



Arkansas Methodist

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



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

Volume L.

LITTLE ROCK, ARKANSAS, THURSDAY, FEB. 26

31

Number 9

PUNGENT PARAGRAPHS

A tax derived from the licensing of vice is not purified by being devoted to education.

In our country there is now an oversupply of laborers in the material world, but an undersupply in the spiritual world.

When the Master called for laborers for his harvest, He meant not merely full-time preachers, but all who were willing to follow Him.

Life insurance is intended to keep widows and orphans from poverty and the poor-house; hence our laws should encourage those who would insure.

Fortunate is the state that has a wide diversity of interests and industries, and is not doomed to depend on any one thing; hence legislation that drives away legitimate industries is vicious.

A law fair to both taxpayer and the state would fix a convenient date for regular payments and allow interest at a reasonable rate for payment in advance of that date and charge interest on deferred payments, increasing the rate one per cent a month after six months until it would finally become a penalty. Our present system is crude and inequitable.

A MESSAGE TO THE CHURCH

THE Presiding Elders of Arkansas and Louisiana, in special session with Presiding Bishop Hoyt M. Dobbs, in the First Methodist Church, Shreveport, Louisiana, make the following statement to the Preachers and Members of the Methodist Episcopal Church, South, in these two states:

First: We desire to express our profound appreciation of the magnificent spirit shown by pastors and people in these times of financial depression.

Second: We urge you to emphasize the place and importance of prayer in this period of instruction and special offering.

Third: We recognize this as the time when we should exercise faith in God and confidence in our people.

Fourth: We urge the pastors to conclude the Kingdom Extension Program within the period of time set by the Annual Conferences, sending the money promptly to J. F. Rawls, Treasurer, Nashville, Tenn.

MEETING OF PRESIDING ELDERS AT SHREVEPORT

RESPONDING to a call by Bishop Dobbs, all of the Presiding Elders of Arkansas and Louisiana, together with several others specially invited by the Bishop, met in First Church, Shreveport, at 10:00 a. m., February 17. Dr. F. M. Tolleson was elected secretary.

Dr. W. Angie Smith, pastor of First Church, conducted the devotional service, reading John 4:31-8 and Luke 9:22-42. He asked whether we really understand the need of the world today. It is not local nor temporary, and it is our duty to realize the need. If the Church would rightly interpret the need and minister to it, there is a marvelous opportunity for spiritual growth. He raised the pertinent question, Do we really believe the things that we preach? The conclusion was that it is now time to practice what we preach.

After a felicitous address of welcome by Dr. H. T. Carley, presiding elder of Shreveport District, and an apt response by Dr. James Thomas, presiding elder of Pine Bluff District, and introduction of visitors, Bishop Dobbs stated that he had called the meeting so that the financial condition of our great denominational interests might be presented and considered.

Dr. R. N. Allen, of the Board of Church Extension, stated that we are facing a serious situa-

* **THE HARVEST TRULY IS GREAT, BUT** *
* **THE LABORERS ARE FEW; PRAY YE** *
* **THEREFORE THE LORD OF THE HAR-** *
* **VEST, THAT HE WOULD SEND FORTH** *
* **LABORERS INTO HIS HARVEST.—Luke** *
* **10:2.** *

tion as reflected in the financial condition of our several General and Conference Boards. He was followed by Mr. J. F. Rawls, treasurer of General Benevolences, who said that the condition of our economic life is really tragic. There is spiritual as well as material drouth. The shortage in General Benevolences is \$340,000. Last year the administrators, by practicing the most rigid economy and cutting to the quick saved \$207,000, and yet there is a debt of \$250,000. Without improvement, the probable income for 1931 will be less by \$200,000. With the present debt and a probably reduced income, retrenchment both at home and abroad is inevitable. It is absolutely necessary that our people should know the facts so that they may by heroic sacrifice meet the needs so that we may not be forced to abandon the great enterprises that we have begun.

Bishop Dobbs stated that the leaders had been called to combine their efforts and not yield to the spirit of desperation. It was brought out that last year the Church paid on assessments about 67 per cent, and it will be necessary to raise more than that to meet our debt and carry on the work this year. It was learned that all over the Church the institutes which had been held revealed a wonderfully fine spirit and a determination to make supreme sacrifices, if necessary, to meet the obligations. Bishop Dobbs recalled our desperate condition in 1870, and the faith and courage of the fathers which enabled the Church of that day to meet its obligations and move on to victory. Shall we not do as well as these fathers?

Before adjournment for lunch, a Committee on Findings was appointed consisting of Presiding Elders W. L. Doss, J. J. Stowe, J. W. Crichlow, J. A. Anderson, and H. T. Carley. Dr. H. M. Whaling, vice-president of Southern Methodist University, presented the interests of the Theological Department.

At 12:30 a delicious repast, given by Bishop and Mrs. Dobbs, assisted by ladies of the church, was enjoyed by some thirty persons. Dr. J. A. Anderson expressed appreciation and moved a vote of thanks. To this Mr. Randle T. Moore, chairman of the Official Board of First Church, and president of a great bank and of the Chamber of Commerce, responded. He said that in this day of shifting values, when men who were yesterday affluent, tomorrow might be paupers, it was absolutely necessary to depend for moral support on the spiritual values, and that the commercial world would be helpless without the stabilizing influence of the representatives of the Kingdom. Today our spiritual investments are paying large dividends in faith and courage, and it would be suicidal to our civilization to fail to support the Church that was doing more than any other one thing to maintain ideals and hold society from self-destruction. Dr. G. S. Sexton, president of Centenary College, spoke in highest appreciation of the valuable services of Mr. Moore. These brief addresses had a very fine effect and added to the determination to meet the crisis bravely.

At 1:30 p. m., the meeting convened, and the report of the Committee on Findings was read, briefly discussed, and adopted. It appears elsewhere in this issue. It was understood that Bishop Dobbs would transmit it to all the pastors with his own word of advice and encouragement.

After various announcements the meeting adjourned, with a notice from Bishop Dobbs that other joint meetings would probably be called during the year.

On account of the seriousness of the situation there were no flattering statements made by any one; but there was a spirit of determination to rededicate ourselves and by prayer and self-denial undertake to save the Church from the impending disaster. In various ways our people are to be informed with the hope that when they understand they will have the desire and willingness to meet all obligations. Indeed, there was a feeling, partially expressed, that out of the present distress might come great victory and a hope that this might be one of epochal years in our history.—A. C. M.

PARTIAL VICTORY, BUT DO NOT STOP

MONDAY night the Senate Judiciary Committee gave an open hearing in a large room in the Hotel Marion. Arguments for and against the Senate Bill 374, by Abington and Dillon, were heard, and, although, at a previous hearing the Committee had recommended that the bill pass, the recommendation at the close of this hearing was unfavorable to the bill. There was a fine crowd of opponents to the measure present, and the argument by Supt. Losinger, superintendent of the State Anti-Saloon League, seemed to be quite convincing. The friends of prohibition in this have won a partial victory; but, our friends out over the state must not stop, because the enemy has many wiles. Without a day's delay send in your protests to your own senators, and send copies also to Senators Robert Bailey and Lawrence L. Mitchell directed to them at the Statehouse. Do not delay. If the bill, should by any chance, pass the Senate; immediately write to your representatives, or, better, send copies to your representatives when you write your senators.

ALCOHOL NOT BEING USED AS MEDICINE BY DOCTORS

DR. W. A. EVANS, former Health Commissioner of Chicago, in a recent address, said: "I do not know, at the present time, of a single indication for the use of alcohol in medicine. I know of no disease that can be treated as successfully with alcohol, as without. Every doctor knows that alcohol is not a stimulant, but, in reality, is a depressant. The price one pays for its use is the danger that it may harm the human apparatus more than it may help by temporary alleviation. . . . There are thousands of physicians who do not prescribe alcohol. So far as the government attitude toward alcohol and the liquor traffic is concerned, every development of science and social progress points to the sort of restrictive legislation which we call prohibition, as the only practical solution."

Dr. Ray L. Wilbur, a former president of the American Medical Association, says: "'I see no necessity for the use of alcohol in the practice of medicine.'" Such testimonials could be had by the score, from the best doctors. With few exceptions our own doctors and druggists do not want this law, because they believe from the experience of states where such a law is in effect that the results are very bad.

WORSHIP recalls men to the fundamental meanings of their existence and forces them in turn to face the task of life in the light of these meanings.—Prof. Bunby in The Religion of Jesus.

Personal and Other Items

PRESIDING Elder J. W. Mann announces that Arkadelphia District Conference will be held at Malvern April 14-15, beginning the evening of the 14th.

BY some queer mistake credit last week was given First Church, Fort Smith, for an item about Trinity College, when it should have been the Bulletin of First Church, Texarkana.

EVANGELIST H. C. HANKINS has been in a great meeting at South Greenfield, Mo. He will have an open date beginning March 1. Address him at Springdale, Ark.

REV. A. B. HALTOM, formerly a member of North Arkansas Conference and now a superannuate of St. Louis Conference, who has been for some time at Biloxi, Miss., writes that he will soon return to Illmo, Mo.

A good bill for the purpose of organizing a Forestry Commission has passed our Senate and is now pending in the House. All who believe that Arkansas should conserve our forests for the benefit of future generations should write their representatives urging them to support the bill. For the welfare of our children and children's children, this bill should be adopted.

IT was the editor's privilege to worship last Sunday morning at First Church and at night at Winfield. Both pastors were absent, holding meetings in Georgia and Texas. Presiding Elder J. A. Henderson preached two fine gospel sermons which made a deep impression. The congregation at First Church filled the house to capacity. Brother Henderson is starting the year well and is heartily received by pastors and people. His tactfulness, evangelistic spirit and earnestness are winning golden opinions.

AT a meeting of the Synod of Arkansas it was decided to maintain Arkansas College at Batesville. This decision was reached as the result of a liberal proposition made by citizens of Batesville. It is gratifying to know that this fine college is to be maintained, and it is hoped that after the present period of depression its financial condition will be greatly improved. The splendid people of Batesville deserve much credit for their hearty support of this worthy institution. Our Methodist people there do their full share, and we are glad that they do.

DR. O. T. GOODEN, professor of Economics at Hendrix-Henderson College, presided over the annual meeting of the Association of Scholarship Societies of the South, when it met on the campus of Baylor College, at Belton, Texas, February 20. Other delegates from Hendrix-Henderson were Dr. R. L. Campbell, professor of English, and Nobel Guthrie, student representative. Hendrix-Henderson played an important part in deliberations of the gathering, for in addition to furnishing the president, the school had the honor of a place on the program, with Dr. Campbell scheduled to speak at the banquet. Past-presidents were honored at the banquet when they received diamond-set keys.

WHILE in Shreveport last week the editor had the pleasure of seeing Centenary College and of visiting briefly with Dr. Sexton and Professors

Reynolds, Davidson and Shaw, all Hendrix College men, and their wives. In spite of the financial conditions the college is enjoying a good year. Since the editor's last visit marked improvements have been made, notably a fine three-story dormitory for men, built largely with funds raised by the Shreveport Rotarians. With a beautiful campus, excellent equipment, growing endowment, a splendid student body, and able faculty, Centenary College, strategically located in the prosperous city of Shreveport, has a bright outlook. Dr. Sexton, the inspiring and resourceful leader, deserves much credit for its progress.

ANNOUNCEMENT is made of the purchase by Hendrix-Henderson College of a 168-acre tract of land lying just east of the campus. This will give the college a campus of some 200 acres, and provides ground for expansion and for a college farm which may be used to advantage for raising truck and maintaining a dairy where student labor may be employed. The acquisition of this land is fortunate, because it abuts the present campus and is convenient for the purposes mentioned. With its present prospects it is practically certain that new departments will in time be added and a larger campus will then be needed, consequently it is well that this ground should be considered in the planning. It is already suggested that the next dormitory for boys should be on this tract. While a college farm may not be a money-making proposition, it may be used to give employment to students who want to work and thus is in effect the equivalent of a student helping fund. While the present financial depression holds the college campaign for larger funds in abeyance, nevertheless, there is no doubt that with better conditions over the country the college will move steadily forward. Dr. Reynolds and the trustees are to be congratulated on making this purchase which may mean much in the future expansion of the institution.

WHAT HAPPENS

KENTUCKY has had pari-mutuel betting on horse-races for several years, and this is what a well informed authority says about it: "We Kentuckians have had ample opportunity to judge of its iniquitous character. It is merely giving a monopoly of gambling privilege to an association of race-track gamblers, and instead of decreasing the evil it multiplies it. It is very difficult to enforce the law against one person when others are licensed to do the same thing. Under our law what is felony on one side of a board fence is perfectly legitimate upon the other side of that fence. In the cities where the race-tracks are located, shop-girls, news-boys, bootblacks, clerks and day laborers are bankrupt after every race meet, and almost invariably somebody suicides on account of his losses, or else goes to the penitentiary because of his peculations."

That is a description of what pari-mutuel gambling does for Louisville. That is what it would do for Arkansas. Do you want it? If not, protest to your senators and representatives in the Legislature. The backers of this nefarious measures are biding their time. When they can get advantage, they will push their bill through unless good men in and out of the Legislature prevent it. Readers, are you doing your part to stop this bill from becoming a law? If this infamous measure passes, let us ask our Legislature to repeal all laws against gambling so that our negroes may play craps without fear of punishment. If it is right to bet on horse-racing, surely it is

not wrong to play craps! Give our negroes a chance!

RUSH PROTESTS.

SENATE Bill 374, by Dillon and Abington, to permit druggists to sell intoxicants on prescription of physicians, is a thoroughly vicious measure. It would bring back the old-time drugstore saloon. It is not needed, because for fifteen years doctors in Arkansas have not prescribed intoxicating liquors as a medicine, and practically all whom we know say that they are satisfied. Mr. Hiram Sutterfield, the Federal Prohibition Director, in a letter to the editor says: "Under the present conditions drug stores as a rule are conducted, as far as intoxicants are concerned, in a very satisfactory manner; but the removal of the present restrictions, in my opinion, would not only be a detriment to the enforcement of the liquor laws, it would also be an injustice to the honest druggists who have built up a good business on the square. Should this law be enacted, hundreds of 'drug stores' would spring up throughout the state with only one purpose in mind, that is, to engage in the liquor traffic. Further, should this bill be passed, it is my opinion that seventy-five per cent of the work done in moulding sentiment favorable to temperance will have been lost; it will increase the use of intoxicants throughout the state at least fifty per cent, and the municipalities, state, and government must double their efforts to enforce the liquor laws in order to maintain the conditions as good as they are at the present time."

