on March 4, 1931, will take nearly 30 Congressmen away from the dries and give them to the wets, making a net shift to the advantage of the wets of nearly 60 votes in Congress!

A world which has so often and so long held every kind of error in regard to religion, which is the only thing that really matters to man, has no right to boast of its little triumphs in the paltry affairs of earth.

## 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. Guasote is the best for chronic colds of long standing. It works like magic. Price 60c.

SNODGRASS & BRACY



## PROSPECTUS OF THE HISTORY OF ARKANSAS METHODISM

At their respective sessions, in November, 1930, the North Arkansas and the Little Rock Conferences of the Methodist Episcopal Church, South, asked Dr. James A. Anderson to write the History of Methodism in Arkansas. He expressed a willingness to undertake the task if these Conferences would sponsor the work and appoint a Commission to assist him. In accordance with this request, the North Arkansas appointed Dr. J. H. Reynolds, Rev. J. W. Workman and Dr. George McGlumphy. The Little Rock Conference appointed Dr. C. J. Greene, Dr. A. C. Millar and Dr. H. C. Couch.

On call of Dr. Anderson this commission had a meeting at Pine Bluff, during the session of the Little Rock Conference, to determine as far as possible the plan of the History and the processes by which it might be brought to a realization. Another meeting was held Dec. 20 in Little Rock. If the plans of the author and the commission are carried out we shall have the most attractive volume of Methodist History to be found in any State in the Union, one that every Methodist will be proud to see. It is proposed that the first section of the book shall be a balanced running narrative of all the events from the year 1800 to the present. Then the work of the Church will be divided into departments, and a somewhat different plan will be adopted, the plan of grouping events about the personalities, the local churches, and the schools and colleges and other institutions that have made the actual history.

For this purpose it will be necessary to secure a brief and accurate sketch of these personalities, churches, schools and other contributing agencies. Such a sketch of every preacher who has served in Arkansas, and also a sketch of outstanding laymen, and of preachers' wives who were keepers of parsonages for so long as 25 years will be wanted. Similarly a sketch of schools and churches as aforesaid. The sketches of persons should be somewhat after the fashion of personal sketches in "Who's Who in America," without, of course, the abbreviations that appear in that work. And they may well include a list of the children of each subject and a statement of their present residence, etc.

In all cases where it is possible the picture of the person, the church or the school is to appear. The pictures of the person, the church, or of persons will probably be printed

### RAISE MONEY

for class, young people's or aid society or any church organization through our NEW plan. Works easily and quickly any season; costs nothing. Write quick to be first to use it.

Imperial Stationery Co.

Dept. R, Washington C. H., Ohio.

in groups, somewhat after the fashion followed by the *Christian Advocate* in presenting the pictures of members of the last General Conference. The cuts of the church buildings and school buildings will be handled as may be most convenient and artistic.

These pictures must be paid for by the people who furnish the photographs, except in cases where there are no living representatives, and in these cases we shall have to manage other ways to cover the expense. All faces presented will cost from \$1.50 to \$2.00. No finer way can be found to honor and preserve the memory of the persons and buildings represented by the pictures. It will be seen that there will be several hundred pictures, and if the author must pay for them, the price of the book would be almost prohibitive. We are hoping to bring out this book of 600 or more pages printed in elegant form at a price of \$3.00 or very little above.

A chapter will be given to the Woman's Missionary Society with sketches and picture as above outlined.

There have been about 37 bishops connected with our work in Arkansas. We hope to present these in the same way.

It must be understood that the Commission shall have the final word as to what shall appear in this History. But the author and the Commission hereby ask that the Presiding Elder of each District in the State, together with one preacher and one layman, to be designated by the Presiding Elder, shall be committees for their several Districts, whose duty it shall be to prepare a list of all persons, churches and institutions to be represented, and also to co-operate in securing the material. Our women may be left to their own methods of securing material for their Chapter, and they will not fail.

The Commission desires that there shall be nothing slipshod about any part of this work. History that is not accurate is not history; and shoddy work will not honor our Methodism. We shall print and send out this prospectus to all our preachers and to as many laymen as may desire it. We ask that, if you have anything to furnish, you do not merely tell Dr. Anderson about it nor merely write him about it. Get it, and get it in good form. A uniform sheet of paper will be sent you, perforated and ready for the files whenever you send in your matter carefully written in double space typewriter copy on one side of the paper. If all will observe these specifications, a vast amount of labor will be saved the author, the preparation of the work will be greatly hastened, and even the price can be less than it otherwise would be. Send all material to Dr. James A. Anderson, Jonesboro, Ark.—The Commission.

