



Arkansas Methodist



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

Volume L. LITTLE ROCK, ARKANSAS, THURSDAY, MARCH 5, 1931 Number 10

PUNGENT PARAGRAPHS.

Love stoops to serve and gains lifting power in unselfish service.
Love is not mere devotion, but is affection moving to unselfish action.
Love for God prompts to obedience, a holy life, and sacrificial service.
Good laws make it easy to be good and do good, and hard to be bad and do evil.
Love for fellow man requires fairness and squareness and justice in every relation of life.
A Legislature that loves its state, will be jealous of its good name, and consequently will not enact laws which imply or encourage low moral standards.
Every proposed law should be considered in all its implications; hence if a law benefits one class at the expenses of another class equally worthy, it is unjust.
Law cannot compel people to do right; but is a signboard pointing in the right way; hence no law should mislead those who observe it; because many look to law for guidance.

MESSAGE OF THE MISSIONARY COUNCIL.

Report of Findings Committee on Foreign Work.
YOUR Foreign Work Findings Committee has heard with unfeigned joy and almost with astonishment the story of achievement both of the people and Christianity of the foreign fields. When the rich array of facts is faced, and the progress of the less advantaged peoples of other lands is understood, we are filled with wonder and admiration, and our appreciation of these foreign peoples is positively raised, and our own self-complacency is distinctly shocked.

When the achievements of our own Church are fully known, our hearts leap with joy and we become modestly proud of our representatives who have, on all the fields of our activity, demonstrated their ability to meet responsibility and have often been exceedingly influential factors in promoting the progress of the Kingdom in difficult and delicate situations.

Not the least among these achievements is the part we have had in the creation of autonomous Churches in Brazil, Korea, and Mexico. During the last quadrennium our wise and far-seeing administrators were sensing the situation and preparing the Church both at home and abroad for this movement, which found form at our last General Conference and realization through the judicious co-operation of the nationals and of the representatives of the Methodist Episcopal Church in Korea and Mexico. It is doubtful whether in the history of any denomination a movement of this kind has been consummated more successfully and felicitously.

In this connection we would accentuate the fact that we still have a vital connection with these native Churches, and that, so far from decreasing our responsibility, it is our profound conviction even larger funds and more missionaries are needed to aid these affiliated Churches. They deeply appreciate our confidence in their ability to manage their own affairs, and we must not lose their confidence in our sincere purpose to render ample aid.

We profoundly regret to discover among many of our own people apathy toward missions and discouragement growing out of present financial depression. The factors in our situation are so varied and so complex that it is difficult to determine whether it is apathy or financial depression that is holding back the Church at home.

Whatever the cause, it is a startling and painful fact that the income of our Board of Missions for general work was less by \$267,000.00 in 1930 than it was in 1929, and up to this date it

* THOU SHALT LOVE THE LORD, THY GOD, WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND; AND THY NEIGHBOR AS THYSELF.—Luke 10:27.

is less this year than for the corresponding period last year.

Starting this year with a debt of \$150,000.00, and faced with a possible decrease, unless conditions change, your Board of Missions is confronted with a situation fraught with tragedy. When we recognize these conditions and the fact that the Board of Missions gets only 75 per cent of the Kingdom Extension offering this year, we are concerned, beyond the power of mere words to convey, for our missionary enterprises.

But there is a redeeming element in this menacing situation. From all sources comes the heartening news of peoples ready for our Lord's Gospel and eagerly awaiting our message and messengers. We are told by those who intimately know our foreign fields, that marvelous opportunity calls and that, regardless of the magnificent achievements of the past, we seem to be just entering an era of missions that will be unprecedented. The fields are fully white to the harvest, and only unfaithfulness on the part of the Church at home can halt the mighty movement to victory for our Christ. We have abundant evidence that God is ready for the advance and assurance of divine guidance and help, if we are ready to follow providential leadings.

We are further heartened by reports from our leaders at home that there are growing evidences of a spiritual awakening and of a deeper sense of obligation to meet opportunity and a willingness to sacrifice for the cause of the Kingdom. It must be frankly confessed, however, that our people are barely beginning to realize these things. But it is not presumption to believe that if we can faithfully and lovingly present to our people the real situation and the impending tragedy that would follow retrenchment and diminution of effort, under divine influence they will loyally and royally respond to the challenge of marvelous and providential opportunity, and, in spite of our temporary distress and seeming poverty, rise to new heights of self-denial and meet the challenge with the most liberal giving in our history. God has opened the doors. The heart-hungry nations are waiting. Jesus Christ is leading. The Holy Spirit is inspiring. We have what the world most needs. To hesitate now would be cowardice; to retreat would be folly;

* "IF I WERE A METHODIST LAYMAN."
* WRITING in the Christian Advocate, under the caption "If I were Missionary-Minded," Dr. O. E. Goddard, our Foreign Missionary Secretary, says: "If I were a Methodist layman with an average income, one who has some difficulty in meeting the financial obligations of a family, I would, if I had a missionary mind, learn some self-denial that I might do something for the Kingdom of God. I would insist that the family spend less for picture shows, chewing gum, cold drinks, and (if I owned a Ford) for gasoline, and invest more for the disadvantaged folk of the world. I would insist that we learn something of sacrificial living and sacrificial giving that handicapped people might have the Gospel preached unto them."

to fail our Lord and our less advantaged brethren in this time of crisis would be treason.

Then let us pray as never before. Let us follow our Lord in unselfish sacrifice. Let us heed the call and obey the commands to go forward, and we know that God will give the victory.

We, therefore, call upon our leaders to give our people the fructifying facts and faithful and consecrated leadership, and upon our people to hear, heed and give both means and efforts to the utmost. If we present a crucified and living Christ, He will draw all men unto Him. With the assurance of all Christ's power to help if we go, let all who love Him "go where He wants us to go and do what He wants us to do." If the love of Christ constrains, let us, with Pauline faith, believe that we can do all things which his followers are expected to do.

"MORE BUFFALO AND LESS BUZZARD."

AT the recent meeting of the Missionary Council, Dr. Forney Hutchinson was preaching on "What Constitutes a Great Church," and was discussing the importance of more fraternal co-operation and less unbrotherly criticism and hurtful looking for faults in others. In his inimitable manner, he described a herd of buffalo surrounding a wounded and helpless buffalo and protecting him from his enemies. Then he pictured a black bird soaring about over the fields and finally swooping down upon a dead body and carrying it away. It was a gruesome picture. Then he cried: "We need more buffalo and less buzzard." The "Amens" that followed were many and fervent. He is right. What we need now is a willingness to suffer and die, if need be, for those who are unjustly wounded and attacked, and less disposition to be unduly critical of those who have committed minor faults and indiscretions. Christian people should unite to defend one another and present a united front to the wickedness of the world. Let us have "more buffalo and less buzzard."