Reputable doctors all over the United States testify that intoxicating liquors are not needed in their practice. Dr. Ray L. Wilbur, former president of the American Medical Association, says: "I see no necessity for the use of alcoholic liquors in the practice of medicine." The late Dr. J. P. Runyan did not use it in his practice, and said: "There is no resentment against the anti-prohibition law on the part of the profession of this state (Arkansas)."

The sponsors of the bill argue that it will bring large revenue to the state; but if it brings much revenue, it will mean the consumption of much liquor that many physicians say is unnecessary.

We beg of our readers to send in protests, not to this office, but to your senators and representatives. Address them at the Statehouse. Act promptly. Try to stop it in the Senate. But if it should pass the Senate, stop it in the House. Send your personal and group protests to all members of the Legislature with whom you are acquainted, and copies to Governor Parnell so that he may be ready with a veto, if it should come to him. Do not delay. Act now.

ATTENTION, PASTORS

THIS week a circular has been sent to all pastors with particulars about our circulation campaign. There are two illustrated leaflets which are intended for assistants whom the pastor may appoint. If more of these are needed, and if your lists of subscribers are needed, drop the office a card. It is earnestly desired that, wherever possible, pastors should put on the circulation campaign, which should be finished by May. It is very important that your members have full information this year about the affairs of the Church. There is the new Educational Program. The new plan for handling the Benevolences should be presented. The people should be fully informed concerning the Prohibition situation in order not to be misled by the secular press. Pastors, please help now.

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

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DEATH OF DR. P. C. FLETCHER

MANY hearts were saddened last Saturday when news came in the secular press of the death that morning of Rev. Philip Cone Fletcher, at San Antonio, Texas. His intimate friends were not greatly surprised, because they knew that for many years Dr. Fletcher, having submitted again and again to major operations, was making a heroic struggle for life. Indeed, in recent years, it was only his indomitable spirit that kept him going. Born in Virginia, 60 years ago, of a distinguished family, educated in Randolph-Macon College, of which his uncle, Dr. W. W. Smith, was president, he entered the ministry in 1890 in North Georgia Conference, and belonged to the Arkansas, St. Louis, Pacific, Little Rock, and West Texas Conferences. In Arkansas he served Siloam Springs, Central (Fort Smith), Eureka Springs, Fayetteville, Winfield (Little Rock), First Church, Texarkana, and First Church, Little Rock. He also served two churches in St. Louis, and four years ago was transferred and stationed at Laurel Heights, San Antonio, Texas, and last fall was appointed presiding elder of San Antonio District. He served for four years in nearly all charges, and at First Church, Little Rock, nine years. He was a member of many boards and organizations, and in every capacity was faithful and useful. Being a man of sweet spirit and having the gift of friendliness, he was universally beloved, and probably had more intimate personal friends than any pastor who ever served in Arkansas. This caused him to officiate at innumerable weddings and funerals and other public functions. Under his care churches always grew and prospered. While he was of irenic spirit, yet he was fearless in denouncing wrong. A rare and radiant soul, he was a veritable prince among men. Married in 1895 to Miss Emma Jackson of Griffin, Ga., he leaves her and a host of relatives and friends to mourn his going. Funeral services were held at San Antonio, and on Tuesday, at First Church, this city, in charge of Dr. W. C. Martin and Rev. J. C. Glenn. Dr. Fletcher was a warm personal friend of this editor, who

as presiding elder brought him from St. Louis to Winfield Church, and it is with sincere regret that his necessary presence at the Missionary Council at New Orleans prevented attendance at the funeral to pay a deserved tribute to a noble character and true friend.

DEATH OF MRS. F. F. STEPHENS

IT was a great shock to members of our Church, and especially to the women of our Woman's Missionary Societies, to read in the secular press Wednesday of last week that Mrs. F. F. Stephens had passed away, on February 17, at her home in Columbia, Mo. Since the death of Miss Belle H. Bennett, Mrs. Stephens, who was the wife of Dr. F. F. Stephens, a member of the faculty of the University of Missouri, has been president of the Woman's Missionary Council. A woman of culture and rare executive ability and genuine Christian character, she has been a great leader, not only among the women, but in the whole Church. Her quiet dignity and unselfish tact had gained recognition for her as a safe and sane leader. She had been for some ten years a potent factor for good in our Church, and her place will be hard to fill. As a member of the Council she had done much for the promotion of interest in the Woman's Building at Mt. Sequoyah, and in recognition of her services and worth her name had been incorporated in the name of the building, which is known as the Elza-Stephens-Rommel Hall, in honor of three elect women closely identified with the movement for the building. Our sympathy and prayers go out to Dr. Stephens and other members of her family in this hour of great bereavement.

BOOK REVIEWS.

George Whitefield; by Rev. Albert D. Belden, B. D. published by the Cokesbury Press, Nashville, Tenn.; price \$3.00.
Dr. Belden gives us a most intensely interesting biography of George Whitefield, the Awakener, perhaps the greatest evangelist of the Methodist Church. He points out the similarity of the con-

ditions in that day and this, and formulates a plan by which the Church may hope to awaken the world to its spiritual needs and lead in its imperative reforms. There is a most interesting foreword to the book written by England's great statesman, Hon. J. Ramsay MacDonald, M. P., in which he points out the close relation of the rise of the Free Churches and Democracy. He says, "Democracy in this country and in America has conquered the foot-hills, it has braved heroically and with bitter sacrifice many a seemingly impossible crag, its eyes are now set upon the baffling hard summit. Can it afford now to dispense with the ardor and devotion which only profound religion belief and stern ethical principle can provide? I think not, and therefore, recommend this presentation of the challenge of the Eighteenth Century revival of the Churches and the Masses of our own age." And again: "It is particularly happy that this story of the greatest evangelist of the English-speaking race—George Whitefield—should be a heritage held in common by our American cousins and ourselves. Both nations are equally and permanently indebted to this intrepid apostle of faith. It is well to be reminded of our common baptism in one free faith at a time like the present, when we are trying to unite in the essentially religious task of establishing, if possible on a permanent basis, the Peace of Mankind throughout the world." Another debt we owe to Whitefield was the publication of the first Methodist newspaper. J. Lewis started in under the title of *The Weekly History*, or an account of the most remarkable particulars relating to the present progress of the world. Price One Penny. It was a small folio of four pages, issued on April 11, 1741. Whitefield was announced as a regular contributor. The author claims that through a unity of purpose and a life lived according to the teachings of Jesus Christ, the Church of today can successfully meet the challenge of the great lover of men—George Whitefield, the Awakener.

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Contributions

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber

The Missionary Bishop

Thomas Coke, the missionary bishop of early American Methodism, was born on September 9, 1747, at Brecon, in South Wales. His father, an eminent and wealthy surgeon, desired that his son should have a good education. Thomas therefore attended Oxford University, which institution gave him in June, 1775, the degree of doctor of civil laws. He then entered the priesthood of the Anglican Church and began his ministry as a curate in the parish of South Petherton.

While at South Petherton, Coke came into contact with the Methodists and was deeply affected by their vital type of religion. In 1776 he made a special trip to meet John Wesley. After their conference Wesley wrote in his journal: "I preached at Taunton, afterwards went with Mr. Brown to Kingston. Here I found a clergyman, Dr. Coke, late a Gentleman Commoner of Jesus College, in Oxford, who came twenty miles on purpose to meet me; I had much conversation with him, and a union then began which I trust shall never end."

The intimate relationship between Wesley and Coke which Wesley so much desired, began one year later when Coke lost his curacy in the Anglican Church. The use by Coke of Methodist practices in the South Petherton parish caused him to become very unpopular with his parishioners. "The genteel portion," writes Daniels, "were offended at his zeal, the impenitents at his severity; while those who had relied on their outward morality for salvation were disgusted to hear that without being born again even they could not enter the kingdom of God. The neighborly clergy were displeased because Coke drew away their congregations, and the choir of the parish church were wounded in their vanity because the curate had introduced the singing of hymns by the congregation, instead of leaving all the praise and glory of music to them." Under such conditions Coke was forced to leave South Petherton.

Coke thereupon allied himself with the Methodists. He exchanged his prospects in the Church of England for the unpopularity of a Methodist preacher. On October 19, 1777, John Wesley entered in his journal: "I went forward to Taunton with Dr. Coke, who being dismissed from his curacy, has bidden adieu to his honorable name and is determined to cast his lot with us."

Dr. Coke became Wesley's main lieutenant. In the absence of Wesley he presided over the quarterly meetings and the annual conferences of the preachers. When the American Methodists begged Wesley to give them an ecclesiastical status, Wesley ordained Coke as the first superintendent of the Methodists in the New World and instructed him to go to America and form the scattered Methodist Societies into an ecclesiastical organization. At the Christmas Conference of 1784 the American Methodist preachers selected Coke as one of the superintendents of the Methodist Episcopal Church.

It was not his performance of the normal duties of the episcopacy that endeared Coke to the American Methodists. In fact, his continual absences from America and his inability to understand the democratic spirit of the American preachers, made Coke very unpopular as a bishop. It was, instead, Coke's great missionary passion that gave him a great part in the romance of American Methodism. While Francis Asbury was organizing the forces of Methodism in the New World, Coke was endeavoring to carry the Methodist message to distinct parts of the world. From 1784 until his death in 1814 Coke gave his fortune and time and finally his life to the cause of Christian missions.

It was at the Christmas Conference that Coke began his missionary work. At his suggestion a collection was raised for the Methodist activities in Nova Scotia. Concerning this Coke wrote in his journal: "One of the week days at noon I made a collection toward assisting our brethren

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NASHVILLE TENNESSEE

PROTECTION
AGAINST OLD AGE

who were going to Nova Scotia; and our friends generously contributed fifty pounds currency (thirty pounds sterling)." Thus it was at the very beginning of the Methodist Episcopal Church that Coke launched great missionary programs.

In order to secure further assistance for the Methodist cause in Nova Scotia, Coke returned to England in June, 1785. The English Methodists responded so liberally to his missionary appeal that in September, 1786, Coke returned with three missionaries and started for Nova Scotia. Because of storms at sea the ship on which Coke traveled never arrived at Nova Scotia, but instead reached the island of Antigua in the West Indies. The people of the Antigua, upon learning of Coke's mission, urged him to remain with them. Coke was unable to grant this request, but he left at Antigua one of the missionaries originally designated for Nova Scotia.

The accidental visit to the West Indies caused Coke to realize the religious needs of the whites and the negro slaves on these islands. He returned

A Clock, Candle, and Jar of Vicks, Kept at this Missionary's Bedside

Mrs. Grace B. Sears, stationed at a Pingtu, North China Mission, Finds It Always Useful.

"I am more thankful than I can express," writes Mrs. Sears, "for all the help your wonderful salve has been to me. I would not be without it immediately at hand, for to my mind its greatest usefulness is that it prevents trouble!"

"By the side of my bed on a small table is my clock, a candle and Vicks—I would not go to sleep without having it just where it can be reached easily in the dark! When I travel Vicks goes right along with me in my good basket! It is a most wonderful invention."

Every year, more millions of people all over the world are discovering, as has Mrs. Sears, the advantage of having Vicks ready for prompt treatment of every cold. If treated at the start most colds yield quickly, thus avoiding severe colds and serious complications.

At the first feeling of "stiffness" in the head, place some Vicks up each nostril and snuff well back. Also melt a teaspoonful of Vicks in boiling water and inhale the steaming vapors. The vapors of Vicks have a most remarkable effect in clearing the air-passages and making breathing easier. If the cold is accompanied by discomfort of the throat, place some Vicks on the tongue and allow

it to trickle down the throat as it slowly melts.

At bedtime, in order to get the benefits of its double action, rub Vicks thoroughly over throat and chest, then spread on a thick coating and cover with warm flannel. Vicks acts two ways at once for relief: (1) Through the skin like a poultice or plaster; and (2) Its medicated vapors, released by body-heat, are breathed in direct to irritated air-passages. No wonder colds yield so quickly to its attack.



How the Women of Loo Choo, China, bear their burdens.

to England to solicit aid for Methodist missionary work in the West Indies. He was successful in his quest. In December, 1788, Coke returned to the West Indies with three missionaries. In order to promote his missionary program in Nova Scotia and in the West Indies Coke made nine voyages to the New World. He gave more of his time to these projects than he did to the episcopal supervision of the Methodist Episcopal Church.

After the Methodist missions were established in the New World Coke turned his attention to Africa. He had learned that in a certain part of that continent there were people called the Foulahs who, in contrast with other Africans, were of gentle and tractable nature. Coke therefore believed that they would gladly embrace Christianity and he began to solicit financial assistance for a Methodist mission station in Africa. In February, 1796, he was able to send six families to Africa to work with the Foulahs. These persons, however, never reached the Foulah country. Dissensions in the ranks of the missionaries brought failure to the project. "I am sorry to say," wrote an observer of Coke "that most of the persons you chose for the propagation of the Gospel in the Foulah country, in Africa, have manifested to the world that they are strangers to the power of it themselves." Coke refused to be discouraged over the failure. Fifteen years later under Coke's supervision four Methodist mission-

aries went to Africa. At Sierra Leone a successful mission was established.

Bishop Coke also endeavored to propagate vital Christianity among the French. At the beginning of the French Revolution Coke felt that the propitious moment had arrived for the establishment of a Protestant mission in France. In 1791 Coke with the aid of another missionary began to hold divine services in the city of Paris, but the citizens were too excited about the revolution to give thought to religion. Coke was forced to leave Paris, but a few years later in an unexpected way Coke was able to reach the French. During the Napoleonic wars thousands of French prisoners were kept on board British ships in the Midway River and along the coast of England. Coke at once saw an opportunity for Christian service. Personally bearing all financial obligations Coke sent Methodist missionaries to preach to the French prisoners. The plan was so successful that at the close of the Napoleonic struggle some of the French prisoners established Methodism in Paris. Thus by an indirect method Coke's program for the evangelization of the Parisians was begun.