For the fruit of good labors is glorious, and the root of wisdom never faileth. Wis. 3:15.

## Sunday School

### Lesson for January 11

#### THE CHILDHOOD OF JESUS

LESSON TEXT—Luke 2:40-52.

GOLDEN TEXT—And Jesus increased in wisdom and stature, and in favor with God and man.

PRIMARY TOPIC—Ideal Childhood.

JUNIOR TOPIC—Growing up for God.

INTERMEDIATE AND SENIOR TOPIC—Responsibility of Youth.

YOUNG PEOPLE AND ADULT TOPIC—Being about the Father's Business.

#### I. Jesus Growing (v. 40).

While Jesus was as to his personality, God, yet his deity did not interfere with his development as a human being. The processes of his physical, mental, and spiritual growth were the same as those of any normal human being.

1. "Grew and waxed strong." It was necessary for his body to develop. His brain, nerves, and muscles must not only attain unto the proper size but must come to act in unison, become correlated.

2. "Filled with wisdom." As with most children his training was largely in the hands of his mother. She, no doubt, taught him to commit to memory Bible verses and taught him the great stories of the Old Testament, from the creation down through the patriarchs and prophets. It seems that it was customary among the Jews to send the child at the age of six years to the synagogue school, where the Old Testament was the textbook.

3. "And the grace of God was upon him." By the grace of God doubtless, is meant God's loving favor and tender care.

#### II. Jesus Tarrying Behind at Jerusalem (vv. 41-43).

At the age of twelve years the Jewish child took his place as a worshiper in the temple. He was then considered "a child of the law." Being thoroughly conscious of his mission, Jesus tarried behind and inquired into the meaning of the ordinances of God's house. His heart yearned for his Father.

#### III. Jesus Found in the Temple (vv. 44-47).

When his mother and Joseph had gone some distance on the homeward journey, they perceived that Jesus was not with them and sought for him among their kinsfolk and acquaintances. Not finding him, they returned to Jerusalem and found him in the temple.

1. He was sitting (v. 46). He was perfectly at home in his Father's house.

2. He was hearing the teachers of God's Word (v. 46), and was eager to learn God's will.

3. He asked questions (v. 46). His growing mind was inquisitive; it inquired after—reached out after—truth.

4. He answered questions (v. 47). His answers showed such great wisdom that he astonished those who heard him. It was the expression of the workings of a perfect human mind suffused by the Holy Spirit.

#### IV. Mary's Complaint (vv. 48-50).

1. Her question (v. 48). "Why hast thou dealt thus with us?" She remonstrated with him for his behavior.

2. Jesus' reply (v. 49). He replied to her question in a dignified yet tender manner, but made no apology, thus indicating that he was more than merely the son of Mary. God was his Father.

3. Mary acquiesced in his revelation of himself (v. 51). She did not understand all these things, but she kept them in her heart.

#### V. Jesus' Obedience (v. 51).

Though he was fully conscious of his divine being and mission, he lived a life of filial obedience, thus teaching us that obedience to parents is pleasing to God, and a duty which will be discharged faithfully by those who have the spirit of Jesus Christ.

#### VI. Jesus' Development (v. 52).

1. Mental. "Increased in wisdom." Although the divine nature was united with the human, his mind was left free to develop normally.

2. Physical. He increased in stature. His body developed according to the laws of a normal human being.

3. Spiritual. He increased in favor with God and man. As his mind developed, and his apprehension of God became more comprehensive, the Divine Being could be more fully expressed through him, and as the perfect life was lived, men could recognize his superior qualities, and therefore, their hearts would open to him.

## COLIC

A few drops of Mrs. Winslow's Syrup seldom fail to relieve Colic Pains. Mrs. Winslow's Syrup used for nearly 100 years, is made especially for infants and children. Keep it handy and use it for constipation, colds, stomach ache, teething and similar ills of children. Harmless. Contains nothing your own doctor wouldn't prescribe. At all drug stores. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

ANGLO-AMERICAN DRUG CO.  
75 West St., Dept. J.L., New York, N.Y.