THE GENERAL MISSIONARY COUNCIL

AT New Orleans, February 24-26, in the First Methodist Church, was held the fifth annual session of the General Missionary Council of our Church. It brought together about 150 of the leaders, including Bishops, the staff of the General Board of Missions, representatives of the General Board of Christian Education, Conference missionary secretaries, chairmen of Conference Boards of Missions, editors, and many presiding elders, pastors, and a few laymen. The weather was fine and all local conditions perfect. The program had been carefully prepared and was admirably executed. There were several distinguished speakers, and opportunity was given for brief statements and questions and answers. In addition to the general sessions, there were three committees—Foreign Work, Home Work, and Education and Promotion, which brought in Findings.

At the opening Dr. W. G. Cram, general secretary, made an illuminating and informing address on our Church in the Orient, perhaps the best address he has ever delivered. Dr. Fletcher S. Brockman, a layman of our own Church, who had spent about thirty years in China in Y. M. C. A. work, revealed the life and character of the Chinese people in an unusual manner. He showed that China, instead of being a sleepy, static people, was a wonderfully progressive nation, and had in a generation undergone a complete revolution in its thinking and in its political, economic, and religious attitude toward the world. He gave credit to Dr. Young J. Allen, Miss Laura Haygood, and other of our missionaries for leading in much

(Continued on page 3, Col. 3.)

METHODIST EVENTS.

Fayetteville Dist. Conf., at Gentry, Mar. 5-6.
Woman's Missionary Council at Memphis, Mar. 10-16.
L. R. Conf. W. M. Meeting, at Texarkana, Apr. 7-9.
N. Ark. Conf. W. M. Meeting, at Jonesboro, Apr. 7-10.
Arkadelphia Dist. Conf., at Malvern, Apr. 14-15.
Paragould Dist. Conf., at Imboden, Apr. 23-24.
Batesville Dist. Conf., at Tuckerman, Apr. 28-29.

Personal and Other Items

IT is announced that the late Dr. P. C. Fletcher by will left his library to Hendrix-Henderson College. It is a very choice collection and will add much to the value of the college library.

TO fill the vacancy caused by the death of Rev. W. E. Cooper, Dr. F. M. Tolleson, presiding elder of Fayetteville District, announces the appointment of Rev. A. H. DuLaney to Gentry Charge.

ANNOUNCEMENT is made by Bishop and Mrs. W. B. Beauchamp of the marriage February 21, of their daughter Anne Dorothy and Mr. V. B. Murden, Jr., at Richmond, Va. The home of the young people will be Portsmouth, Va.

REV. W. H. CLONINGER, a local preacher who once lived in this city, writes that his wife who has been in a critical condition in a Los Angeles hospital, is convalescing and will soon be in their home at 427 Columbia St., Wilmar, Calif.

RETURNING from the Missionary Council at New Orleans, Rev. J. D. Tussey, executive secretary of the Board of Education of St. Louis Conference, spent a few hours visiting relatives in our city, and called at this office. He is enthusiastic about his work and sees a great future for it in our church.

IN attendance from Arkansas at the meeting of the Missionary Council at New Orleans last week were the following preachers: James Thomas, J. A. Henderson, W. C. Watson, J. D. Hammons, R. E. Simpson, O. L. Cole, F. G. Roebuck, J. E. Cooper, M. W. Miller, C. N. Smith, and the editor.

CHRISTIANITY is facing its greatest opportunity today because of the very difficulty of the world situation, and because Christians have faith in the God of the Christian Gospel and know a little bit of history so that they have enough perspective to look out on the world in expectation and hope.—Robert E. Speer.

AS practically everybody expected, the U. S. Supreme Court, last week, by unanimous vote, decided, in the case appealed from the decision of Judge Clark of New Jersey, that the Eighteenth Amendment had been properly adopted and the Volstead Act was valid. It would seem that this ought to set that question at rest so that it will never be opened again.

IN the March North American Review is an article by one George Allan England, which professes to be an account of a visit to Westerville, Ohio, and the headquarters of the National Anti-Saloon League. It is a caricature so grotesque that any fair-minded person would readily understand that it is not true. But innocent-minded and uninformed people may easily be misled by it. We think there is ground in it for a libel suit by the League as the evident purpose is to discredit the League and make it difficult to

APPEAL TO SUBSCRIBERS.

WE are not sending out notices of expiry and delinquency. It costs too much. It ought not to be necessary. If you will look at the label on your paper, you can easily determine whether your time is up and you can calculate the amount due on arrears. Please do this. Money is needed to meet the regular expenses. You may feel hard hit and have little, but if you can pay, and do not, you are increasing the financial depression. If you will pay for the paper, the money will be put in circulation and will not only help your paper to meet obligations, but will help to relieve the general depression. Dear Readers, please renew and pay arrears. Your prompt remittance will be highly appreciated.

carry forward its work. It is amazing that any periodical with self-respect would publish such an article.

LAST Saturday Dr. Forney Hutchinson, pastor of St. Luke's Church, Oklahoma City, visited the office and the editor's home. He was returning from New Orleans where he had preached four times for the Missionary Council. His visits are always appreciated. Sunday morning at First Church he preached a great sermon to a congregation that filled the auditorium and balcony.

ANNOUNCEMENT is made by Presiding Elder J. A. Henderson of the Little Rock District Brotherhood to be held at 9:30 a. m., Monday, March 9, at First Church. This is in connection with the S. S. Institute. All pastors are expected, and also all superintendents and officers and teachers on this side of the river. Those on the other side will go to institute at Carlisle, March 17.

DR. F. B. FISHER, pastor of the University Church, Ann Arbor, Mich., will deliver the Fonden Lectures at Southern Methodist University this year, beginning April 12. His general theme will be "The Living Christ in the Modern World." It will be remembered that Dr. Fisher is the Methodist Episcopal Bishop who resigned in order to re-enter the pastorate. He has spent many years in India and is a man of sacrificial spirit and unusual vision.

ENTERTAINED last week at the St. Charles Hotel, which is on the site of the old hotel erected nearly a hundred years ago, where his father had spent much time in ante-bellum days, the editor was led to think back over many years of change that had occurred in historic New Orleans, the largest and most unique city of the South. His first visit was in connection with the Missionary Conference of our Church thirty years ago, when Bishop Galloway made a great address and took a collection of \$50,000, the largest ever taken in our Church up to that time. There this editor heard Bishop Thoburn, Dr. John R. Mott, and Booker Washington. That was an epochal occasion.

IN a recent number of "America," a leading Roman Catholic paper, is the following declaration: "The sole remedy for the fearful evils of prohibition, is the repeal of the Amendment. In the meantime let appropriations be pared to the bone." While there are good Roman Catholics who are dry and who support the 18th Amendment, unfortunately the influence of the Roman

hierarchy is against prohibition, and because practically all the forces of Protestantism are for prohibition, this arrays these two great religious armies against each other when they should be pulling together for the overthrow of evil and the uplift of humanity in our land.