Coke also became interested in the British soldiers stationed at Gibraltar. As early as 1800 he urged the English Methodist Conference to make Gibraltar a mission station. In 1804 Coke appointed James McMullen as missionary to Gibraltar, but upon his arrival there McMullen fell a victim to the yellow fever epidemic.

Coke, however, refused to accept this defeat. A few years later he was able to establish a Methodist mission at Gibraltar.

Although Coke was primarily interested in foreign missionary enterprises, yet he did not overlook the religious needs of his own country. He realized that there were thousands of people in England, Ireland, and Wales, who though living in nominal Christian lands were never touched by the Christian message. Coke therefore began to send laborers into the out-of-way places and unfrequented districts of the British Isles. Missionaries were chosen for Ireland and Wales who could speak the native language of the Irish and the Welsh. The results of this home missionary work were astounding. In 1813 there were 28,770 Methodists in Ireland, the greater number of which had been converted under Coke's missionaries. In 1810 there were sixty Methodist chapels and thirty-six native Methodist preachers in Wales. In 1807 thirty-seven Methodist missionaries were preaching in the neglected rural sections of England.

In order to execute Coke's missionary program large sums of money were needed annually. Coke, however, never failed in financing any of his projects. The English Methodists contributed liberally, but they were on account of financial reasons unable to authorize all of Coke's proposals. Coke would then appeal to the people of England. He literally begged from house to house. Larrabee says of Coke, "He became so well known over the kingdom that whoever saw him coming knew at once his errand and prepared to get off as light as possible. There was no escape from the doctor. When he got after a man for a missionary contribution he would have him and only let him off for a liberal ransom. Coke not only asked others to contribute but he also sacrificed his own means. At his death he had given away the fortune bequeathed to him by his father. Stevens declares that it is doubtful whether any Protestant of Coke's day contributed more from his own property for the spread of the gospel than did Coke. In 1805 Coke married Penelope Smith, a lady of wealth. Before her death she had donated her fortune for missionary purposes. In 1811 Coke remarried, and his second wife also contributed liberally of her property for the expansion of Christianity. Upham has truly remarked that Coke during his life gave away three fortunes in the propagation of the Christian message.

Coke's last missionary endeavor was the attempt to carry the gospel to India. As early as 1786 he had written: "As soon as the extraordinary calls from America are answered, I trust we shall be able to turn our thoughts to Bengal." It was not, however, until 1813 that Coke was able to start to India. In that year he informed the English Methodist Conference that he had secured the services of a number of men who were willing to accompany him to Ceylon. When the preachers informed Coke that they were unable because of lack of funds to approve this mission, Coke offered to contribute the sum of \$30, to India. They declared that Coke at the age of sixty-six could not bear the hardships of a long ocean voyage and the privations of a distant country. Coke replied, "I am now dead to Europe, but alive for India. God him-

self has said to me: 'Go to Ceylon.' I am so fully convinced of the will of God that methinks I had rather beset naked on the coast of Ceylon and without a friend than not go there."

The great missionary bishop never reached India. He died on May 3, 1814, while sailing in the Indian ocean. As the ship was then in equatorial waters it was impossible to preserve Coke's body and bring it back to England. So on the afternoon of May 3, 1814, Coke's funeral service was held at high sea and the physical remains of the good bishop were lowered into a watery grave. to await the day when "the earth and the sea give up their dead."

Although Coke was a bishop of the Methodist Episcopal Church, yet his influence extended far beyond America. The last appointment given Coke by the English Methodist Conference read thus: "Asia, Ceylon: Thomas Coke, LL.D., who is the general superintendent of our Asiatic missions." As Litchett has stated, Coke gave Methodism geographical range. He forbade it to be insular.

A NEW CHALLENGE TO THE CHURCH

The most notable conference of recent years has just closed in Chicago. Perhaps 50 evangelists, first and last, were in attendance. Both ministry and laity were represented. Women as well as men were there. Singing, playing and preaching evangelists were on the programs. For eight days and nights the Moody Memorial Church was the headquarters of this "First National Convention of Evangelists."

There were three sessions daily, morning, afternoon and night. From Lord's Day to Lord's Day the Convention was in session, and its attendants were invited to occupy pulpits throughout the city. It is said that nearly 1,000 persons made decisions for Christ.

Practically every phase of Evangelism was discussed. Scores of perplexing questions were asked and answered. The musical features were most varied and truly inspiring. Some of the nation's most noted musicians and song-leaders in evangelism thrilled the audiences with their renderings.

Each morning the Convention opened with a deeply devotional and spiritual hour. From start to close the Word of God and prayer to God were emphasized. Some night services could hardly be adjourned for agonizing, pleading, prevailing prayers. Such humiliation, contrition, and confession have seldom been found in any American gathering. Men and women came out in the open to confess before God and man, selfishness, greed, professionalism, sordid ambition, honor-seeking, sensitiveness and satanic control even unto bitter tragedy, and in at least one case, attempted suicide!

The supreme effort seemed to be to "get right with God", to abandon self, to consecrate ALL on His Altar of service, indeed, to clear the deck completely for action! One attendant remarked: "Never have I witnessed the like of this. It certainly furnishes a new challenge to the Churches."

And it is even so. That bunch of evangelists surely came back to God! Each one seemed to go through a severe "house cleaning." The thoroughness of the humbling and emptying must indicate a new

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Much of this work—\$900,000 of it—depends entirely upon the Kingdom Extension Offering. If it fails, your missions will fail. If it succeeds, your missions will continue gloriously to "preach the Gospel to every creature."

Will it succeed in your Church? It will, if our leaders are true and faithful. It will, if the people are given full information about this great enterprise. It will, if every member has a chance to make a free-will offering.

Surely, those of our brethren who have forsaken all and gone "into the uttermost parts" will be supported by your prayers and your efforts. Rally all the forces to the Kingdom Extension Offering.



General Commission on Benevolences
Methodist Episcopal Church, South,

Doctors' Building
Nashville, Tennessee.

ministry in song and sermon from the evangelists. They all seemed determined to leave "nothing between" them and God and nothing, so far as they are concerned, between them and good, faithful, solid, substantial service in soul-winning.

Now does not this new attitude on the part of the evangelists put the problem of a great spiritual awakening, a nation-wide revival, a return to sane, sound and safe Evangelism right up to the pastors and churches?

Could any less be expected of the churches than to give these renovated evangelists a new chance? If they open their doors and "the boys" fail to show that they have been made over, and their Evangelism purged of both professionalism and commercialism then the churches will be justified in washing their hands of any further efforts at cooperation.

But if the churches persist in being skeptical, critical, cynical, hence do not open their doors to give the evangelists another trial, they must assume entire responsibility before God and man for any failure which may result in the loss of souls, and whatever other good and desirable service God may have purposed in ordaining Evangelism.

Are the churches ready to take this tremendous burden of responsibility for a world-wide revival? Surely this cry is not instigated of Satan. It must be inspired of God. It will require mutual confidence and cooperation on the part of evangelists and churches to bring about the spiritual quickening so much to be desired. Will the churches meet the challenge? Will they test out the evangelists? Will they open their doors and give one more chance for evangelism to right itself and prove itself humbled and purged and soul-winning, pastor-helping, congregation-uplifting and community blessing service?

Pastors, we are ready. Let's go! What do you say?

—Richard W. Lewis,
Gen'l. Sec'y Intern'l Fed'n Christian
Workers, Siloam Springs, Ark.

LEST WE FORGET

By R. H. Cannon.

In the statistical tables in the Journal of the Little Rock Conference for 1930 142 pastoral charges are listed. Three of these show either no assessment made for the support of a pastor or nothing paid thereon, hence are omitted from the figures and comparisons which follow in this paper. Of the 139 left for consideration, 53 reports show that the pastor received less than \$1,000 as a support the past year. That is, reduced to a percentage basis, 38 plus per cent of the preachers of the Conference last year received less than a thousand dollars. Some of these had an assessment of \$1,000 or a little more, but the assessment was not paid in full.

It will perhaps be of interest to note that the average assessment for this entire group was \$865; the average paid on these assessments was \$578; the average shortage, \$287.

To appreciate more fully the condition as it actually exists, it may help to take a perspective of the Conference by Districts. The following table shows the distribution of the 53 charges above referred to by Districts, the average assessment, the average paid, and the average shortage in that District:

District.	No.	Ave. Chgs.	Ave. Ass'd.	Ave. Paid.	Ave. Shortage
Arkadelphia	9	\$ 811	\$535	\$276	
Camden	9	1,013	830	183	
Little Rock	8	804	649	155	
Monticello	6	770	521	249	
Pine Bluff	6	862	688	174	
Prescott	6	1,126	630	496	
Texarkana	9	718	458	260	

The total shortage for this group amounted to \$13,281. The total shortage on pastor's salaries for the whole Conference was \$21,957. Let us consider the distribution of this heavy burden of unpaid salaries, dividing the pastors of the Conference into three groups as follows: First, those receiving less than one thousand dollars; second, those receiving from one thousand up to, but not including, two thousand; third, those receiving two thousand or more. There are 53 in the first group; 45 in the second; 41 in the third. The total salary assessment for each of these groups in the order just given is as follows: \$45,887; \$72,022; and \$133,458. The respective average assessment is \$865, \$1,600, \$3,255. The percentage of the total burden of unpaid salary borne by each group respectively is 60.4 plus per cent, 35.4 plus per cent, and 4 per cent. Observe that the average salary assessment for the first group is approximately one-fourth that of the third group, but the burden of unpaid salary that each must carry is fifteen times as great. The third group could have made up the entire amount of shortage suffered by the first group and still have received five times as much as the first group received. Notice, I said "received." The first group received an average of less than fifty dollars a month, while the third group received more than two hundred and fifty dollar a month. I am not saying that the salaries of all preachers should be reduced to a dead level, but I do say that any group within any Methodist Annual Conference who can get up and preach Christ's doctrine of love and brotherhood and boast of the brotherhood of the Methodist ministry, knowing of such inequalities in his own Conference, and then go home and sleep soundly at night is capable of any degree of effrontery.

I know the fault is not that of any individual, but rather of the system. But precious little are the leaders of the Conference and those pastors in group three doing to change the system except to scramble to hold their own places at the upper end of the scale. But, wait—I see I must modify that last statement.

Was not a resolution passed by the Conference a year ago looking to remedying this deplorable condition, or at least, to alleviate the harshness of it somewhat? See page 91 of the 1929 Journal.

And did not the secretary of the Cabinet at the recent session in Pine Bluff read a rather lengthy dissertation from that paternal group setting forth in such moving terms their toil and struggle and sleepless nights spent in grappling with this distressing problem that one could hardly restrain his tears from sheer sympathy that the burden of the thing should thus have been thrown so unfeelingly on their shoulders? And, although they had to report failure in all their attempts thus far to find any solution, did not every heart burn with renewed hope and encouragement at one statement made in that paper, when in soul-heartening tones the declaration was made, "We are

endeavoring to move slowly in this matter"? Surely such appearance as this, coming from the source that it did, should remove all doubt, even from the minds of the most sceptical, that help is on the way.

Brethren, "Is there no help for the widow's son?" How long shall we beat around the bush and try to make believe we are interested and really want to do something, but all the time are only trying to excuse ourselves and ease our consciences?

But I have heard it said in the Conference room that most of these under-paid men are getting all they are worth. One wonders what the standard of comparison is in the mind of a Conference leader who would make such a remark. And just here, even at the risk of this whole thing going to the waste basket, I want to pay a tribute to the "supply pastor," the lowest paid group in the whole Conference.

The Journal shows that last year there were seventeen supply pastors used. These men of course are all local preachers. With the exception of two or three student-pastors or other very young men, they are men who never hope to gain admission into the Conference. These men served charges having a total membership of 5,694. Their reports show additions on profession of faith, 400. The charges they served show a net increase in membership of 613. They did not raise any big sight of Conference claims to be sure, and they only received \$460 salary on the average, but they averaged 23 plus additions on profession of faith.

Compare with this another group, that part of group three, above, who

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received a salary of \$3,000 or more—twenty-one in number. This group reported a total of 552 additions on profession of faith; an average of 26 plus. Twelve churches in this group show a net increase of 539, while nine show a decrease of 1,289, making a net decrease for the whole group of 750. Thus it will be seen, by consulting the Journal, that, if it had not been for the work of these who are willing to live in poverty (at least most of us would consider it such) they might obey the urge within them to preach the gospel of Jesus Christ, instead of the very meager increase in membership reported, our Conference would have shown a substantial decrease in membership the past year. A pastor may be a very valuable man to the Kingdom of God, though he may not be able to raise any big amount of money and works for a very pitiful stipend. But it is a shame on the Conference that it should remain satisfied that such servants of God and the Church should struggle along on the border land of absolute want while so large a part of the Conference enjoys such comfortable support. When those enjoying the big end of the salary scale really want it done, the present shameful inequalities of support can and will be, if not removed, at least, greatly ameliorated.

KAREL BLOMMAERT A CHRISTIAN SOLDIER

By F. C. Woodard

One of the most interesting and influential members of our Belgian Annual Conference is Brother Karel Blommaert. Nearly every visitor to our Mission is escorted on a trip to the Community Church at Molenbeck, a commune of Brussels, where this great leader lives and works. He is the one character here whom nobody ever forgets. His tall commanding presence, deep bass voice and heavy beard attract attention everywhere, and especially so in the ranks of a group of preachers, too few of whom today have the physical power of the men of old.

Brother Blommaert is an intense liver. He hates sin and fights it openly. Three qualities stamp him as God's man and ours.

1. **He loves the Holy Bible**, and propagates it by all honest means. On the markets of the Kingdom of Belgium his broad shoulders are recognized often as he goes about offering the Word of God for sale.

2. **He loves children.** His community Church at Molenbeck conducts a third-grade day school for the poor and underprivileged of that center. His Sunday School is prosperous. His children sing with a will.

3. **He is a stern enemy of strong drink.** Many of his open air meetings are devoted to vigorous appeals to the people to hate and forswear alcohol. Temperance posters adorn his home. Many men are sober today, thanks to Blommaert.

During the celebration of the 200th anniversary of Belgium's independence, Brother Blommaert was selected by the King of the Belgians as the typical army chaplain, and in the various parades which Brussels witnessed this past summer it was "our Brother Karel," Methodist Preacher, who marched with the troops.