## MRS. WINSLOW'S SYRUP



## There May be Poison in YOUR Bowels!

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

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

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

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

## 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

## ARKANSAS METHODIST ORPHANAGE.

During the month of December, we have received the following gifts for the Home:

Junior Department, DeQueen, Birth-day Offerings	\$ 3.25
Susan McDonnell Class, Pulaski Heights, City	5.00
Mrs. J. P. Emerson, City	1.00
Susanna Wesley Class, First Church, Texarkana	5.00
X. B. K. Class, First Church, City	5.00
Men's John Wesley Bible Class, Warren	5.00
Nancy Green Class, Highland Church, City	2.50
Fidelis Class, First Church, Warren	10.00
Marguerite Clifford Class, Winfield Church, City	5.00
—James Thomas, Supt.	

## ARKANSAS METHODIST ORPHANAGE.

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

<b>Little Rock Conference.</b>	
<b>Arkadelphia District.</b>	
Amount previously reported	\$105.40
Sardis S. S.	8.00
Tulip S. S., Carthage-Tulip Charge	4.05
New Salem S. S., Hot Springs Ct.	2.90
Malvern S. S. (additional offering)	1.25
Hollywood S. S., Arkadelphia Ct.	2.10
Carthage S. S.	8.30
Dalark S. S.	4.66
Benton S. S.	19.32
Arkadelphia S. S.	44.00
First Church, Hot Springs	75.92
Total	\$275.90

<b>Camden District.</b>	
Amount previously reported	\$232.92
Parker's Chapel, El Dorado Ct.	7.00
Calion S. S., Junction City	2.31
Bearden S. S.	12.00
Louann-Norphet S. Schools	10.80
Buckner Ct.—Kilgore S. S.	5.35
Buckner Ct.—Mt. Ida S. S.	4.35
Buckner Ct.—Buckner S. S.	3.00
Buckner Ct.—Sardis S. S.	1.78
Kingsland S. S.	7.25
Total	\$287.66

<b>Little Rock District.</b>	
Amount previously reported	\$209.99
New Hope S. S., Bryant Ct.	1.50
Carlisle S. S.	20.35
Mablevale S. S.	1.25
Primrose Chapel S. S.	12.50
28th Street S. S., Little Rock	28.00
Hunter Memorial S. S., Little Rock	5.00
Rauvite S. S.	65.00
Douglassville S. S.	3.05
Rogers Chapel S. S.	3.60
Hazen S. S.	\$ 14.46
Maumelle Ct.—Pleasant Hill S. S.	1.07
Maumelle Ct.—Natural Steps S. S.	2.65
Maumelle Ct.—Roland S. S.	2.20
Maumelle Ct.—Mt. Moriah S. S.	.50
Maumelle Ct.—Martindale S. S.	.80
Highland S. S.	25.00
Providence S. S., Hickory Plains Ct.	1.00
Capitol View S. S., Little Rock	15.75
Asbury S. S., Little Rock	100.00
Total	\$513.67

<b>Monticello District.</b>	
Amount previously reported	\$104.01
Arkansas City & Watson S. S.	20.00
Lake Village S. S.	24.00
Hamburg S. S.	18.00
Eudora S. S.	30.00
Dumas S. S.	30.00
Hermitage S. S.	5.70
Tillar Ct. S. S.	58.00
Total	\$289.71

<b>Pine Bluff District.</b>	
Amount previously reported	\$290.61
Pine Bluff Ct.—Sulphur Springs S. S.	3.20
Pine Bluff Ct.—Wofford's Chapel S. S.	2.30
Pine Bluff Ct.—Bethel S. S.	2.70
Gillett and Little Prairie	20.00
DeWitt S. S.	38.59
St. Charles Ct.—St. Charles S. S.	7.00
St. Charles Ct.—Prairie Union S. S.	8.51
Altheimer S. S.	10.53
Stuttgart	30.00
Star City (additional)	1.00
Hawley Memorial S. S.	16.90
Good Faith S. S.	12.00
Sheridan S. S.	28.54
Humphrey S. S.	6.00
Sherrill S. S.	9.00
Tucker S. S.	8.00
Total	\$494.88

<b>Prescott District.</b>	
Amount previously reported	\$ 89.75
Glenwood S. S.	6.50
Blevins S. S.	26.10
Schaal S. S., Mineral Springs Ct.	.48
Mineral Springs S. S., Mineral Springs Ct.	6.26
Gurdon S. S.	22.77
Okolona Ct.—Antoine S. S.	3.70
Okolona Ct.—Smyrna S. S.	.60
Total	\$156.16

<b>Texarkana District.</b>	
Amount previously reported	\$105.21

## ATTENTION, PASTORS.

Evangelist H. C. Hankins reports a very successful year in 1930, with many souls saved.