ANNOUNCEMENT is made in the secular press that the Mellon family of Pittsburgh will contribute approximately \$3,500,000 to build the East Liberty (Pittsburgh) Presbyterian church, which will be the finest church building of that denomination. It is appropriate that such a church should be so located because that is the Presbyterian stronghold of the United States. The building of modified Gothic architecture is expected to be a triumph of church building and is not merely for that denomination but is to be the spiritual and social center for that whole community. In the language of one of the contributors, "We are building this church as an expression of our faith in the future of the Christian Church."

A recent study of the 29,000 biographies in "Who's Who in America," shows that Hampden-Sydney College, in proportion to the number of its graduates, has contributed to the nation more distinguished men than has any other institution in the United States. Hampden-Sydney is a small college in Virginia under the guidance of the Presbyterian Church. It has 19 buildings on a campus of 350 acres, a faculty of sixteen and only 254 students. It is said of it: "There were times when almost every important position in Virginia from governor down was filled by Hampden-Sydney men." It is in a village of 350 six miles from a railroad, and is a standing instance of the value of the small college in rural surroundings.

CONTINUE TO PROTEST

AT the time this is written (Tuesday morning) none of the pernicious measures involving race-track gambling and our prohibition laws, has passed, but several are pending. Therefore, readers who wish to do their whole duty as citizens will continue to send in their protests to their senators and representatives. Do not send them to this office, but direct to the members of the Legislature whom you know. The members who have the best interests of the state at heart need your backing and encouragement. Let them know how you stand and what you want. Do it immediately, because there are only a few more days of the session, and in the past many of the worst laws have been enacted during the last week. Act now.

APPRECIATION OF GOOD WORK IN THE LEGISLATURE

THE friends of Prohibition and good morals highly appreciate the good work done in the House of Representatives last week when the bill to weaken the "Bone Dry" Law was decisively beaten and when the nefarious Race-Track Gambling Bill was quickly and overwhelmingly voted down. There are efforts to revive both, but we believe that the House cannot afford to reverse its good record. In behalf of the friends of good government we heartily thank the members of the House for their action on these measures. We also appreciate the action of the Senate Judiciary Committee in making an adverse report on the medicinal liquor bill. It will be fine if both Houses maintain their records on such measures.

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A WORTHY CAUSE

DURING the past two years Supt. W. J. Losinger of the Arkansas Anti-Saloon League has been constant in his labors, speaking in every principal community and traveling about 65,000 miles in his car. While he has presented the cause of prohibition fearlessly and forcefully, he has been able to do it without offense even to those who are squeamish on the subject. The League is fortunate to have such a man at this critical time. He has accomplished much in creating favorable sentiment and in overcoming adverse criticism. Although he is unusually active, he cannot do all things without aid. Especially does he need our financial help. The work of the League is always hard to finance, and in these lean times, it needs our special sympathy and support. Do not depend upon the superintendent to do all the work by himself. Help him by sending him such a portion of your money as should go to this necessary work. The cause of Prohibition would suffer immeasurably if it were not for the activity of the Anti-Saloon League. Make remittance to Supt. W. J. Losinger, Federal Bank and Trust Building, Little Rock.

RESOLUTIONS OF THE LITTLE ROCK AND NORTH LITTLE ROCK MINISTERIAL ALLIANCE ON THE NINETY DAY DIVORCE LAW.

WHEREAS, our Legislature has enacted a law (House Bill by Campbell of Sevier County) which reduces to ninety days the time required for residence of non-residents who seek divorce in Arkansas; and,

Whereas, this will bring to our state a large number of undesirable persons and the only gain to our state will be the money spent on lawyers' fees and hotels; and,

Whereas, this act of our Legislature brings reproach on the fair name of our state and suggests a low moral standard, and willingness to sell our good name for money;

Therefore, Be It Resolved, That we, the members of the Ministerial Alliance of Little Rock and North Little Rock, hereby record our regret that such a law has been enacted, and respectfully urge our Legislature, before adjourning, to rescind its action adopting this measure; and, if it is not rescinded, we urge our moral leaders throughout the state to organize and secure signatures sufficient to refer this law to the people at the next election.

CIRCULATION CAMPAIGN

SINCE last report the following subscriptions have been received: Kensett, Henry Goodloe, 5; Sardis, C. D. Cade, 11; Vannale, I. D. McClure, 2; Morrilton, C. W. Lester, by B. Montgomery, 3; Jonesboro First Church, H. K. King, 1; Mammoth Spring, F. M. Glover, 1; Roe, L. R. Sparks, 1; Malvern, F. R. Harrison, 1; Conway, J. W. Workman, by W. T. Martin, 29; Warren, A. W. Waddill, 8; Van Buren, A. L. Cline, 1; Sherrill, F. F. Harrell, 1; Lamar, B. F. Harris, 1; Prairie Grove, E. E. Stevenson, 13; Mabelvale, W. W. Nelson, 1; Mena, A. Terry, 1; Newport, A. E. Holloway, 11; Traskwood, F. L. Arnold, 1; Weldon, B. A. McKnight, 1; Norphlet, Otto Teague, by Alvin Sedberry, 10; Carthage, W. T. Hopkins, 20; and Weiner, J. T. Randle, 5. This is fine work. During the next six weeks there should be much work done. It will be appreciated. If pastors want their lists, let them drop a card and it will be sent by return mail.

MEETING OF THE SOUTHERN METHODIST PRESS ASSOCIATION

ON Wednesday night, February 25, while attending the Missionary Council in New Orleans, in connection with a banquet tendered by the New Orleans Christian Advocate and the W. M. S. of Rayne Memorial Church, the annual meeting of the Press Association was held. Dr. J. M. Rowland, president, in the chair. A very pleasant social time was had. At the business meeting Dr. Rowland was re-elected president, Dr. M. E. Lazenby was re-elected vice-president, and Dr. I. C. Jenkins was elected secretary-treasurer to take the place of Dr. A. M. Pierce who had retired from editorial work. Rev. R. E. Nollner, superintendent of the Lake Junaluska Assembly, invited the Association to hold a meeting at Junaluska this summer, and the officers were

BROTHER PASTORS!

YOUR co-operation at this time is urgently needed. Practically all of the subscriptions to this paper are now due. It is too expensive to send out notices. You are with your people and cars. The only way you will urge renewal and Wesleyan subscribers, you will render a great service at a time of real need. You are asked to send a circular describing the method of dealing with subscribers. Please preserve it, and give the other literature to your assistants and then you and they make an immediate circulation campaign. Please do this now. Do not delay. Your people need the information in the paper, and your paper needs the money justly due.

instructed to consider the invitation and arrange for it if plans can be carried out. Three new members were received—Dr. E. M. Dempsey, editor of the Wesleyan Christian Advocate, Dr. J. L. Decell, editor of the New Orleans Christian Advocate, and Dr. C. A. Bowen, editorial secretary of the Board of Christian Education; and they were duly initiated by Drs. W. P. King and E. H. Rawlings. This meeting is always characterized by good-fellowship and the Association has created among our editors a brotherly feeling that has meant much to the peace and harmony of the Church.—A. C. M.