Hear the story of this man's life from his own lips:

"I had the honor to be born at Horebeke, the only village in Belgium where the Spanish Inquisition did not exterminate the 'Protestant

Rascals." The glorious story of my ancestors humiliates me always.

"At the age of 17 I was constrained by the Holy Spirit to become a true Christian, and it was my deep joy from that time on to tell others of the great possibilities of a vital contact with Jesus.

"After being a student of theology for some years, I was installed at Dunkerque in France as pastor. In 1914 I was nominated chaplain in the Belgian army and during those fateful years 1914-1918 I knew some of the greatest joys and keenest sorrows of my life. I lost during the world war my dear wife, two brothers, a brother-in-law and two cousins. By God's grace, however, over that same period of suffering, I saw very many soldiers converted to the true life of faith. Seven of that number are serving God today as pastors, colporters and missionaries.

"After the war our Church at Dunkerque was transferred to the Methodists and I became a Methodist pastor myself. In Molenbeck, here in Brussels, I am happy indeed to devote my energies to the program among children, as well as in a lively fight against alcohol, the greatest enemy Belgians have. I love open-air work. As a citizen of this Kingdom I have great liberty and can preach in any public place. Often I am reminded as I go about of our great leader, John Wesley, and of his courage and vision when he said: 'The world is my parish.'"

ASKS FOR FAIR PLAY.

Dr. Lynn Harold Hough, noted preacher and ex-president of Northwestern University, in a public address in Chicago some time ago, made this statement: "If I sneer at the moral enthusiasms of Kant and praise the daring liberty of Voltaire, I am secure enough in many a State university. If I refer with enthusiasm to the moral and spiritual supremacy of Jesus, I have committed a faux pas which, frequently repeated, may almost endanger my position in the university. I insist that Jesus ought to have the same sort of entrance to the mind of a student of a state university as Voltaire. I ask only for fair play." Concerning which The Christian Statesman says: "It was the insistent and frequent jibes at religion by a prominent professor at the University of Wisconsin which started William Jennings Bryan on his crusade against atheism in public education. Until about fifty years ago American education was thoroughly religious. Religion was never driven out by law. Religion in public education is not today illegal. Jesus Christ has a perfect legal right today in our educational system. Aggressive atheism and anti-Christianism and passive Christianity fully explain the absence of Jesus and the presence of Voltaire and Darwin in present American education. If Christianity does not again become militant as in days ago, and drive atheism out of public education, America will be atheistic in a century." But ought Jesus to have only "the same sort of entrance to the mind of a student at a State university as Voltaire?" Voltaire was but a man, and an unbeliever. Jesus Christ is God. Our failure to insist upon recognition of the deity of Christ, and the note of uncertainty in many pulpits and Christian institutions on this point, is partly responsible for the present situation. Modernism and atheism have much in common. It is Modernism which has inspired the renewed activity of atheism.—C. M. Elderdice in The Methodist Protestant-Recorder.

For Youth

IT'S THE BRAIN THAT COUNTS

By Dr. Charles Mayo.

(There follows part of an address to boys, which was reported in The Journal of the National Education Association, in which Dr. Charles Mayo, the distinguished scientist, physician and surgeon of the world-famed Mayo Clinic, put the scientific truth about alcohol in simple and forceful language easy to be understood by the youthful audience to which it was addressed.)

You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents each. Seven bars of soap, lime enough to whiten a chicken coop, phosphorus enough to cover the heads of a thousand matches, is not so much, you see. It is the brain that counts! But in order that your brain may be kept clear you must keep your body fit and well. That can not be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone.

We do not tolerate the obvious use of morphine or cocaine or opium and we should not tolerate intoxicating liquor, because I tell you these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation a man loses his co-ordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they don't tell you how later their bodies could not act in co-ordination with their brains. You will hear on every side men bewail the loss of their drink, of their personal rights, but the rights of the few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard that great body of future citizens who are now ready to step into the ranks.

You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our laws, but I repeat, education is what we need to combat this condition. It is through the boys of today that we hope to see a sound and everlasting prohibition worked out in this country.

If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. We in the United States of America have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it's the brain that counts.

For Children

JOLLY POLLY

My name is Jolly Polly
I have come to live with you,
For I want a little playmate
Who is kind and jolly too.

I shall try to make you happy
Every day that I am here
Little friends, you know, should always
Fill each other's hearts with cheer.

I shall be so glad to help you
Entertain the folks who call
For we should be kind to others
Even if we are quite small.
—In Seeking the Beautiful in God's World.

WHAT BRIGHT EYES CAN SEE

"Daddy," called Dick suddenly from the next room, "there's a part of the tree trunk moving! Come and see!"

Daddy laid down his newspaper, smiled across the table at mother, and left the breakfast table. It delighted him when his little boy had bright eyes, and he wondered what new thing those eyes had seen.

"So the tree trunk is moving," he laughingly said. "It must be a queer tree. Does the whole trunk move?"

"No, Daddy. Look right where I am pointing," explained Dick. "In a second you will be able to see it move."

His father looked carefully, but nothing about the tree trunk looked different. "There, Daddy!" cried Dick. "Did you see that? Didn't a part of the trunk move?"

"It certainly looked so, son," replied Daddy. "Go upstairs and get the bird glasses. There is probably a bird on the trunk, but we cannot tell from here."

(Continued on page 10.)

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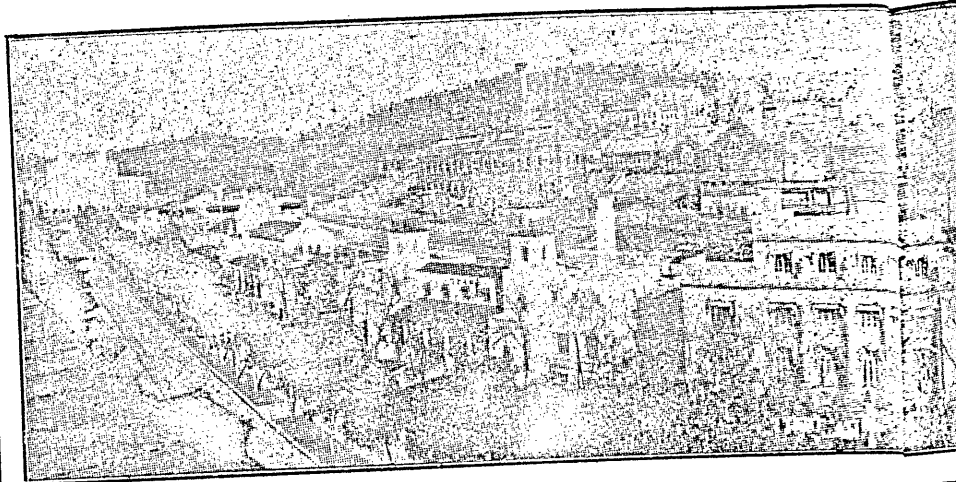
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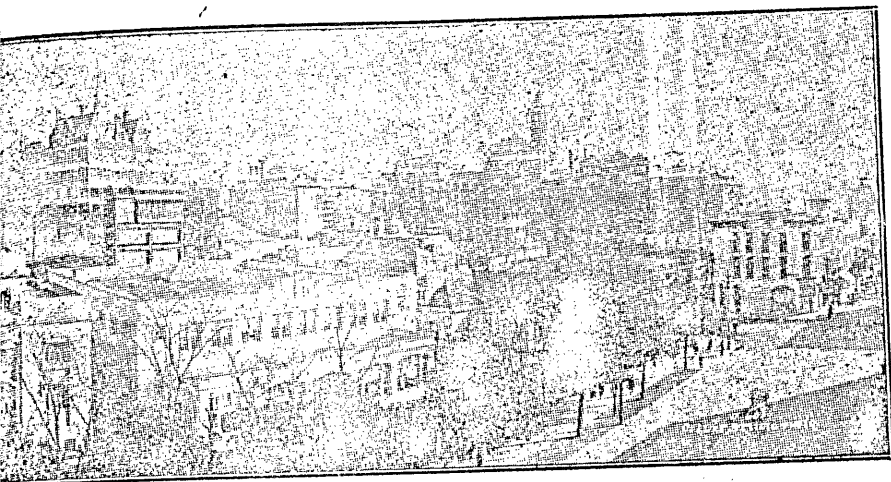
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(Continued from page 7.)

Daddy looked through the glasses, and smiled as he passed them to his son. "Fix them to suit your eyes, and then you will see something that will surprise you."

Dick did as daddy said, and then clear as could be seen was a little brown bird creeping up the trunk of the tree! "I see him! I see him!" he cried. "What is he?"

"He is the brown creeper," replied his father. "He is a bird that nests further north in Canada or near the border. He comes down to spend the winter months with us."

"He's just the color of the bark," said Dick, still looking through the bird glasses.

"That is why we could not see him. It looked as if the bark was moving. This is a bird that illustrates 'protective coloration,'" exclaimed Daddy.

"What's that?" asked Dick. "Those words are too hard for me to understand."

"It means that this bird's colors are like the place where he gets his food. His colors protect him from his enemies," explained Daddy slowly. "If he was a red bird we could have seen him easily and if he was yellow he would be seen, but he is brown, and his enemies do not find him easily."

"I like him," said Dick. "See how he goes around the truck. He never goes straight up as the woodpeckers do."

"Good for you, son! Your eyes are worth something. That is one thing that helps us tell what bird he is. He is the only bird that goes spirally," continued his father. "Just see how busy he is. It seems as if he never rests."

"Oh, he's flown to this tree in front of us!" exclaimed Dick. "Where is he?"

"Always look toward the foot of the tree," said Daddy. "Brown Creeper always begin low down on the trunk and works up. His great passion is hunting for food under the bark. He picks up stray insects, but he loves the best a mass of eggs."

"There he is!" cried Dick, happy to see his new friend again. "I hope he likes our trees enough to come again tomorrow."

And Brown Creeper did, for he came on many tomorrows, and Dick had many opportunities to watch him as he worked. —The Presbyterian

A COURTEOUS MONKEY

Did you ever hear the story of Watch and the Monkey? Watch was a great dog who had been sleeping until an organ-grinder's music aroused him. The dog saw the monkey coming toward him on the ground where he was master, and he sprang up in a fury and was about to tear the intruder to pieces, when the little animal did what he had been trained to do— took off his hat and made a deep bow. This was a situation for which Watch was not prepared; he was so surprised that he stopped, dropped his tail, hung his head in shame, and slunk away to hide.—Stories For Talks to Boys.

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Cure Colds, Headaches, Fever.
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Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

WILL YOU HELP YOUR PAPER?

Instructions have been sent to all pastors this week so that they may know how to use the Missionary Societies to help circulate the **Arkansas Methodist**. Your Society can make some money by taking over the circulation campaign, and then, better still, you can get the paper with the news of your Department into the hands of many women who need it. Thus, you can not only confer a benefit on your paper by increasing its circulation, but you can promote the interests of your Societies. As the circulation campaign should be completed by May, you should arrange for your work now. See the wonderful announcement of clubbing with magazines on page 3. By adding 50 cents to the regular price of the **Methodist**, subscribers can get six magazines. Most of these are very fine for women.—A. C. M.

OUR PRESIDENT, MRS. STEPHENS CLAIMED BY DEATH

My Dear friends;

Another great sorrow has come to the missionary women of the Southern Methodist Church—Our gifted and beloved President Mrs. F. F. Stephens entered the larger life February 17 at her home in Columbia, Mo. Mrs. Stephens had been active in the field until the eighth of February—attending conferences and committee meetings. She was in Nashville when she was taken ill—She was laid to rest in the afternoon of Feb. 18. Mrs. Lipscomb, Mrs. Parker and Mrs. Piggott were there to pay a last tribute from the Council to this dear one who was a loved and admired and now is with those others "loved long since and lost awhile."

Messages of sympathy were sent from our conference by our corresponding secretary, Mrs. J. M. Stinson to the bereaved husband and family. I know that you will remember them in your prayers. We must not forget to pray for the coming meeting of the Council and for the vice president, Mrs. J. W. Perry upon whose shoulders the mantle of service has fallen.

With warmest affection Mrs. W. P. McDermott, President, Little Rock Conference.

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The twenty-first annual meeting of the Woman's Missionary Council will be held in the First Methodist Church, Memphis, Tennessee, March 11-17, 1931.

Hotel headquarters will be at the Claridge.

The schedule of meetings for March 10, 11, and 12 is as follows:

Tuesday evening, March 10, executive committee meeting.

Wednesday, March 11, executive session of Council.

Wednesday evening, March 11, commissions, bureaus, and standing committees.

Thursday morning, March 12, executive session of Council.

Thursday afternoon, March 12, sessions committees.

Thursday evening, March 12, first public session.

At this opening session, Thursday evening, Mr. Raymond Robbins will deliver an address on Christian Citizenship and Law Observance.

An inspiring program presented through the succeeding days will reach its climax Tuesday evening, March 17, in the service for the consecration of candidates for Home and Foreign service.

Bishop A. Frank Smith will deliver the annual sermon; Bishop Hoyt M. Dobbs will consecrate the candidates; Dr. Henry T. Hodgkins, Director of the Quaker Center of Study and Research, Wallingford, Pa., has charge of the noon worship period and Mrs. J. L. Cuninggim, of the morning worship period.

Attention is called to the facts that while in executive session Wednesday afternoon, the Council will decide on the place of the next meeting, and Thursday morning will take the pledges for 1931.

Reduced railway rates according to the Certificate plan, have been granted. This means that a full one way fare of not less than sixty-seven (67) cents must be paid for a ticket to Memphis, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred and fifty (150) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (150), properly signed by the Council Secretary, must be in hand before the Railway Agent can validate one. When conditions are met, he will validate a certificate any day from March 11 to 17, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 7-13 inclusive. From the more remote points the dates will be early enough for the purchaser to reach Memphis in time for the meeting. The final date of honoring certificates is March 20.

Publicity agents are requested to take note of these dates, and to urge all who are to attend to purchase tickets to Memphis on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may, as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.—Mrs. F. F. Stephens, President, Mrs. Fitzgerald S. Parker, Recording Secretary.

FEDERATION MEETING AT BATESVILLE

The Federation of Women's Missionary societies of Batesville met Tuesday afternoon at the First Methodist church at 3 o'clock. The Women's Missionary Society of the First Methodist Church was hostess while the Daughters' Society of the same church furnished the program.