Those wishing a date for revival this year, write him at Springdale, Ark.

Fairview S. S., Texarkana	25.00
Horatio S. S.	10.57
Umpire Ct.—Langley S. S.	.65
Umpire Ct.—Athens S. S.	.25
Umpire Ct.—Galena S. S.	1.05
Umpire Ct.—Barnsdale S. S.	.25
Umpire Ct.—Pullman S. S.	1.10
Umpire Ct.—Umpire S. S.	.80
Umpire Ct.—King S. S.	.49
Umpire Ct.—Liberty Hill S. S.	.05
Lockesburg S. S.	13.72
First Church S. S., Texarkana	181.31
Total	\$340.45

<b>Miscellaneous.</b>	
Amount previously reported	\$ 26.62
Rev. and Mrs. D. H. Colquette, city	5.00
Mrs. Ellen C. Millar, city	10.00
Total	\$ 41.62

<b>North Arkansas Conference.</b>	
<b>Batesville District.</b>	
Amount previously reported	\$ 26.32
Swifton S. S.	14.16
Elmo S. S.	1.30
Cotter S. S.	5.67
First Church S. S., Batesville	50.00
Swifton S. S.	14.16
Elmo S. S.	1.30
Total	\$106.95

<b>Booneville District.</b>	
Amount previously reported	\$ 12.38
Liberty Hall S. S., Dardanelle Ct.	7.21
Mansfield S. S.	16.52
Bellevue S. S.	4.00
Total	\$ 40.11

<b>Conway District.</b>	
Amount previously reported	\$ 37.57
Salem S. S.	3.00
Greenbrier S. S.	3.00
Rosebud Ct.—Mt. Vernon S. S.	3.00
Rosebud Ct.—Romance S. S.	1.00
Rosebud Ct.—Hammons Chapel S. S.	2.00
First Church, Conway	150.00
Morrilton S. S.	50.00
Gardner Memorial S. S., N. Little Rock	10.00
Cato S. S.	5.00
Washington Ave. S. S.	2.00
Total	\$266.57

<b>Fayetteville District.</b>	
Amount previously reported	\$ 4.00
Eureka Springs S. S.	5.00
Fayetteville S. S.	53.47
Siloam Springs S. S.	10.45
Springdale S. S.	37.12
Gentry S. S.	11.25
Centerton S. S.	1.55
Decatur S. S.	3.85
Bentonville S. S.	6.98
Pea Ridge S. S.	2.25
New Sulphur S. S., Viney Grove Ct.	1.40
Viney Grove S. S., Viney Grove Ct.	2.96
Total	\$140.28

<b>Fort Smith District.</b>	
Spadra S. S., Hartford Ct.	\$ 9.12
Lepanto S. S.	5.00
Total	\$ 14.12

<b>Helena District.</b>	
Amount previously reported	\$ 79.10
Hughes S. S.	12.00
Forest Chapel S. S., Colt Ct.	1.25
Smith's Chapel S. S., Colt Chapel	.61
McElroy S. S., Colt Ct.	1.83
Wesley S. S., Colt Ct.	1.52
Clarendon S. S.	23.54
Marianna S. S.	15.00
Helena S. S.	100.00
Parkin S. S.	5.00
Hulbert-West Memphis Charge	11.05
Aubrey Ct.—Aubrey S. S.	2.55
Aubrey Ct.—Oak Forest S. S.	1.00
Aubrey Ct.—Rondo S. S.	2.00
West Helena S. S.	5.00
Elaine S. S.	15.00
Total	\$276.45

<b>Jonesboro District.</b>	
Amount previously reported	\$ 10.00
Fisher Ave. Church, Jonesboro	10.90
Shiloh S. S., Bono Ct.	3.25
56 S. S., Bono Ct.	5.62
Dell S. S.	15.00
Bay S. S., Nettleton-Bay Charge	5.00
Total	\$ 49.77