BOOK REVIEWS

Which Gospel Shall I Preach? by B. H. Bruner; published by Richard R. Smith, Inc., New York; price \$2.00.

This is indeed a soul-stirring, thought-provoking book. The treatment of the vital subject arises from the author's own experience, and while we may not wholly agree with all his conclusions we can but admire the sincerity of his statements and the earnestness of his purpose. He truly places a high estimate on the calling of the preacher and the importance of the gospel message to the world today. The author says that the gospel he preaches, to be effective, must be his own, based on his own faith. He says, "My gospel is a gospel of God . . . is a great and vital faith in God. A definite gospel of God is needed in this Twentieth Century." Many interesting and inspiring statements are given as interpretations of the gospel which the author feels that he can and must preach.

Doran's Ministers' Manual '31; compiled by Rev. G. B. F. Hallock, D. D.; published by Richard R. Smith, Inc., New York; price \$2.50.

This is a study and pulpit aid for the Calendar Year 1931. It is the sixth annual volume. It is an inexhaustible source of material suitable for use every Sunday of the year. It is, indeed, a volume rich in suggestions and inspiration for preachers, teachers, leaders of all church activities or any Christian workers who are called upon to make public addresses. The manual contains 100 sermon outlines; 50 Talks on the Sunday School Lesson; 200 Quotable Poems; 500 Choice Illustrations; 52 Sermons for Children; 200 Seed Thoughts for sermons; 200 Prayers and Invocations; 250 Bulletin Board Slogans; 1,000 Scriptural Texts; 250 Suggested Hymns. Any one interested would do well to supply his library with this useful book.

The Mystery in Navajo Canon; by Hildegard Hawthorne published by the Century Co., New York; price \$2.00

To most of us the lure of romance and mystery calls from the pre-historic cliff dwellings that cling so picturesquely to the face of our great western canyons. In this story two high-school boys cross the Continent in their home made car which they've named "Get There". Join them in their western adventures through the pages of this story and you'll find much to interest and entertain you. The style is simple and vigorous and the action swift enough to hold the reader's interest. The tone of the book is elevating without in the least forcing a moral lesson.

THE GENERAL MISSIONARY COUNCIL

(Continued from page 1.)

of the advance in China. Unfortunately, the influence of the religious leaders was offset largely by the traders and political representatives of the white race, and consequently Christianity had been sadly hurt. Nevertheless the Chinese are well disposed toward Christianity and inclined to follow Christian leaders. One of the worst influences now at work is that of Soviet Russia seeking to prejudice the Chinese against our religion and political and industrial systems.

Our own Dr. Forney Hutchinson preached four of his gripping sermons. In his inimitable manner he kept the congregations oscillating between laughter and tears, and gave all something to think about that was worth while. He teaches largely by illustration and personal incidents drawn from his own experiences. His exposition of Scripture is intensely practical. Those who hear Dr. Hutchinson get new inspiration and want to undertake larger things for the Master. He ought to be heard in every big church in our Connection.

Bishop Mouzon gave an outline of Brazilian history and described our work in Brazil and the features of the new Methodist Church of Brazil. Principal W. B. Hubbell, of Folsom Training School, in brief, pregnant sentences, described "Training a Leadership for the Indian Church." Dr. W. Y. Bell, a professor in Gammon Theological Seminary, a representative of the Colored Methodist Church, indicated in a very sane and practical way how to have "Co-operation between the White and Colored Methodist Churches."

Bishop Juan N. Pasco, in a very happy address, told of the new Methodist Church of Mexico. He made a favorable impression. After his address the three Committees mentioned above reported their Findings. The report of the first Committee is reproduced on this page; but the other reports were not available. They will be published later.

The facts of our missionary situation were presented fearlessly and faithfully, and were freely discussed by all who desired. This gave an element of spontaneity to the meetings that had never been attained in former meetings. Dr. O. E. Goddard, Dr. J. D. Hammons, Dr. E. H. Rawlings, Bishop Cannon, Bishop McMurry, and Dr. J. W. Perry, directed most of the forum conversations. The reports were read by Bishop McMurry, Dr. J. D. Hammons, and your editor.

It was admitted by all that the conditions were unusually critical, that the opportunities for advance were never surpassed, and that all that was needed under divine guidance was ample means and men to maintain the work begun and extend it as the way opened. There was a spirit of deep seriousness as the situation was surveyed, and a marked determination to carry back to the people at home the message of opportunity and need so that they might worthily meet the challenge. It was confidently believed that, if our pastors will lead the people in reconsecration and inform them of the needs, our people will respond as never before.

Bishops Denny, Mouzon, J. M. Moore, McMurry, DuBose, Ainsworth, Cannon, Dobbs, and Smith were present, and all helped to study the situation. Bishop Cannon is very weak, but was able to preside at one round-table. He was enthusiastically greeted on his first appearance. The absence of Bishop Candler on account of illness was regretted.

The ladies of First Church served a substantial but inexpensive luncheon in the basement. The New Orleans Christian Advocate and W. M. S. of Rayne Memorial Church gave a banquet to the visiting editors, and provision was made for sight-seeing. Dr. W. L. Doss, presiding elder, and Dr. J. B. Peters, pastor of the host church, with their members, showed the visitors every courtesy. This editor had no time for sight-seeing, but in his limited movements was able to observe great improvement in New Orleans since his last visit of some ten years ago. All in all, the meeting was a pronounced success and great good should flow from it.—A. C. M.

Grandeur of character lies in the force of the soul—that is, in the force of thought, moral principle, and love; and this may be found in the humblest condition of life.—William Ellery Channing.

Contributions

THIS SHOULD BE THE LAST HORSE RACE BILL

The overwhelming defeat of a race horse gambling bill in the House of Representatives is a true reflection of the sentiment of the people of Arkansas. They resent proposals that the legalized gambling adjoining states will not tolerate shall be tolerated in Arkansas. It is to be hoped that the killing of this bill will mark the end of efforts of this sort. This thing of bringing in a race track measure at each session should cease. Such bills, backed by the kind of lobby that works for horse race bills, disturb and disorder the work of a legislative session and constitute public nuisances.—Arkansas Gazette.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber.