Mrs. G. E. Yeatman, president of the Federation, opened the meeting with cordially expressed words of welcome on behalf of the Missionary Society of the First Methodist Church of which she is also president. She then turned the meeting

over to Mrs. Bragg B. Conine, president of the Daughters' Society. Mrs. Conine charmingly asked to be allowed to add her welcome to that of Mrs. Yeatman, and went on to express the theme of the program as thoughts for the New Year.

Miss Eleanor Neill led the devotional, an interesting talk carrying the message from the Master to the hearts of the hearers.

Miss Elliott Hunter sang a beautiful solo, "Another Year Is Dawning." An added musical feature of the program was a lovely organ solo, a medley of Christian hymns, rendered by Miss Bess Maxfield.

The concluding feature of the program was a pageant, "Opportunities for Service." Mrs. Harney Chaney charmingly and impressively carried the lead. She was supported by other members of the society and children of members in the living pictures which portrayed types of service that should be rendered by the Missionary Societies.

There was an unusually large crowd at the church. After the program, they were invited to the basement of the church where delicious sandwiches and coffee were served.—Reporter.

ZONE MEETING AT LONOKE.

Zone No. 1 held its first meeting of 1931 February 10 at Lonoke. Seven of the eight Auxiliaries in this zone,

Rev. S. L. Durham, who now lives in Little Rock at 2516 Maple, would like to figure with you if your piano needs repairing or tuning. He has a first-class tuner who has had 35 years experience. He can do tuning, rebuilding and adjusting. Write him at the above address or leave orders with Rev. O. C. Birdwell, phone 3-3267.

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WORTHY OF A TRIAL



Lewisville, Ark.

"I wish to add a word of praise for Dr. Pierce's Golden Medical Discovery. I began using it fifteen years ago for nervousness and neuralgia. A few bottles brought me relief. I wish to

say that the 'Discovery' is an excellent remedy for neuralgia, nervousness, colds, is a general builder of the system after a spell of sickness and I heartily recommend it as a medicine well worthy of a trial. I take pleasure in advising my friends to try it."—Mrs. G. V. Storar, Route 1.

All druggists. Fluid or tablets. Write to Dr. Pierce's Clinic, Buffalo, N. Y., using the symptom blank which is in the carton, if you want free medical advice. Send 10c for a trial package.

were well represented, a total of sixty four being present.

The meeting was opened at 15:35 by Mrs. W. C. Ellis, of Lonoke, Zone Pres.

Brother R. B. Moore, pastor of Lonoke church, conducted the devotional and read for the Scripture lesson, the 13th Chapter of 1st Cor. His comments were very impressive and beautifully expressed. We were all made to feel that, no matter how many acts of kindness we perform or how much good we may do, we must have love for all mankind.

Mrs. R. B. Moore on behalf of Lonoke Auxiliary, extended a most gracious welcome, which warmed our hearts and gave us such a "homey" feeling, that when Mrs. O. D. Ward of England responded in her own charming manner, we were more than glad to be there.

An added feature of the meeting was an Officers' Training School, which was held from 11 to 12 o'clock under the supervision of Mrs. W. O. Clark, Dist. Secy. Each group or class was in charge of an Instructor selected by Mrs. Clark from the different Auxiliaries represented.

It was an instructive hour's study and cannot fail to be of lasting benefit to every one present.

The Pot Luck Luncheon and Social Hour, will long be remembered, being both satisfying and pleasant.

The afternoon session was opened with song, "O Zion Haste". The devotional by Mrs. W. I. Booe, of Des Arc, from the 12th Chapter of 1st Cor. theme, Unity of the body in Christ, was very interesting and Brother Tucker, of Hazen and Devall's Bluff Churches, closed with a fitting prayer. Mrs. Clark talked of our pledges for 1931 and urged the Auxiliaries not to cut their budget but to make it the same as last year, and more if possible.

A piano solo by Mrs. R. L. Young of Lonoke was greatly enjoyed at this time.

Mrs. T. G. Owen of Little Rock made a beautiful and helpful talk on "The Spiritual side of The Women's Missionary Society"

Mrs. Reaves of Little Rock, spoke on "International Peace" and told what the women with their franchise should do, to help bring it about.

Miss Julia Wachal, of Hazen, and a teacher in Lonoke schools, gave a vocal number which was indeed delightful.

Mrs. D. N. Misenheimer, Pres. of DeValls Bluff Auxiliary, in her usual graceful way thanked the Lonoke Auxiliary for their genial hospitality, and in the name of her Auxiliary extended a cordial invitation to zone number one, to come to DeValls Bluff for the next meeting in May which was accepted. This concluded the program and all agreed it had been a pleasant and profitable day.

Brother Tucker dismissed the meeting with prayer.—Mrs. Jessie E. Woolery, Zone Secy.

HIGHLAND AUXILIARY

The Woman's Missionary Society of Highland Methodist Church met February 16 at the home of Mrs. F. C. Bender, 805 Lewis St. The program was splendid, and brought to mind so many good thoughts to be meditated upon.

Although the afternoon was a rainy one there were about 50 present. Circle No. 2 was hostess and served a lovely plate luncheon.—Mrs. Lochridge.

Department of Christian Education

REV. CLEM N. BAKER.....Secretary of Education, Little Rock Conference
REV. G. G. DAVIDSON.....Secretary of Education, North Arkansas Conference
REV. S. T. BAUGH.....Extension Secretary, Little Rock Conference
REV. G. F. SANFORD.....Extension Secretary, North Arkansas Conference

COKEBURY SCHOOLS IN THE PARAGOULD DISTRICT.

Training week was observed in the Paragould District the week beginning January 25. Eight Cokesbury Schools were held during that week. With the school held at Imboden the week preceding the Special Training week there were seventy-two credits issued. The Paragould District led the Conference in Cokesbury Training last year and is off to a good lead this year.

The following schools were held:

Mammoth Spring.—Rev. Frank Shell, pastor at Colt, taught the "Sunday School Worker" to a class of thirteen with a total of seven credits.

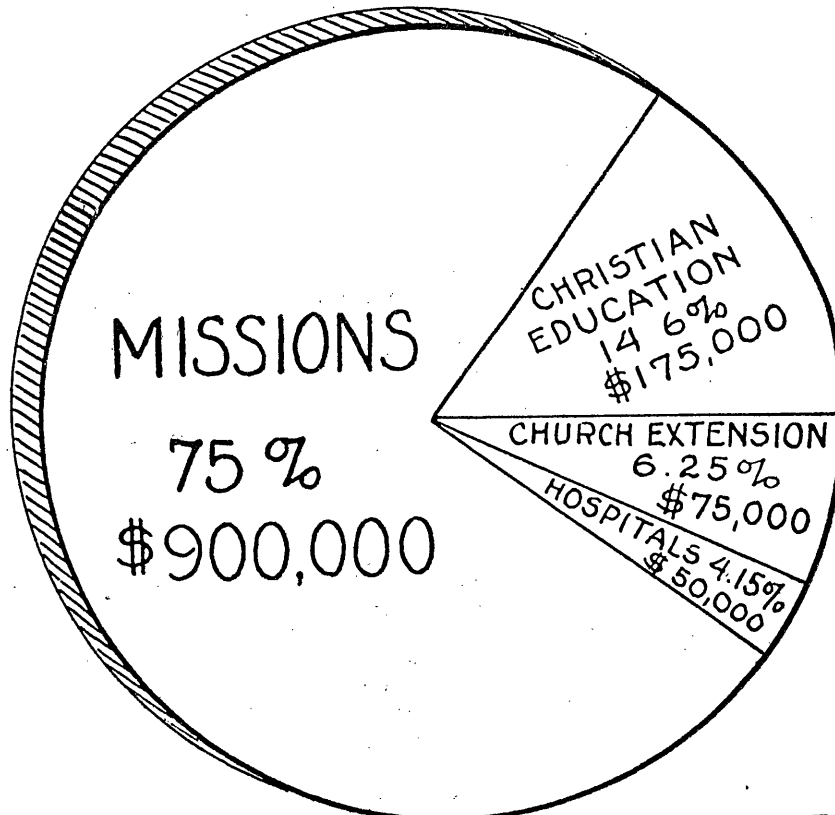
Pruitt's Chapel.—Pruitt's Chapel is a church on the Paragould Circuit. Rev. Porter Weaver, pastor at Widener, taught the "Sunday School Worker" to a class of seven, all of whom received credit.

for the school. The Extension Secretary taught the class.

Marmaduke.—Rev. E. B. Williams, pastor at Hoxie, taught the course on "Worship" to a class of fifteen. All but one received credit. The Worship course is one of our best and most vital courses.

Ravenden Springs.—At Ravenden Springs the largest class in the District received credit. Twenty-six people met all the requirements and received credit on the "Life of Christ." Rev. S. B. Wilford, pastor at Imboden, conducted the class.

Imboden.—Rev. S. B. Wilford, pastor at Imboden, taught a class in the Sloan-Hendrix Academy on the "Life of Christ." They used the approved text and met all the standards required by a Cokesbury Class. Six were enrolled in this school and all received credit.—Glenn F. Sanford, Extension Secretary.



WHERE THE KINGDOM EXTENSION OFFERING GOES

Knobel.—Rev. I. L. Claud, pastor at Newark, taught the "Life of Christ" to a class of ten, five of whom received credit.

Peach Orchard.—Rev. J. M. Harrison, pastor at Pocahontas, taught the "Educational Work of the Small Church" to a class of thirteen. The entire number met the requirements for credit.

Lynn.—Rev. A. N. Storey, pastor at Leachville-Monette, taught the "Educational Work of the Small Church" to a class of seven at the Lynn church. Seven received credit. Lynn is a church on the Smithville Charge.

Bard.—Seventeen out of a class of twenty-two received credit in the "Sunday School Worker" at Bard. Three persons did all the work, but were too young to receive credit. The pastor made good preparation

SUNDAY SCHOOL DAY PROGRAMS.

The Sunday School Day programs will be furnished free to all Schools in the North Arkansas Conference that are planning to observe the day with a program. We now have a supply in the office and are ready to send them out upon request.—G. G. Davidson, Secretary of Education.

PROMISED LAND SUNDAY SCHOOL.

Friday night Brother Couchman and wife entertained the young people. Thirty were present. Sunday he preached two powerful sermons to crowded houses. He has the love of all the people. The Sunday School is trying to make a record this year. In January 42,439 Bible verses were read and an average of \$5.54 was collected each Sunday. There were eight teachers and officers and seven

have perfect attendance records. Twenty-one scholars have perfect records.—Superintendent Matthews.

CROWLEY'S RIDGE EPWORTH UNION.

The Crowley's Ridge Union of Leagues had its regular monthly meeting at the Methodist Church in Vanndale, with 177 present, February 1. A very inspirational musical program was rendered by members of the Vanndale League.

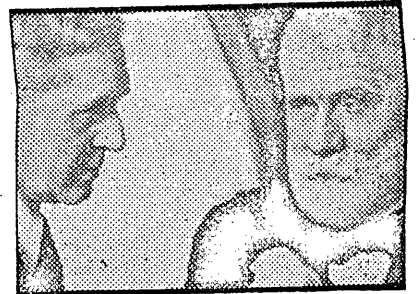
After the business meeting a delicious ice course was served.

The next meeting will be at the Methodist church in Wynne, March 1.—Supt. of Publicity.

DUAL MISSION OFFERING, LITTLE ROCK CONFERENCE, FOR JANUARY.

The following schools in Little Rock Conference report an offering for the Dual Mission Special for January, 1931. This is the third month of the new Conference year. We appreciate the increase over that of last month.

Arkadelphia District.	
Arkadelphia	\$ 10.00
Tulip	1.00
Dalark	1.27
Bethlehem	.93
Manchester	.48
First Church, Hot Springs	20.00
Grand Ave., (2 mos.)	10.00
New Salem	3.42
Gum Springs	1.00
Macedonia	1.00
Manning	.55
Zion	1.00



After 40 Bowel trouble is Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" is a doctor's prescription for the bowels. Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

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

Ebenezer	.80
Total	\$ 51.45
Camden District.	
Buckner	\$ 1.00
Camden	15.00
Chidester	.85
Parker's Chapel	2.00
Logan's Chapel	.36
Fredonia	2.00
Harrell	1.25
Huttig (2 mos.)	3.00
Norphlet (3 mos.)	8.15
Magnolia (2 mos.)	10.00
Smackover	5.00
Rhodes' Chapel	.68
Harmony Grove	1.00
Total	\$ 53.12
Little Rock District.	
Concord	\$ 1.33
Salem	.95
Congo	.50
Rogers Chapel	.25
Des Arc	3.00
England	9.07
Hazen	3.95
Pepper's Lake	.66
Hickory Plains	1.06
Bethlehem	1.00
Tomberlin	.42
Asbury	15.00
First Church, L. R.	39.43
Forest Park	2.00
Henderson	3.10
Highland	10.00
Hunter Mem.	2.50
Pulaski Heighst	14.34
28th Srteet	5.00
Winfield	40.00
Lonoke	5.97
Mabelvale	2.44
Total	\$161.97
Monticello District.	
Arkansas City	\$ 1.53
Dumas	8.90
Eudora	4.88
Hamburg	5.00
Lake Village	4.47
McGehee	10.00
Monticello	6.28
Montrose (2 mos.)	3.47
Newton's Chapel	1.35
Winchester	2.00
Wilmar	2.86
Mt. Tabor	.89
Rock Springs	.81
Total	\$ 51.44
Pine Bluff District.	
Wabbaseka	\$ 2.39
DeWit	10.00
Gillett	2.44
Little Prairie	1.20
Swan Lake	1.25
Grady	4.25
Gould	2.18
Carr Mem.	3.39
First Church, P. B.	13.30
Hawley Mem.	5.00
Good Faith (2 mos.)	5.00
Rison	5.38
Roe	2.00
Ulm	1.70
Wesley's Chapel	.80
Sheridan	3.88
Sherrill	2.00
Star City	2.12
Stuttgart (2 mos.)	20.00
Bayou Meto	1.08
Pleasant Grove	.81
Prairie Union	2.39
Total	\$ 93.70
Prescott District.	
St. Charles	1.14
Doyle	\$.75
Pump Springs	.25
Center Point	.75
Emmet (2 mos.)	8.54
DeAnn	.50
Holly Grove	.86
Gurdon	8.77
Mineral Springs	2.83

Delight	3.84
Nashville (3 mos.)	8.36
Okolona	2.50
Antoine	3.00
Smyrna	.31
Fairview	.30
Washington	1.75
Ozan	.85
Total	\$ 44.16
Texarkana District.	
Dierks	\$ 2.25
Green's Chapel	.50
Vandervoort	.49
Horatio	3.08
Walnut Springs	.50
Lewisville	5.00
Mena	10.00
Fairview, Texarkana	10.50
First Church	22.49
Genoa	1.70
Umpire	.04
Liberty	.04
Total	\$ 58.73
Standing by Districts.	
Arkadelphia, 13 Schools	\$ 51.45
Camden, 14 Schools	53.12
Little Rock, 22 Schools	161.97
Monticello, 13 Schools	51.44
Pine Bluff, 23 Schools	93.70
Prescott, 16 Schools	44.16
Texarkana, 13 Schools	58.73
Totals, 114 Schools	\$514.57
Less 3 checks returned	4.05
Total	\$510.52
—C. E. Hayes, Chairman.	