<b>Paragould District.</b>	
Amount previously reported	\$ 43.24
Beech Grove S. S., Gainesville Ct.	2.51
Maynard S. S.	2.00
Marmaduke S. S.	6.45
Tuckerman S. S.	30.00
Oak Grove S. S., Paragould Ct.	5.15
Rector S. S.	5.00
Knobel S. S.	12.76
Total	\$107.11

<b>Searcy District.</b>	
Amount previously reported	\$ 41.53
Valley Springs S. S.	25.00
Searcy S. S.	20.30
Patterson S. S., Jelks Ct.	2.43
Clinton S. S.	20.00
Pangburn S. S.	5.71
Griffithville S. S.	3.28
Augusta S. S.	15.53
Griffithville S. S.	5.75
Judsonia S. S.	4.32
Bradford S. S.	2.32
McRae S. S. (additional)	.50
Total	\$146.67

<b>Miscellaneous Gifts.</b>	
Amount previously reported	\$ 12.00
Total Amount received to date from Little Rock Conference	\$2,400.05
Total amount received to date from North Arkansas Conference	1,160.08
Total amount received to date from both Conferences	\$8,560.08

—James Thomas, Supt.

## GIFTS TO ORPHANAGE RECEIVED IN THE HOME DURING DECEMBER, 1930

J. A. Larson, city, generous supply of parched peanuts.	
W. M. S., Mammoth Spring, 1 bbl. canned and preserved fruit, 20 garments, 1 bu. home ground meal.	
W. M. S., Belleville, 1 quilt.	
Rose City Bakery, city, 62 cakes.	
Mrs. C. L. Orrell, Blytheville, box of gifts for Margaret.	
Mr. W. G. Angus, city, generous supply of Christmas candy.	
Mrs. A. P. Thompson, Fayetteville, box for Walker and Clinton.	
Epworth-Hi City League Union, city, seven tickets to League party.	
Whitely Bible Class, Highland Church, city, 12 loaves of bread and other eats.	
Junior Dept., Ozark S. S., 1 quilt.	
Mrs. W. F. Moody, city, \$5 check for Christmas spending money.	
W. M. S., First Church, North Little Rock, \$7.50 check for Christmas spending money.	
Mrs. I. T. Winfrey, Oklahoma City, package to Dorothy Ann.	
Mrs. Leon Cheever, Clarendon, package to J. C. and Zerline.	
W. M. S., Grady, package to Peggy.	
Fidelis Class, Warren, box to Ollie Mae.	
W. M. S., Lavaca, quilt.	
Hays Chapel Sunday School, quilt.	
Children's Dept., Asbury Church, city, canned goods, flour, and toys.	
T. P. G. Class, Pulaski Heights Church, city, gifts.	
Texarkana, gifts, clothing, fruit.	
Sunday School, Tuckerman, box of individual gifts.	
Beginners and Primary Dept., Bald Knob, box of gifts.	
Mrs. Morris Jessup, city, gifts.	
Primary Missionary Society, Magnolia, gifts.	
W. M. S., Fisher St., Jonesboro, scrap-books, handkerchiefs, toilet soap.	
Primary S. S., Class, Ashdown, 17 named gifts.	

Lake Village, big box miscellaneous gifts.	
J. L. Greene, Stuttgart, canned goods and gifts.	
Mt. Vernon Sunday School, 1 bu. peanuts.	
Gleaners Class, DeQueen, quilt.	
Mt. Olivet Church, quilt.	
Mrs. J. C. Simmons, Brinkey, quilt.	
Miss Elizabeth Pickett, city, gift to special of \$3.00.	

Circle 1, First Church, city, beautiful gifts for all and Santa for the tree.	
Miss Frances Stewart, city, table and four chairs for small girls.	
Mrs. George Burden, city, 42 dinner plates.	
Junior Missionary Society, Monticello, box of gifts.	
Miss Glennie Stewart and Brothers, a beautiful cedar Christmas tree.	
Ladies of 28th Street Church, city, two big pans of chicken pie.	
H. H. Tull, Mabelvale, generous supply of beautiful holly.	
Guests of Dorothy Donelson at a Christmas party.	