The German Methodists

John Wesley was greatly influenced by German people. The German Moravians especially affected him. The piety and faith of the Moravians whom Wesley met en route to Georgia in 1735 caused him to examine his own spiritual state. It was August Gottlieb Spangenberg, a German Moravian missionary, who made Wesley realize the need of a deeper faith. Peter Bohler, another Moravian missionary, told Wesley how to come into intimate contact with his Savior. Wesley was listening to the reading of Martin Luther's Preface to the Epistle to the Romans when his heart was "strangely warmed."

The early American Methodists repaid this obligation to the German people by carrying the gospel to the Germans who came to the New World. As late as 1813 James B. Finley met an aged German in Ohio who had been converted under the preaching of Robert Strawbridge. Bishop Asbury, although he could not preach in the German language, often visited German settlements. On such occasions, Henry Boehm, his traveling companion, would preach. By the year 1810 Boehm had preached to Germans in about fourteen states.

The Church of the United Brethren in Christ was originally composed of German people who accepted the Methodist discipline and doctrine. The founder of that church was William Otterbein, a minister of the German Reformed Church, who came to America in 1752. The use by Otterbein of class-meetings and other Methodist practices caused him to become unpopular in the German Reformed Church. He therefore became in 1774 the pastor of an independent German Reformed Church in Baltimore. In that church, Otterbein was able to propagate his evangelical principles.

Francis Asbury met Otterbein on May 24, 1774. After their conference Asbury wrote in his journal: "Had a friendly intercourse with Mr. and Mr. S., the German ministers, respecting the plan of church discipline on which they intend to proceed. They agreed to imitate our methods as near as possible." A great friendship arose between Asbury and Otterbein. Asbury declared that there were very few men with whom he could find so much unity and freedom in conversation as with Ot-

terbein. When Asbury was elected superintendent of the Methodist Episcopal Church he asked that Otterbein assist in his consecration.

Otterbein's influence among the German people spread from Baltimore to German settlements in Maryland, Virginia and Pennsylvania. Religious societies were organized by Otterbein among the Germans on the basis of Methodist polity, and doctrine. Since these Germans acted so much like Methodists they were often called "Dutch Methodists."

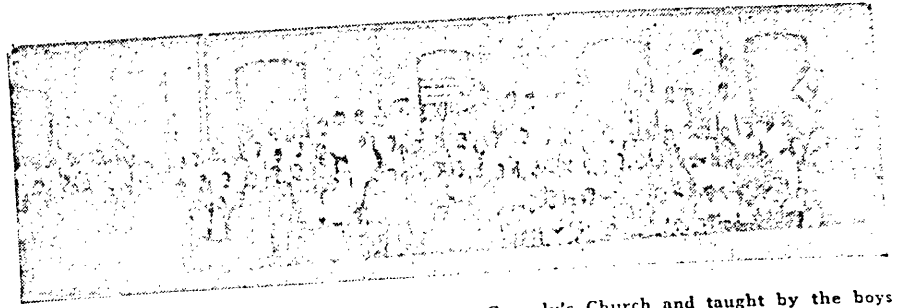
Because of the friendship of Otterbein and Asbury, it would seem that the followers of Otterbein should have become members of the Methodist Episcopal Church. Bishop Asbury, however, was opposed to this move. He doubted the wisdom of using two different languages in the Methodist Episcopal Church, for he felt that a German membership would prove to be a discordant element in an English-speaking church. Asbury also believed that the German language would soon cease in America and he thought it inexpedient for the Methodist Episcopal Church to encourage its use by ecclesiastical sanction. Asbury felt that the Methodist itinerants should preach only in English in order to aid in the Americanization of the foreigners. Because of Asbury's attitude, Otterbein's Societies were in 1800 formed into a separate church. This church, called the United Brethren in Christ, adopted the Methodist system of having bishops, and of holding quarterly, annual and general Conferences. Otterbein and Martin Boehm, the father of Henry Boehm, Asbury's traveling companion, were selected as the first bishops.

Although the Methodists and the United Brethren in Christ never formed an organic union, yet they ever retained the most friendly relationship. Upon the death of Otterbein, in 1814, Asbury wrote: "Is Father Otterbein dead? Great and good man of God! An honor to his church and country. One of the greatest scholars and divines that ever came to America, or born in it. Alas, the chiefs of the Germans are gone to their rest and reward, taken from the evil to come." Drury, the historian of the United Brethren in Christ, declares that it is difficult today to fully appreciate the fraternal attitude of the early Methodists and United Brethren toward each other. "I can look back," wrote Spayth, one of Otterbein's preachers, "and see the smiles and cordial shakes of the hands—hands now cold in death, while mine writes and trembles—and the hearty and joyous welcome when Methodists and United Brethren met."

Jacob Albright was the leader of a second Methodist movement among the early Germans. He was born of German parents in Pennsylvania in the year 1759. Upon uniting with the Methodists, Albright felt called of God to carry the Methodist message to his own people. Albright not only adopted the itinerant practices of the Methodists, but he also organized his converts into groups similar to Methodist societies. He desired to bring his followers into the Methodist Episcopal Church. Bishop Asbury, however, adopted the same policy toward Albright that he had toward Otterbein. As a consequence of Asbury's attitude the followers of Albright were organized about 1808 into the Evangelical Association, known in more recent times as the

Vicks His "Main Standby in Medicine" Writes Missionary Frank H. Connely

"Without Question," He Says, "It is the Finest Thing I know of for a cold."



A Daily Vacation Bible School operated by Mr. Connely's Church and taught by the boys and girls of the Mission Boarding School.

"We appreciate Vicks more than words can tell," runs a letter from Mr. Connely, written from his Mission Post at Taingchow, Shantung, China. "Here we are a long way from a doctor, so with three children in our family, it is mighty handy to have your salve on hand, for without question it is the finest thing I know of for a cold. It is our main standby in the way of medicine."

As with Connely's in far-away China, Vicks occupies, in millions of homes all over the world, the position of family standby for coughs, colds, sore throat and spasmodic croup.

Vicks was especially appreciated from the first by mothers because it avoids "dosing." In treating the frequent colds of children, constant

"dosing" with internal medicines so often upsets delicate digestions, lowers vitality and invites fresh colds or other ills.

Vicks, the modern external treatment for colds, can be used freely and as often as needed, even on the youngest child. It solves one of mother's most vexing problems.

Just rubbed on throat and chest at bedtime and covered with warm flannel, Vicks attacks colds two ways at once: (1) Through the skin, and (2) Its medicated vapors, released by body-heat, are inhaled directly into irritated air-passages.

While long recognized as the ideal treatment for children's colds, a natural use in millions of homes has proved Vicks to be equally good for the cold troubles of adults, too.

Evangelical Church. Thus a second group of "Dutch Methodists" was forced to find an ecclesiastical refuge outside of the Methodist Episcopal Church.