THE PINE BLUFF TRAINING SCHOOL

The Standard Training School held in Pine Bluff last week enrolled 100 and awarded certificates to 76. This was one of the very best Training Schools we have had in this city. Under the leadership of four popular pastors Pine Bluff Methodism is flourishing along all lines. There were five courses taught last week and two of them were by local pastors, Glenn and Rule. These were two of the best courses. Miss Freddie Henry, representing our General Board, had an enthusiastic class of workers representing all the workers in the Children's Division of the local church. Brother Cooper, from Fordyce, was just as good in his class on "Worship" as if he had lived in some other state. I had a good time teaching the new course on "Christian Education in the Local Church." Under the direction of Dean Glenn, the school moved smoothly. Plans are already being made for a Young People's Training School to be held in Pine Bluff this fall.—Clem Baker.

RISON HAS SPLENDID COKEBURY SCHOOL

One of the very best Cokesbury Schools held in recent months was concluded at Rison recently. Rev. J. E. Cooper of Fordyce was the instructor. The course was "Our Pupils and How They Learn," using Miss McLester's new book as the text. Twenty-five certificates were awarded. There is no other church of its size in the entire Conference doing a more consistent type of Leadership training than is our church at Rison and large credit must be given to Superintendent R. C. Carmical. Brother Carmical drove over to Pine Bluff each night last week and took credit in the course on "The Local Church." Carmical is ably backed at Rison by the much loved pastor, "Doc" Hamilton.—Clem Baker.

TRAINING SCHOOL AT RISON.

The Training School held at Rison under the direction of Rev. J. E. Cooper as instructor was perhaps the best school ever held here.

The text used was "Our Pupils and How They Learn". About forty attended the classes and twenty-five received certificates of credit. The school is proving to be a real help to our Sunday School and church.—A. W. Hamilton, P. C.

FINE INTEREST IN LITTLE ROCK SCHOOL

This is to be the thirteenth annual session of our Little Rock Training School. And it looks like "Thirteen" is going to be our lucky number. Never have we seen such enthusiastic "Boosters' Meetings" as we are having each Saturday night. Never have we had courses more up-to-date and more thoroughly covering the total program of education in the local churches. It is true that we do not have so many out of state instructors, but our Arkansas people are loyal to their own people and will not let this cut down the attendance. We are especially gratified at the fine interest being manifested in Dr. Greene's course in the Bible. Dr. Greene is just as good a Bible teacher as if he lived in Atlanta or Dallas. Let's get behind the Adult Course to be taught by Dr. Rippey. He is good. And the course is just what our Adults need.—Clem Baker.

C. K. WILKERSON HOLDS LOCAL CHURCH INSTITUTES

As proof of the fact that our colleges are dead in earnest in their efforts to co-operate with the local church in promoting our new unified Christian Educational Program, Hendrix-Henderson and Galloway have directed that their Field Representative, Mr. C. K. Wilkerson, devote some time to assisting local churches in their set-up of the Boards of Education in the local churches. Mr. Wilkerson has made a thorough study of the new legislation, has had frequent conferences with the Executive Secretaries, and is well able to interpret the organization and function of these new Boards. Last week, Mr. Wilkerson held Local Church Institutes at Glenwood, Murfreesboro, Gurdon, Nashville and Prescott. Splendid reports have come from his services and he reports splendid interest on the part of all pastors and workers in the churches visited. He will continue his work in the two Conferences for the next several weeks. We heartily commend the

work Mr. Wilkerson is doing and earnestly solicit full co-operation on the part of pastors and people wherever he goes.—Clem Baker.

BROTHER BAUGH IN ARKADELPHIA DISTRICT

Brother Baugh, our untiring Rural Church leader, is having a great time working this month with the pastors on the Rural Charges in the Arkadelphia District. He visited six churches on the Friendship charge last Sunday. He reports churches already visited doing good work. We are delighted with what he is accomplishing.—Clem Baker.

Pay the Postman. Send No Money. Frost-proof Cabbage and Onion Plants, leading varieties 50c, 60c; 1,000, \$1.00; 3,000, \$2.40. Immediate shipment, satisfaction guaranteed. Jefferson Farms, Albany, Ga.

STOMACH UPSET, SOUR?

THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"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.

BOND'S PILLS

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

This Woman In 4 Weeks Lost 17 Pounds of Fat

Here's a letter written October 21, 1929, by Mrs. Fred Barringer of Lewistown, Montana, that ought to be read by every overweight woman in America.

"Gentlemen: I started taking Kruschen every morning as directed as I was very much overweight and wanted to reduce. I had tried going on a diet but would get so hungry that my diet would not last long, so I decided to give 'Kruschen Salts' a fair trial. The day I started to take them I weighed 256 lbs. and at present, which has been just four weeks, I weigh 239 lbs. And I must say, I feel better in every way, besides looking much better.

"May all large people, both men and wom-

en, who want to reduce in an easy way, give Kruschen Salts a fair trial. I am sure it will convince anyone."

A bottle of Kruschen Salts that lasts four weeks costs but 85c at your druggist's or any drug store in America. Take one half teaspoon in a glass of hot water before breakfast every morning. To help reduce swiftly cut out pastry and fatty meats and go light on potatoes, butter, cream and sugar.

The Kruschen way is the safe way to reduce—Try one bottle and if not joyfully satisfied—money back.

EPWORTH LEAGUE ANNIVERSARY MARCH 22

Our new law has not changed the date and plan for the annual observance of Epworth League Anniversary to be held in all churches the fourth Sunday in March. In fact, this is more important than ever this year. The program will emphasize the new unified program for our local churches. The program is now ready and will be sent free to all churches requesting them. Let all orders for programs for the Little Rock Conference come direct to Rev. Clem Baker, 406 Exchange Bank Building, Little Rock.—Clem Baker.

EL DORADO TRAINING SCHOOL MARCH 22-27

Plans are complete for a Standard Training School to be held for the El Dorado section of the Camden District at First Church, El Dorado, the week of March 22-27. The following courses are to be offered:

"Stewardship," Dr. R. S. Satterfield, instructor.

"Christian Education in Local Church," Clem Baker, instructor.

"Young People's Division in Local Church," R. E. Fawcett, instructor.

"Beginner Worship," Miss Fay McRae, instructor.

"Junior Materials and Methods," Mrs. Clay E. Smith, instructor.

With all the churches in this section co-operating, we expect this school to go beyond any previous session in both attendance and interest.—Clem Baker.

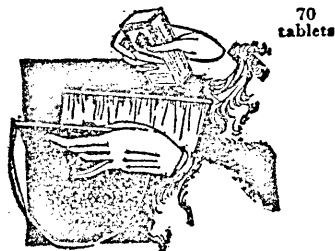
HENDRIX-HENDERSON NEWS

Representatives of Hendrix-Henderson College were greatly in evidence at the recent meeting of the Association of Scholarship Societies of the South. The annual convention was held at Baylor College at Belton, Tex., Feb. 20-21.

Dr. O. T. Gooden, Dr. R. L. Campbell, and Nobel Guthrie were present at the meeting. Dr. Gooden, professor of Economics at Hendrix-Henderson, is national president of the association.

Rev. L. W. Evans has a remedy for coughs caused by T. B., colds, pneumonia or influenza, also malaria chronic or otherwise, that is worth investigating. Address him at 1818 West Tenth St., Pine Bluff, Ark.

Carry Your Medicine In Your Handbag



Our Vegetable Compound is also sold in chocolate coated tablets, just as effective as the liquid form.

Endorsed by half a million women, this medicine is particularly valuable during the three trying periods of maturity, maternity and middle age.

98 out of 100 report benefit

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

At the banquet last Friday night, Dr. Campbell, professor of English at Hendrix-Henderson, was one of the principal speakers. The title of his talk was "Our Neighbors of the Fourteenth Century." Other speakers were Dean John Lord of Texas Christian University, Dr. H. Y. Benedict, president of the University of Texas, and Dr. King Vivion, president of Southwestern University, Georgetown, Tex.

Nobel Guthrie, who is president of the student body of Hendrix-Henderson, was the student representative of his school. He was chosen from the ranks of Mu Sigma Chi, local scholarship society, of which he is a prominent member.

Five Hendrix-Henderson undergraduates have been voted to membership in Mu Sigma Chi, local society. They are Edith Abbott of Little Rock, Jean Mayfield of El Dorado, Robert Miller of Conway, Ted McNeal of Paris, and Elizabeth McHenry of Conway.

John Taylor of Clarksville heads the Society, which is one of thirty in the Association of Scholarship Societies of the South.

Dr. Rawlings, editor of The Missionary Voice, visited the campus this week end and spoke before the Life Service Band. Sunday he preached at the First Methodist Church. Addressing the Life Service Band at a special meeting in the home of Dr. J. H. Reynolds. He discussed the History of the Student Volunteer Movement.

An alumni poll for sensing the feeling of Galloway Woman's and Hendrix-Henderson graduates toward the naming of Hendrix-Henderson is well under way. 1,000 ballots were mailed out this week. The College Profile, Hendrix-Henderson student newspaper, edited by James Montgomery of Hope, is conducting the poll.

The ballots have been mailed to alumni of the period 1920-30, including the names of men and women from all three of the schools which are a part of the new institution.

A vote among parents of those who are now attending Hendrix-Henderson has just been finished. Of the 178 votes that have been received out of the 220 mailed 175 have been for Hendrix while 3 have favored Trinity.

At the meeting of alumni of Hendrix-Henderson and Galloway Women's College in Little Rock this week a new Alumni Association was formed out of the two old organizations and was named Galloway-Hendrix-Henderson Alumni Association. This title of the association will endure until the status of the names of Galloway, Hendrix-Henderson, and Trinity has been arranged and the new merged institution legally recognized by the Secretary of the State of Arkansas.

About 75 alumni from Methodist institutions were at the luncheon Monday. It was held in Hotel Marion.

Officers for the association are Ed McCuiston, Hendrix, president; Mrs. Galloway C. Harrison, Galloway, vice-president; Mrs. Frances Few Finley, Henderson-Brown, secretary; and Howard Johnston, Hendrix, treasurer.

One hundred and seventy eight acres of land adjoining the campus have been purchased by Hendrix-Henderson, G. L. Bahner, business manager, announced Wednesday. The addition plus the old campus

and a lot or two owned by the campus gives the school a block of land of 210 acres.

Plans for using the new acreage include the construction of a dormitory for women, of a golf course for students and faculty, and a truck farm.

Construction of a dormitory for women will be begun within a few years. As soon as the new science hall is finished and money is available, the building will be begun. The development of a college golf course is uncertain. With the acquiring of the land a truck farm project is sure to be carried through immediately. The primary object will be to supply the dining hall with fresh vegetables.

Twenty thousand dollars have been added to the building fund of the Science Hall. Through a generous gift of the faculty of the college this has been made possible.

A string of victories fourteen long and the Association title cinched five games before the end of the schedule is the record of the Warrior quintet.

Hendrix-Henderson has carried along its success over six other colleges, Henderson Teachers has done nearly as well, losing but one game.

Next week College of the Ozarks will play two games with the Warriors, and the next week Hendrix-Henderson and Arkansas State Teachers College of Conway meet in completing the intra-city series. Hendrix-Henderson has already won two of the series of five games.

With the completion of the dummy this week end, The Troubadour, Hendrix-Henderson yearbook, goes to press. Austin Tucker, editor, has finished his task, and is sending the last material to the printers. Students will get their copies a month earlier than last year.

Engravings made by the Peerless Engraving Co., Little Rock, have been finished. Barnes-Echlin, photographers, have finished their work. The text of the book has been completed and all arrangements for publication made.

While no publishing date has been set, the Russellville Printing Co. will finish the book in five or six weeks, and the annual will be in hands of students.

Improvements of the book over last year include the addition of twenty-five pages and a humor section, and the using of a grade-four back instead of a grade one. Meanwhile, contracts for the publishing have been such as to reduce the cost of the annual materially. This is the first year that all the work has been done within the state. The cost of publishing is approximately \$2,100.—Reporter.

FOR COLDS AND ACHING

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.

Being liquid, Capudine acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, yet is quickly effective. At drug stores; 30c and 60c sizes. (Adv.)

Church News

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Wednesday, April 29, 9:00 A. M. All applications to be considered by the Board at its Annual Meeting must be in the hands of the Secretary on or before March 31st, 1931.—R. N. Allen, Acting Sec'y.

TITHING IN HARD TIMES

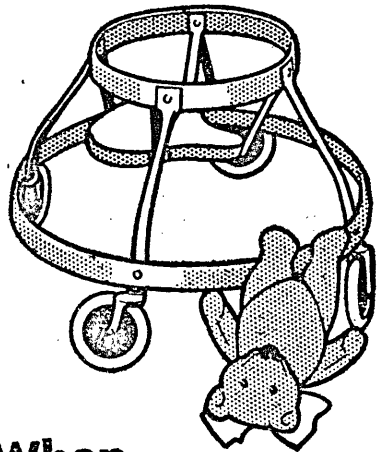
The Layman Company has twelve new Bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open.