Epworth Hi and Junior S. S. Girls, Humphrey, box of canned and preserved fruit and clothing.	
Young Girls Missionary Society, Mansfield, box of miscellaneous toys, towels and a quilt.	

Junior Missionary Society, Wabbaseka, box for Walker Dillon.	
Senior Epworth League, Russellville, quilt.	
Mrs. J. C. Brown, Helena, box for Dorothy Evans.	

Sunday School, Gentry, box toys and quilt squares.	
W. M. S., Marianna, box of miscellaneous gifts, toilet articles.	
W. M. S., Judsonia, box of boys' clothing and two hats.	

Senior League, Wilson, generous supply of toys.	
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Sunday School, Douglassville, canned goods and fruit.	
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Macedonia Church, canned fruit and dress.	
Miss L. Little, city, tuberculosis stamps.	
Primary Dept., Gardner Memorial, N. L. R., canned goods, fruit, and gifts.	

Twelve boys and girls guests of Junior Dept., First Church, city.	
Beginners Dept., Pulaski Heights Church, city, canned fruit and gifts.	

W. M. S., Pocahontas, box of canned goods and fruit.

Senior Class, Moorefield S. S., handkerchiefs.

Ladies of Mt. Pleasant Church, quilt.

Busy Bee S. S. Class, Forrest City, books.

Richmond S. S., canned and preserved fruit, 1 bu. sweet potatoes, popcorn.

Fred Watkins, Jr., city, 3 nice parlor games.

DeQueen, 2 large boxes, school supplies, towels, toilet articles and other gifts.

Mrs. R. L. Gannaway, city, 6 Christmas flower pots filled with candy.

W. M. S., Hughes, piece goods, hose and dress.

Donor unknown, box of home-made candy.

Murfreesboro S. S., fruit, candy, and nuts.

Mrs. C. S. Collins, city, box of candy.

C. A. Scott, Rt. No. 3, city, 4 gal. sweet milk.

Couples Class, Winfield Church, clothing and gifts for Zerline.

Junior S. S. Dept., Highland Church, city, basket of gifts.

Intermediate-Senior S. S. Class, Silver Springs, quilt.

Adona, box canned fruit and vegetables.

W. M. S., Parker's Chapel, box of clothing.

Judge and Mrs. Frank Smith, city, oranges.

T. W. Shaver, city, 8 handmade wagons.

W. M. S., Clinton, box canned fruit, preserves, and jelly.

G. H. Calk, city, 6 doz. teaspoons, 5 foot-balls, shoes.

W. M. S., Weldon, box of apples.

W. M. S., Forrest City, \$10 check to be used for the children's Christmas.

Mrs. J. B. Duncan's S. S. Class, England, \$4.00 check to Luella.

Mrs. R. L. Tartar, DeVall's Bluff, \$2.00 to J. C. and Zerline.

Margaret Clifford Class, city, package to Mildred.

Susan McDonald S. S. Class, Pulaski Heights Church, city, 15 gifts for larger girls.

Young Matrons' Class, Gardner Memorial, North Little Rock, box of clothing and toys for Melba.

Circle No. 2, First Church, city, 4 cakes and 3 gal. of ice cream.

Geyer Springs S. S., canned fruit, jelly, and tea towels.

J. R. Bell Bible Class, First Church, Van Buren, quilt.

Warren Epworth Juniors, box for Luella.

Golden Rule Class, Mena, box for Jeanette.

Mothers Class, Winfield Church, city, box for Lois Haws.

Nancy Green Bible Class, Highland Church, city, shoes and hose for Lois Dobbs.

Miss Sue Belk, Warren, box for Jeanette and Everett.

Rev. and Mrs. Roy Fawcett, basket of fruit and celery.

The following visited the Home during the Holidays: Mr. and Mrs. Andrew Johnson, Memphis, Tenn.; Mrs. Paul Smith, city; Mrs. Herbert Bryant and baby, Levy; Misses Grace and Freda Ward, North Little Rock; Murray Davis, Fayetteville.

Children who were entertained in private homes during the Holidays: Melba and Margaret with the Rev. and Mrs. Paul Quillian; Luella with Mrs. Rosa Dunlap and daughters; J. C. and Zerline with Mrs. Baulah Kepeke; Walter with Mr. and Mrs. J. L. Lane; Kenneth with Mr. Albert Gannaway.

—Mrs. S. J. Steed, Matron.

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