Asbury's prophecy that the German language would soon expire in America proved false because fifteen years after the death of Asbury German migrations to America began to assume tremendous proportions. Between 1830-1860 hundreds of thousands of German immigrants came to America. Some settled in the rural sections of the West, where land was cheap, while others went to such cities as Cincinnati, Louisville and St. Louis. Soon in certain parts of the West the German language alone was spoken, the newspapers were printed in German, and the schools were taught by German schoolmasters.

These German immigrants needed religious assistance. Many of them were atheists. Some who had been devout in their native land seemed to lose their spirituality in the New World. Reid has described these Germans as "sheep without a shepherd—living from year to year without any religious influences." In the face of such conditions the Methodist leaders abandoned Asbury's policy and instead decided to reach the immigrants by preaching to them in the German language. It was a fortunate coincidence that at the logical moment a German by the name of William Nast should offer his

services to the Methodists.

William Nast, who has often been called the "Father of German Methodism," was born in Germany in the year 1807. In youth William decided to enter the ministry of the Lutheran Church, but during his university career he came into contact with rationalistic professors who caused him to become an avowed rationalist. He gave up his plan of a life of Christian service. In 1828 having heard of the need in the New World for classical teacher Nast migrated to America. After he had learned the English language he became first a tutor in private homes, then a teacher of German at the Military Academy at West Point, and later a professor at Kenyon College.

As a private tutor in a Methodist home in Baltimore, Nast came into contact with the Methodists, and from the kind treatment which he received from them, he became convinced of the "folly of skepticism" and resolved to be a Christian. Nast often declared that if when young he had been privileged to attend Methodist class-meetings and love feasts he would have grown in grace, and in the knowledge of the truth, and thus might have escaped the thousands of sorrows and mental gloom through which he had to pass. Nast was converted on January 17, 1833 at a quarterly meeting at Danville, Ohio. He at once determined to t-

his fellow Germans of his spiritual happiness. In the same year of his conversion Nast was licensed to preach, was admitted into the Ohio Annual Conference, and was appointed as a missionary to the Germans in Cincinnati.

It was no easy task for this converted rationalist to carry the gospel to his fellow countrymen. Many of them received Nast with scorn and derision. He had to face severe hardships and difficulties. He secured only three converts during the first year of his missionary work. Nast, however, persevered in the face of discouragements. "No calumnies nor persecutions from his enemies," writes Adam Miller, "could damp the ardour of his soul, for it burned deep with holy zeal for the salvation of his countrymen."

The German press of Cincinnati, controlled by the brewers, the atheists and the Roman Catholics, endeavored by denunciation and sarcasm to destroy Nast's work. The editors, however, had reckoned unwisely when they sought to ruin Nast by means of the press. Nast was able to answer them, for he was an educated man and an excellent writer. He could use his pen as well as his tongue in defence of Methodism. Nast was especially fitted to answer the rationalists since he had once believed in rationalism. In order therefore to counteract the influence of the German press, Nast began on January 4, 1839, the publication of *Der Christliche Apologete*, the first Methodist periodical ever published for the German people. *Der Christlich Apologete* proved to be a mighty factor for the spread of religion

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**PROTECTION
AGAINST OLD AGE**

among the Germans in America. It has lasted to the present time.

Although it was three years before Nast was able to organize a Methodist society among the Germans, yet after that date phenomenal progress ensued. Methodist missions to the Germans were started in most of the Western cities. "We have now," read a report of 1843, "a line of missionaries from the shore of Lake Erie to New Orleans including most of the principal cities along the Western water-courses, where the Germans are numerous." Six years later there were in the German Methodist Missions "seven thousand church members, thirty local preachers, eighty-three regular mission circuits and stations, and one hundred and eight missionaries." In 1830 there were 19,980 German speaking Methodists in the Methodist Episcopal Church, an average increase of about one thousand a year since 1838. In 1844 the German Methodist societies were organized into German Districts and in 1864 the German Methodist preachers were given the right to have their own Annual Conferences.

Out of the Methodist attempt to convert the German immigrants in the West came the Methodist Mission to the people in Germany. Converted Germans in America wrote to friends and relatives back home, telling them what Methodism had done for them. As a result, many persons in Germany requested that the Methodist Episcopal Church send missionaries to them and, in 1849, L. S. Jacoby went to Germany as the first missionary from the Methodist Episcopal Church. He began to preach in the city of Bremen. He found the people willing to listen to his message. In 1865 there were 4,650 Methodists in Germany.

Yes, the American Methodists rewarded the German people for their good influence upon John Wesley. The Church of the United Brethren in Christ and the Evangelical Church exist today because Philip William Otterbein and Jacob Albright propa-

gated Methodist doctrine, discipline, and polity among their fellow Germans. The thousands of modern Methodists with German names bespeak the work of William Nast and his successors among the German immigrants. The German Moravians taught Wesley that salvation came through a simple faith in Jesus Christ. In like manner the American Methodists gave to the German immigrant a vital type of religion. "Many Germans," says Adam Miller, "will thank God in time and eternity, that the Methodist Episcopal Church ever sent her missionaries among them."

"THE TREND OF FOREIGN MISSIONS IN 1931"

By William Watkins Reid

If you were to sum up in a few paragraphs the most impressive tendencies of the foreign missions enterprise—as noted in the four-day session of the Foreign Missions Conference of North America, meeting in Atlantic City, January 13-16—the following would be among the "findings."

The foreign mission agencies of North America are still endeavoring to adjust methods and programs and objectives to meet the high ideals set by the International Missionary Council at Jerusalem in 1928.

More and more the boards are coming to unite some of their efforts, to study situations together, to plan their programs co-operatively.

Most of the Protestant mission bodies are carrying on overseas with reduced or non-growing funds; they are not satisfied with the results of the "unified budget" system of their churches.

"The battle for religious liberty must be fought over again in many countries of the world."

"The need for Christianity's world mission is greater than ever though new situations may call for new methods and policies."

Perhaps there was little that was distinctly "new" to many at the Conference. Certainly there was nothing by way of "resolution" or "legislation" or "sharp debate" to make the headlines of the daily press; for the Conference is for the purpose of "conferring" and exchanging experiences, while the changes in plans and programs and policies are carried out by the several boards in the light of experiences and ideas learned in the Conference. Some of the sessions reminded one of the school-room where the "lecturer" gave his knowledge and experience, and the "pupil" took what he could and applied it as he were able.

Two sessions, under the guidance of Dr. John R. Mott, were given over to statements on relations between governments and missions, attitudes of governments toward religion, reform movements going on inside other religions, racialism, nationalism and communism; with a consideration "of the elements in the missionary program that should be emphasized" because of the conditions mentioned above. Dr. William P. Schell conducted a "seminar" on "home base matters," discussing such topics as: (1) How to keep the spiritual note dominant in our missionary promotion; (2) How can the pastors be stimulated to a more zealous support of foreign missions; (3) How to overcome the devitalizing effect of an inflexible budget system; (4) How effectively to secure the help of Christians able to give large amounts.