Send postcard for pamphlet, "Teaching the Church to Tithe", containing full directions for a ten-weeks program of silent, church-wide education at trifling expenses. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable. Address The Layman Company, 730 Rush St., Chicago.

Please mention the Arkansas Methodist, also give your denomination.

REVIVAL AT BETHEL CHURCH MONROE CIRCUIT

On Sunday evening, Jan. 25, Rev. Lee R. Sparks, pastor-evangelist, of Roe, began a revival at Bethel about 7 miles west of Almyra. This historic old church years ago was a real



When BABIES are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—or your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.



live, wide-awake church but for years, like many other rural churches, had not been very strong. Yet the "faithful few" still held on.

From the first Mr. Sparks proved himself to be a real pastor and evangelist. He visited every home in the entire settlement and proved to the people that he was their friend and helper, and they all responded to his leadership. We all fell in love with Bro. Sparks and his good wife, who was with him and helped with the singing the first part of the meeting.

Not only the members but all people of the community attended regularly, and were delighted and greatly helped by the meeting. Last Sunday night 12 came forward for church membership—one of the converts was a 76-year-old lady, one of our dear and faithful old mothers who has always been a good woman, but had not realized the New Testament teaching about the necessity of acknowledging Christ and His church. The last night of the meeting there was a full house and extra fine interest. One unusual thing was that so many men and boys manifested such interest, frequently there were more than twice as many of them present as there were women and girls. Not only the church was greatly revived, but the entire community. The Sunday School was re-opened with fine interest, and plans were started for organizing a Young People's Society and a Women's Society. Some repair work was done about the old church and much more is planned for the future. Brother Young and some of his band boys helped with the music.

We gave some money and we gave him 20 fine hens and a big red rooster and one good old boy gave him 2 pigs, also one good man gave a sack of feed. Much good was done, more than words can express and we are attempting greater things than ever before for the future.

—One Who Was There.

PARAGOULD DISTRICT LAYMEN'S MEETING

Our District lay leader, Mr. Dolph Camp, after consulting the presiding elder, Rev. E. T. Wayland, called a Layman's Meeting of the Paragould District. The meeting took place Sunday afternoon, Feb. 8 at Walnut Ridge. It was well attended. Laymen and ministers came together from all parts of the District. There was scarcely a charge in the entire District that was not well represented.

The object was to create interest in our "Kingdom Extension" movement and to lay plans for carrying it

out. A very fine program was rendered. One of the chief features was the fact that it was rendered entirely by laymen. The ministers were present, but as listeners and not as participants on the program. The music was furnished by the Walnut Ridge Methodist Church Choir. Both instrumental and vocal were rendered. These were interspersed between the talks. The talks were very earnest, timely and sensible.

The first talk was made by Mr. Warner, superintendent of the Methodist Sunday School at Walnut Ridge. It had to do with the spiritual aspect of the Kingdom Extension movement. He emphasized church loyalty and called attention to the fact that the majority of Christians are more faithful to their own business, their daily occupations than they are to the church. Some of them do not understand what it is all about. They have not familiarized themselves with the program of the church. They do not know what the church is attempting to do. There is great need for a church-wide revival. This would help in solving the financial problem of the Kingdom Extension movement. You can't get people to give liberally of their means until they have first given themselves wholly to the Lord.

The second talk was made by Mr. Will Pierce, superintendent of the public schools, Paragould, who took as his subject, "The Model Layman." He said that, the model layman is not necessarily one who agrees with everything his pastor says and keeps the bills of the church paid. He is one who does some constructive thinking for himself. He familiarizes himself with the entire program of the church and this enhances his interest in what the church is attempting to do. The model layman is a man of prayer. Vital religion has to do with personal contact with God, and this contact cannot be formed or sustained except through prayer. The model layman is a liberal contributor to the church. No one should think of paying less than the tithe. But very few are paying the tithe. The model layman will look after the business interest of the church. He will raise whatever money is necessary to carry on the entire program. The pastor should not have to raise money either privately or publicly. The raising of church finance should rest in the hands of the laymen. The task of the pastor is to visit and console the sick, comfort the bereaved, sympathize with the unfortunate and troubled, seek out the church. This work will keep any man busy. The pastor should be set free to do this work rather than have saddled on him the financial burden. The layman is a personal worker. He realizes that his pastor cannot do all the work that needs to be done. This layman goes out into the highways and hedges seeking the lost. He brings them to his Lord and his church. The ministers alone could not evangelize the world. If the laymen will shoulder a part of this responsibility and work earnestly at his task, the spiritual atmosphere of the church will be revolutionized. The model layman is one who will attend faithfully the services of his church. It cannot be said of him that he is more interested in the material things than he is in his church and his Master's Cause.

The third talk was made by Mr. Lindsey, chairman of the Board of Stewards of our church at Imboden.

Mr. Lindsey's talk had to do with putting the church on a more business-like basis. He pointed out the efficiency of the business methods of some organizations other than the church. These organizations have executive boards comparable with the board of stewards in the local church. When executive meetings are called every member of these boards are present. The members on the boards of stewards in the Methodist Church ought to be just as faithful and as efficient in the discharge of their duty as are the members of executive boards in business organizations. The Lord's business is the biggest business on earth. It is carried on largely through the church. There is no reason why a steward should be less faithful in the discharge of his duty than a member on an executive board in some business concern. The standard of efficiency with regard to the business interest of the church can be raised when the stewards and other leaders determine to put forth the same effort and be as faithful in the discharge of the business of the church as they are in the discharge of their own personal business.

Mr. Camp, our District lay leader, spoke briefly on the importance of properly organizing the men of the District for Kingdom Extension work. The women are already well organized and are doing a fine piece of work through their Missionary Society. He insisted that the men in the different charges should be organized into Wesley Brotherhood. Some charges already have Brotherhoods and are doing work. These brotherhoods should be a great factor in handling the business of the church and should aid materially in raising necessary funds for Kingdom Extension. He offered to aid in any charge where his assistance is needed in helping to perfect these organizations.

At the close of the layman's program, Rev. E. T. Wayland made a brief statement concerning his appreciation of the meeting. He had been encouraged more and more deeply impressed by this meeting than any affair he had attended for some time. He pointed out that the pastors should be greatly encouraged by the spirit and attitude of the laymen of the District. Their true spirit is shown in that on their own initiative they called together this body and rendered a program that has to do with creating interest in the work of the layman of the District and to lay plans for carrying it through to a successful consummation.

—Reporter.

THE CASE OF BISHOP CANNON

It seems to the writer that the time has come when those who further persist in the persecution of Bishop Cannon should be themselves found liable under that portion of our Church law which is given in answer to the question "What shall be done in case of improper tempers, words, or actions?"

The final answer is that the offender "if not cured," shall be dealt with as in a case of immorality.

Nobody claims that Bishop Cannon is perfect—that he has not made mistakes. He makes no such claim himself. His statement before the General Conference last May is to the contrary. But the Church which notwithstanding his peculiarities elected

him to its highest office, and those who believe in the causes to which he has devoted an almost matchless energy for a lifetime, should now, at last, stand up in a loyalty which would give him some support and comfort in the days when he might speak of himself, like Paul, as "the aged."

Cannon's case reminds me in several particulars of Paul. Paul too had to meet the charge of "financial crookedness" even when he was raising money for a noble and beneficent cause. (See the Corinthian Epistles).

Paul had to contend with opposing and criticising groups who preferred other leaders. (Galatians and 1 Cor. 1:11. 4:13).

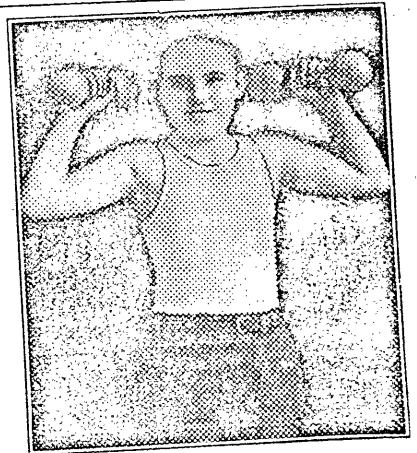
Paul was a world-traveler, followed by malicious enemies who hated him and his cause, and who tried to break him down and tear down his work.

Paul had trouble with the "Sanhedrin," the "High Priest" commanding somebody to "smite him on the mouth"; and some of their minions crying "Away with such a fellow from the earth: for it is not fit that he should live."

Paul "fought with wild beasts at Ephesus," and was sustained only by his hope of eternal life.

Wouldn't it have been fine (!) if in our day the Church had become an agent of another Elymas the sorcerer (who in the 20th century might have been the owner of a large number of sensational newspapers, seeking to turn men away from the faith), whom Paul described as "full of all guile and all villany, a son of the evil, an enemy of all righteousness"—if the Church had become the real executor of his aim "to get Cannon"?

It is time to let up on Bishop Cannon.



Strongest

"Gerald suffered with his stomach and bowels until he was listless and weak," says Mrs. B. E. Geren, 822 West Main St., Oklahoma City, Okla.

"Now he's the strongest boy I know. I gave him California Fig Syrup because Mother used it. It increased his appetite, regulated his bowels, helped his digestion."

Nothing could be more convincing than the way thousands of mothers are praising California Fig Syrup to show how it acts to build-up and strengthen headachy, bilious, half-sick, constipated children.

Your doctor will approve the use of this pure vegetable product as often as impure breath, coated tongue, listlessness or feverishness warn of constipation—or to keep bowels open in colds or children's diseases.

The word California on bottle and carton marks the genuine.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

IS IT INSURED?

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



THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

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

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

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REV. J. H. SHUMAKER, General Agent

• Southern Church Department •

404 Broadway, Nashville, Tenn.

non. And it is time for decent people in the South, and for that matter in the rest of the country to let unscrupulous wet politicians, and the false propagandists of the wet press, know that it does not add to their popularity to continue their efforts to assassinate the character of the man of whom they are most afraid in the whole country.—C. M. Bishop, in Texas Christian Advocate.

RESOLUTIONS CONCERNING BISHOP CANNON

Whereas, Bishop Cannon, Jr., has been under fire of critics, both inside the church and outside its pale, since his phenomenal campaign in the interest of the 18th Amendment to the Constitution of the United States and the Prohibition laws enacted therein during the Presidential campaign of 1928, and

Whereas, the inspiration of most of such criticism seems to have come from sources unfriendly to Prohibition, or at least politically unfriendly to attitude and activities of the good bishop in the campaign to which reference is made above, and,

Whereas, the tenacity, the relentlessness, the vigor, and the bitterness of the efforts that have been made against Bishop Cannon—evidenced by the bitter fight made on him at the recent General Conference (even after his character had been passed by the judicial action of the Committee on Episcopacy) the so-called "investigation" of his lobbying activities at Washington, the readiness and seeming eagerness of the wet press of the country to discount him and the many bitter attacks made upon him by leading wets in and out of congress—all have served to create a distinct impression that it is a case of pure persecution in order to break the powerful influence of Bishop Cannon, and,

Whereas, Bishop Cannon's character was passed by the General Conference recently held at Dallas and now he has been acquitted of all charges made against him in the recent Church investigation at Washington, D. C. by twelve chosen elders of the church, therefore,

Be it Resolved, by the Dallas District Methodist Pastors Conference in regular session assembled

1. That we hereby express our confidence in Bishop James Cannon, Jr. both as to his personal integrity and as to his sincerity and ability as a great leader in the cause of righteousness, and,

2. That we hereby declare that we shall look upon all further criticism of Bishop Cannon's life and activities during the period to which reference has been made as nothing less than persecution and wholly unbrotherly and provocative of only harm to the church and to the cause of righteousness in general, and,

3. That a copy of these resolutions be forwarded to Bishop Cannon and a copy of same be recorded in the minutes of this Conference.

Respectfully submitted, S. M. Black, S. A. Barnes, F. Claude Adams, A. N. Evans, W. J. Fenton W. Harrison Baker.

GENERAL EVANGELISTS OF THE M. E. CHURCH, SOUTH.

W. M. McIntosh, "Evangelist Emeritus," 1123 S. 2nd, Columbus, Miss.
Harry S. Allen, 2012 Garrett avenue, Dallas, Texas.

John B. Andrews, Siloam Springs, Ark.

Luther B. Bridgers, Greensboro, Ala.

Henry W. Bromley, "Monticello," Cynthia, Ky.

O. H. Callis, Wilmore, Ky.

D. L. Coale, 1635 N. Kingsley Drive, Los Angeles, Calif.

Burke Culpepper, 535 LeMaster Place, Memphis, Tenn.

J. B. Culpepper, Sr., New Smyrna, Fla.

Albert C. Fisher, 2325 Market Avenue, Fort Worth, Texas.

R. L. Flowers, General Delivery, Dallas, Texas.

C. N. Guice, Conway, Ark.

J. O. Hanes, 1101 N. 44th St., Birmingham, Ala.

R. J. Haskew, 930 N. 19th Ave., Pensacola, Fla.

Sam Haynes, Clarkston, Ga.

Andrew Johnson, Wilmore, Ky.

James B. Kendall, 1127 Richmond Road, Lexington, Ky.

Gus A. Klein, 1524 Waverly Pl., Memphis, Tenn.

Lovick P. Law, Siloam Springs, Ark.

John A. May, Box 185, Montevallo, Ala.

Allen W. Moore, 603 S. 46th St., Birmingham, Ala.

J. Ed Morgan, 1314 West 7th, Texarkana, Texas.

H. C. Morrison, 523 W. First St., Louisville, Ky.

Frank M. Neal, 1413 Fillmore St., Amarillo, Texas.

W. Hardy Neal, 426 Elm St., Springfield, Mo.

John M. Neal, Huntsville, Texas.

T. W. Preston, 1038 Lusanne St., Dallas, Texas.

Thurston B. Price, Lake Junaluska, N. C.

W. C. Swope, Box 111, Charleston, Mo.

Mark N. Terrell, Box 1159, Waco, Texas.

W. E. Thomas, 4 Westminster Apt., Nashville, Tenn.

George Tucker, 2014 Nelson Ave., Memphis, Tenn.

Chas. F. Weigle, Sebring, Fla.

J. Fred Sparks, 408 W. 8th Ave., Birmingham, Ala.

The above is a list of our General Evangelists as approved at the last meeting of the Committee, which was held in Atlanta on December 16. These are all the men who have the right to be called General Evangelists.