Missionary Funds

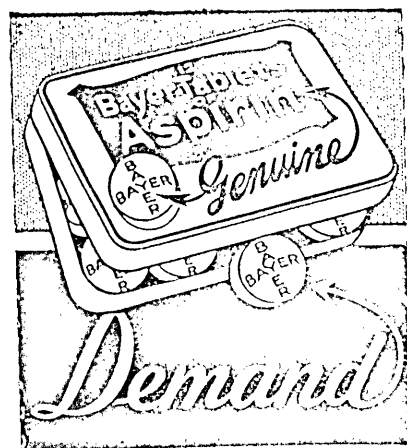
One of the most interesting and helpful matters presented to the Conference was a summary of replies received by Secretary Leslie B. Moss to an inquiry regarding the present situation among mission bodies making up the Conference. Of 64 boards tabulated, nine spend more than one million dollars each annually (\$16,825,000 total for the nine); six spend between \$500,000 and \$1,000,000 each annually; and 23 between \$100,000 and \$500,000. Secretary Moss reports that the boards composing the Foreign Missions Conference in 1929 expended \$32,229,000 for that year in current work.

"The great majority of boards feel that evangelistic work is producing the most marked and effective results, thirty-two boards indicating it as the leading type of work," said Mr. Moss. "A number of others link it with other forms of work. Nine feel that education has the primary place in the securing of most effective results. Three or four indicate that the emphasis on education is especially because of the results in producing leadership for the future. Medical work also seems to one or two boards to produce the most effective results. Three or four boards indicate different types of work in different countries as being more effective. One board finds evangelistic work, and another medical, and the third elementary education, more effective in Africa. Three boards mention educational work as being the most effective in Japan. In the case of India two boards are most impressed with evangelistic and one feels that industrial and rural training are most effective, while a fourth favors education. Three boards feel that evangelism is stronger in China, and the fourth board assigns first

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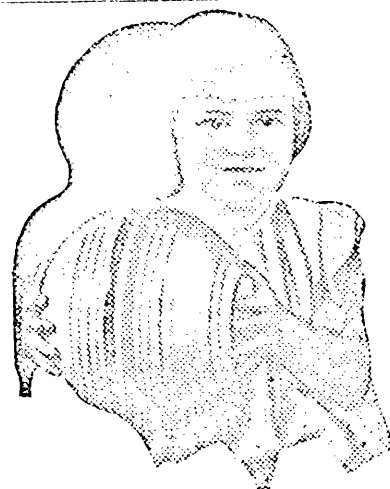
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Mrs. Chas. J. Connell, 1434 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong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

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

place to medicine and education in China. One board feels that medicine is largely useful in Arabia and education increasingly so. One board finds elementary education increasingly so. One board finds elementary education increasingly self-supporting and indigenous in Burma."

New Missionaries

With regard to the work of enlisting new candidates for missionary service, Mr. Moss said: "Forty of the boards indicate unequivocally that they are able to secure all the new missionaries whom they wish to send out, and a few of these indicated that they had a waiting list. On the other hand ten boards just as clearly stated that they were not able to secure as many as they were able to send. Six boards reported that they can secure all the general type of workers that they need, but for specialized positions they are unable to find suitable candidates in sufficient numbers. Five more indicate that the particular type that is hardest to get is the doctors."

The Raising of Money

"Thirty-nine boards report that they are having unusual difficulty in securing the necessary funds to maintain their work," said Mr. Moss. "Twenty-one boards reported that they are having no unusual difficulty. Four boards especially mention specific gifts as being easier to secure than ever, one indicating an increase of 25 per cent. Six boards report increased receipts in the general budget. One closed its last year with a surplus. Two or three boards which are allotted funds from a general conference or promotional organization do not have any difficulty in raising their funds, but are not receiving all they need."

There seemed to be general agreement with the assertion of Dr. Egbert W. Smith that "giving follows interest," and that the so-called "unified budget," by having persons subscribe towards quotas or omnibus budgets instead of to human needs and missionary situations, is largely responsible for the decrease of giving. It was predicted that some modification of the present general system in some way enabling people to give to their especial interests—will become necessary in many communities.

Religious Liberty

Dr. Mott points out that "increasingly in recent years the problem of religious liberty has made itself felt in those parts of the world where there is missionary endeavor, until today the Christian movement is facing a new crisis. The question is acute in China, Persia, Turkey, Egypt, Nigeria, Mozambique, Peru, and Mexico."

It is pointed out that the term "religious liberty" must be re-defined everywhere—that neither the content nor meaning of either: "religion" or "liberty" is fixed anywhere in the world. Groups of men in various parts of the world have been gathered "to study the question of religious liberty and to explore the full implications of this term." This study is still under way.

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For Children

THE ZIGZAG BOY AND GIRL

I know a little zigzag boy,
Who goes this way and that;
He never knows just where he puts
His coat, or shoes, or hat.

I know a little zigzag girl,
Who flutters here and there;
She never knows just where to find
Her brush to fix her hair.

If you are not a zigzag child,
You'll have no cause to say
That you forgot, for you will know
Where things are put away.—
Heart Throbs.

DUKE STRONGHEART

"Duke" has been in the Strong family since he was a puppy, three years ago. From that day he has been the close companion and assistant of his master. The dog seems to sense the responsibility of being near to help him in his duties as station master in the tiny village of Azalia, Michigan.

It should be said that Mr. Strong had the misfortune to lose one hand, but Duke fully compensates his master for the loss. He is as good almost as a hand and arm and better than a pair of legs, as we shall shortly verify. The young son of the family, Julian Strong, has a claim also on the dog, Duke, though he has been away at college and now is teaching away from home, so that he sees Duke only for brief intervals. The dog remains devoted to him, nevertheless, and will do quite as much for the son as for the father. Indeed, Duke seems to have sold himself to the entire Strong family. However, the daily presence of the dog and senior master at the depot together has welded a peculiarly sympathetic bond between them.

I have spoken of Duke's station duties. He fetches and carries with the greatest dispatch and willingness. Here are a few of the many taught tricks, or better, acts, that Duke does at Mr. Strong's command.

"Duke, bring the lantern." Duke hesitates. He is slightly embarrassed by the strangers who look down upon him with the least bit of patronizing. "Bring the lantern, Duke. You know where it is." The voice of the master is resonant with affection. There is nothing Duke would not try to do for him. Duke started off towards the inner office, stooped to take a drink of water from the pail that stands there, and continued on his way. Duke was soon back and set the lantern down at his master's feet.

"Come now, Duke, show us your harness," and the dog put his breast-strap between his teeth. "Now sit up." And he sat on his haunches. "Now, yawn." And Duke gave a long and vigorous yawn altogether like a human. But he was far from sleepy. "Now get my gloves out of my pocket," and Duke reached up and nosed around into the coat pocket where he found an old pair of brown suede gloves. "Now get my handkerchief." Duke pulled out a fresh clean handkerchief from the trousers' pocket. These were Sunday clothes, remember, not the usual workaday ones.