Every one of them has the endorsement of his Bishop, the endorsement of his Conference Committee on Evangelism, the endorsement of all the Presiding Elders of his Conference, and then the recommendation of the General Committee on Evangelism. There are few Methodists who are required to have so many recommendations as these men are.

Any of our pastors who desire the help of an evangelist will do well to consider some of these. The secretary of Home Missions will be glad to correspond with any pastor who desires the help of an evangelist and help him find a suitable man for his work.—J. W. Perry, Sec.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant to do, because he is a child of God—Phillips Brooks.

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Sunday School

Lesson for March 1

JESUS SENDING FORTH MISSIONARIES

GOLDEN TEXT—Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

LESSON TEXT—Luke 10:1-22.
PRIMARY TOPIC—Jesus' Helpers.
JUNIOR TOPIC—Jesus Trying Out His Helpers.

INTERMEDIATE AND SENIOR TOPIC—Helpers of Jesus.
YOUNG PEOPLE AND ADULT TOPIC—Our Missionary Task.

The sending forth of the seventy was for a special time and purpose. The missionary enterprise today has much in common with that of that day, but there are certain essential differences which should be recognized.

I. The Seventy Sent Forth (vv. 1, 2).

1. Appointed by the Lord (v. 1). They went forth not merely because of an inner urge but because of personal and direct appointment. Only those should go forth as missionaries who are appointed by the Lord.

2. Sent two by two (v. 1). The purpose of this was that they might mutually help, counsel, and support each other.

3. The reason for their appointment (v. 2). It was the greatness of the harvest and the fewness of the laborers.

4. The force back of missions (v. 2). The disciples were instructed to pray the Lord of the harvest to send forth laborers. Prayer indited by the Holy Spirit has been back of every missionary enterprise.

II. The Seventy Instructed (vv. 3-10).

1. As to the source of their commission (v. 3). "I send you." Everything depends upon the authority of the commission. No missionary should go forth without the consciousness of being sent by the Lord.

2. As to the dangers confronting them (v. 3). Missionaries thrust forth by the Lord will be exposed to deadly peril.

3. As to their support (v. 4). Being sent forth by the Lord, they were to look to him to provide for their need.

4. As to the speed of their mission (v. 4). So urgent was the need of the speedy evangelization of the Jewish territory that the distractions of social intercourse were to be omitted.

5. As to behavior in homes where received (vv. 5-9).

a. Offer the peace of the gospel (vv. 5, 6). This is to be done regardless as to whether it will be received or not. There is a reflex blessing in preaching the gospel.

b. Do not shift quarters (vv. 7, 8). Missionaries should remain in the home where they have been received, content with what is given them. They should not demand better food and more comfortable quarters than are commonly provided.

c. Heal the sick (v. 9). These disciples were given power to heal the sick. The ministers of Christ should seek to give relief to those in distress and use every opportunity to proclaim the gospel message.

6. The awful fate of those who reject Christ's message (vv. 10-16). Their case is more hopeless than that of Sodom. Those who reject Christ's messengers reject Christ and reject the Heavenly Father who sent him.

III. The Return of the Seventy (vv. 17-24).

1. Their report (v. 17). They were highly elated. They found that they could not only heal the sick, but cast out demons also. It is easy even in Christian service to be spoiled by our successes.

2. Jesus' answer (vv. 18-24). (a) He told them that it was no surprise to him (vv. 18 and 19). With prophetic eye, he saw their success as indicating that time when the prince of this world would be overthrown (John 12:31). By virtue of his mighty triumph over Satan, he assures them that they need have no fear of what should befall them. (b) Real cause for rejoicing (v. 20). He promptly rebuked them, telling them that their chief joy should be because of their heavenly relation, not because of these miraculous gifts. (c) Jesus' exultation (vv. 21, 22). The consciousness that soon the victory would be won because God had committed all things unto him and that only as men received him could they know the Father caused him to rejoice in what was being accomplished. (d) Congratulates the disciples (vv. 23, 24). He assured them that they were sharing privileges which had been denied to many of the prophets and kings.

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

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For over 50 years it has been the household remedy for all forms of Malaria Chills and Fever Dengue. It is a Reliable, General Invigorating Tonic.

SCIATICA?

Here is a never-failing form of relief from sciatic pain:



Take Bayer Aspirin tablets and avoid needless suffering from sciatica—lumbago—and similar excruciating pains. They do relieve; they don't do any harm. Just make sure it is genuine.

BAYER ASPIRIN

METHODIST PRESIDING ELDERS PROTEST GAMBLING AND DIVORCE BILLS

At a meeting of all sixteen presiding elders of Arkansas, called to meet Feb. 17, at Shreveport, La., by Bishop Dobbs, the following resolutions were adopted:

Knowing the terribly demoralizing effects of gambling and especially of betting by pari-mutuel system and its far reaching effects upon the people, we, the presiding elders of the Little Rock and North Arkansas Conferences of the Methodist Episcopal Church, South, representing 120,000 Methodists in Arkansas, do most vigorously protest against the adoption of House Bill 238, by Representative Spinks of Crawford Co., which would not only make it legal to have race-track gambling in the counties which might vote for such legalization, but would authorize the Racing Commission, which would be created, to license such gambling in any and every county in the state, with or without the vote of the people, and we hereby urge all senators and representatives to vote against this and any other similar measure that would bring dishonor upon the state and tend to debauch our people.

Also, believing that it would be contrary to the principles of common decency to enact a law intended to bring into our state a horde of persons who simply seek quick and easy divorce, and knowing that the demand for such law comes not from our own people, but simply from those who might profit financially from the presence of such horde, and realizing that, with the enactment of such a law, our state would become the butt of universal ridicule, we earnestly and strongly protest against the adoption of House Bill by Representative Campbell of Sevier Co., which would reduce to ninety days the period of required residence of those seeking divorce.

As the avowed object of both of these measures and certain other pernicious measures is revenue for the state treasury, we unreservedly condemn these and all other measures which would pander to low morals for the sake of public revenue, and beg our senators and representatives, out of regard for the morals of our people and the respect of the self-respecting people of our state, to defeat all such measures.

And, further, if our Legislature should so far forget its duty to preserve and promote morality, we beg our Governor to be ready to veto such pernicious measures.

Jefferson Sherman, Batesville District; F. E. Dodson, Booneville District; J. W. Crichtlow, Conway District; F. M. Tolleson, Fayetteville District; H. L. Wade, Ft. Smith District; F. R. Hamilton, Helena District; J. A. Anderson, Jonesboro District; E. T. Wayland, Paragould District;

W. C. House, Searcy District; James Thomas, Pine Bluff District; J. W. Mann, Arkadelphia District; J. J. Stowe, Camden District; J. A. Henderson, Little Rock District; J. L. Dedman, Monticello District; J. M. Hamilton, Prescott District; W. C. Watson, Texarkana District.

OBITUARY

Boggan.—Miss Irene Boggan died Feb. 1, aged 24 years, eight months. She was born near Griffithville, Arkansas, and has lived there all her life. She was a member of the Methodist church at Griffithville until her death, also a member of the Eastern Star. She was afflicted many months, but she bore it all with patience, and greeted everyone with a sweet, loving smile and kind words; but, best of all, she trusted in the Savior's love to the last. She leaves a mother, and three sisters, Mrs. Lucille Neaville, Ophelia, and Lorena; and three brothers, Willie Joe, Charles, and Alvin, and other relatives and many friends to mourn her departure. The mother has lost a loving daughter, the church a faithful member, the community a valued friend. Funeral services were conducted by Rev. J. M. Talkington. She was laid to rest in the Goodwin Cemetery. The ladies of the Eastern Star performed a beautiful ceremony at the grave.—A Friend.

Sorrells.—Mary E. Amos was born at Moscow, Tenn., May 29, 1845. She moved to Arkansas county, Ark., with her parents, when a child. She was united in marriage to R. L. Sorrells in 1859. To this union were born 11 children. Only three remain to mourn the loss of their mother: Mrs. E. L. Jernigan of Walnut Grove, Ark.; Mrs. T. N. Blair of Batesville, Ark.; and R. E. Sorrells, Fort Mead, Fla. Sister Sorrells gave her heart and life to the Lord in childhood, and joined the Presbyterian Church. Later she came to the Methodist Church with her husband and was a faithful member for 60 years. She was loved by everyone. Some one said he had known her for several years but had never heard her speak a harmful word of anyone. She seemed to have all friends, no enemies. The Lord wonderfully blessed her with good health. She made her home with her daughter, Mrs. E. L. Jernigan, but was visiting with her daughter at Batesville when she became ill. All aid was given her that two daughters and others could give, but on the morning of January 5, 1931, she fell asleep in Jesus. She leaves three children, 20 grandchildren, 27 great-grandchildren, and one great-great-grandchild, other relatives, and a host of friends. She was one of the oldest members of the Methodist church at Walnut Grove. The funeral was conducted by the writer, January 6, and her body was laid to rest in the Hopewell Cemetery. A large crowd attended the services.—L. L. Langston, Pastor.

Moore.—Geraldine May Moore, daughter of Mrs. and Mrs. J. C. Moore, was born at Humphrey, Ark., October 4, 1922. After several weeks illness she died Feb. 3, 1931. Her condition was not thought to be serious until near the end. Throughout her illness she was patient kind, submissive and thoughtful of others. While her going has brought the deepest of sorrows, we feel that new treasures have been laid up above for Jesus said: "Suffer the little children and forbid them not to come

unto me for of such is the Kingdom of Heaven." Funeral services were held from the Methodist church in Humphrey February 14, 1931.—G. W. Robertson, Pastor.

Austin.—Sept. 3, 1930, the people of Hamburg paused to bow their heads in sadness at the passing of one of the oldest and dearest citizens, when news came of the death of Mrs. J. M. Austin. Before her marriage Mrs. Austin was Carrie Daniel Christian. She was born in Hamburg April 17, 1864. She was educated in the schools of Hamburg and for several years was a teacher in the rural schools of Ashley County. She was married to Joseph M. Austin December 20, 1887, and to this union were born six children, four of whom survive her. Later Mrs. Austin welcomed her brother's four orphan children into her home and reared them as her own. During their early married life, Mr. and Mrs. Austin lived at Morrell, Arkansas, but in 1899 they moved to a farm near Hamburg, so their children might have better educational advantages. In December, 1920, they moved to their present home in Hamburg, where they lived until Mrs. Austin met her death in the Davis Hospital at Pine Bluff. It would take volumes to tell of all the outstanding events of such a beautiful life—a life of service to her family, her church, and her community. Her younger life was spent in her efforts to obtain an education and she did not begin her struggles alone, for at an early age she became a Christian and joined the Methodist Church of which she was a faithful member all her life, and as her children grew up they followed in her footsteps. Mrs. Austin's life was one that could be used as a criterion by everyone, for it was unwarping by personal grudges and petty jealousies. As a mother Mrs. Austin was outstanding. She was ever sacrificial and sympathetic, and she had the greatest confidence in her children. She was their helper, their teacher and their guide, and as the shadows of life began to shorten, she was still the mother of her younger days. She was the mother of men and women, but they know no difference in the devotion that was shown them. Their last homecoming was saddened, but they were happy in knowing that their mother had begun a long deserved rest, when she folded her beautiful hands of service in the last great sleep. Mrs. Austin's friends in Hamburg and Ashley County were every one who knew her. They met in a body at her home church in Hamburg on September 4, to witness the parting ceremony, which was conducted by Rev. W. R. Jordan, the pastor, Rev. S. C. Dean, her former pastor, and Rev. J. J. Galloway of Brinkley.—A Friend.

PRESIDENT TO HEAR CARILLON

A Carillon of twenty-five tubular bells will be installed in 1931 in the belfry of the National Christian Church at Washington, D. C.

This church, an imposing edifice of monumental beauty, is so close to the White House that it is expected that President and Mrs. Hoover will be able frequently to hear the lovely melody of familiar hymns as they wing their way from the chimes.

The chimes of the National City Christian Church include equipment whereby the Westminster peal is sounded every fifteen minutes and whereby any musical selection or program may be played automatically as desired. Thus the donor is assured

that the chimes will not only be played every day through succeeding generations, but that every selection will be rendered exactly as a Master chimer would render it.

The Carillon, produced by J. C. Deagan, Inc., of Chicago, is the gift of L. E. Grigsby who in 1927 made a similar presentation to the Wilshire Boulevard Christian Church, Los Angeles.

WILL YOUR BANK FAIL?

A business man, who had been liberal in his giving and who had lost heavily in business, was reproached by a friend for having been so generous with his money. His first reply was, "That which I gave to God is all that I have saved. I wish more had been given, then my loss would not have been so great."

Among his benefactions was the endowment of a scholarship in a Tennessee college for women, and later on his own daughter received her education through this gift. Her roommate was from a rich and well known family in Virginia, and at Christmas time she was invited to spend the holiday season in the Virginia home. The roommate had a brother. Do you know the rest of the story? Yes! The father who failed in business did not fail with God. The money he had deposited with God did what he had hoped to do through deposits in the banks. It gave his daughter her education, and placed her among worthy friends, and established her in a home of culture and comfort and character and consecration and Christian purpose.—W. W. Hamilton, in Baptist Advance.

PATENTS

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ENGINEER GAVE UP

Says He Could Not Stand Indigestion Any Longer.—Relieved By Black-Draught.

Pulaski, Va.—How a railroad engineer was relieved of indigestion was described by Mr. C. K. Nelson, a Fourth Street resident of this city. Mr. Nelson said:

"I was suffering from stomach trouble in 1917, and had been suffering for some time. I had a tightness in my chest, a shortness of breath. There seemed to be a heavy weight in the pit of my stomach, and quite a bit of nausea, yet I couldn't vomit. I tried different remedies, yet suffered on just the same. When in West Virginia, on a work train, I was in such a condition that I just gave up and came home. I couldn't stand to work, in my condition.

"Some one told me about Black-Draught. I started taking it in small doses after meals. It helped me, and I went back to work.

"One morning while on my engine I felt like I would smother. I stopped in a little town, bought a package of Black-Draught, took a dose and later in the day took another dose. It relieved me and I have not had a bad spell like that in more than two and a half years."

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs. No. 229



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