A gentleman in the group of visitors expressed his amazement. "It is most remarkable. The dog seems to understand what is said to him. Is that not so, Mr. Strong?"

"We knows what I mean. He uses his brain. And I do not help him. I never point. I ask him quietly to do something and he does it." He turned again to Duke. "Shut the door." And Duke went over and pushed the door to.

"Now bring me the seal-book," and Duke trotted obediently into the next room, while Mr. Strong explained this new act. "The seal-book is one in which we keep our records of sealed cars." He picked up a metal band from the floor and examined it. "This one is marked A—369580, which I recorded carefully in the book. Duke watches all that, then at my command (Continued on Page 7.)

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(Continued from Page 6.)

mand he puts the seal-book back into its proper cubby-hole." Duke was already standing patiently waiting for the stationmaster to take the book from him. There is no patting and "good-dogging" to Duke. He is too dignified to be treated like a puppy.

We moved into the inner office. "Suppose you put the seal-book into another place, would he recognize it just the same?" asked one of the party.

"Try it and see," replied Mr. Strong.

The record-book was changed to another compartment. Duke was then requested to fetch the seal-book. He climbed onto the table in front of the book-file, looked into the usual pigeonhole, glanced out of the window and then at a person standing near, as though he suspected a thief had made way with the book, then turned again to the case and found the book in its new niche.

"Now, Duke, bring me my bunch of keys," and the dog pulled and worked at a key-ring and finally extracted it from the lock of the office desk. "Now, will you stamp the ticket for me?" Duke climbed still higher onto a stand in front of the ticket counter and with a firm, sure stroke pressed the stamper down.

"I never heard of such a marvelous dog," exclaimed one of the ladies present. "Why, he can do everything but talk."

"And I expect to train him to do that some day," said Mr. Strong. "He has done everything I ever tried to do with him. He comes from the Strongheart strain of German shepherd dogs."

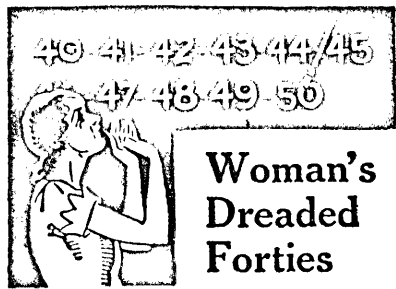
"And he belongs to the Strong family," we said to ourselves.

The wonder of "Duke the Strongheart" lies as much in the master as in himself. Love, patience, and persistence—these have made the dog famed in all the country round.—Our Dumb Animals.



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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.

NOTICE, NORTH ARKANSAS AUXILIARIES.

Please be prompt in sending names of your delegates to the Missionary Conference meeting in Jonesboro April 7-10.

Address communications to Mrs. A. L. Malone, 1224 Madison Street, Jonesboro, Ark.—Mrs. W. R. Stuck, Publicity Supt.

ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE

The Program Committee for the Annual Conference met in Texarkana recently and in conjunction with the local committee made plans for the approaching meeting. The president, Mrs. W. P. McDermott, was in attendance and presided over the meeting.

The dates of the conference are April 7, 8, and 9. The Banquet, served promptly at six o'clock Tuesday evening, April 7, will open the conference. The program for this occasion will be under the auspices of the hostess auxiliary and will be a unique presentation of the several fields where we have representatives. This will be followed by a program on "World Peace" with some outstanding speakers.

Wednesday morning the business sessions will begin. These will be interspersed with meditations, worship hours, addresses, and lovely music, closing Thursday evening with a concert of sacred music.

The local auxiliary is enthusiastic and anxious to co-operate in every plan for a successful meeting. It is hoped that no auxiliary in the Conference will be without representation at what promises to be a most inspirational session.

The following information has been sent in by the hostess auxiliary. Send names of delegates to Mrs. W. A. Bengt, 420 East Twelfth Street, Texarkana, Ark.

The delegation should consist of one delegate from each adult auxiliary, who should be the president if she can possibly attend; a representative from Children's Department, preferably the superintendent of that department; and wherever there is a Young People's Missionary Society still active, the superintendent is invited to attend. Mrs. McLean will speak on "Our New Program of Work." Ministers' wives are welcome guests of the Conference, but must send in names for reservations.

For reservations for the Banquet, write Mrs. W. F. Meissner, 1020 Main Street, Texarkana, Texas.

Make your reservation as early as possible and send your dollar, the price of reservation, at the same time. This will greatly expedite matters and avoid confusion. Do not miss this first evening as it will be one of the most inspiring sessions.

Pray earnestly that this may be a meeting which shall stir our hearts and lift us to a higher plane of sacrificial service. Pray also for the Council, which will soon convene. Our great leader has been called from her earthly task, our hearts are heavy but those upon whom leadership has

fallen are facing the task courageously and with faith, believing that "He doeth all things well," hope to plan yet greater things.

Yours in the work.

Mrs. J. M. Stinson,
Chairman Program Committee.

TRUMANN AUXILIARY.

The social meeting of the Trumann Auxiliary was held in the home of Mrs. Dr. Campbell February 11. After a short business session we entered into games and contests which were followed by two beautiful readings by little Virginia Gregory. The home was beautifully decorated in St. Patrick designs. The hostesses, Mrs. Campbell and Mrs. Gregory, served a delicious plate lunch.

On February 15, instead of having the regular preaching service at the evening hour at the church, the Missionary ladies had charge and rendered an interesting program on Stewardship to a large and attentive congregation.

On February 24 we met in an all-day session at the parsonage. At this meeting we took up the study of "Methodism and Kingdom Extension," the pastor, Rev. E. J. Slaughter having charge. Each lady brought a covered dish and at the noon hour, after being joined by some of the men we enjoyed an appetizing lunch.

The study will be completed Wednesday, February 25, at our regular meeting in the home of Mrs. McLaughlin.

This society is doing a wonderful work and hopes and expects to do more in the future.—Mrs. E. J. Slaughter, Publicity Supt.

REPORT FROM JONESBORO.

Despite drouth, loss by bank failure and general business depression, our Adult Auxiliary at First Church, Jonesboro, carried on triumphantly in 1930.

At the beginning of the year the two Adult Auxiliaries, Number One and Number Two, merged. The membership was divided into circles and our budget evenly distributed. In most cases the quota was reached each month. At the close of the year we had a creditable surplus.

We are beginning the new year in like manner, and in addition are discussing the Missionary Voice at each circle meeting, thus keeping ourselves informed concerning the scope of the work.

May the Master's work continue to prosper in our hands.—Publicity Superintendent.

PINE BLUFF, FIRST CHURCH AUXILIARY OBSERVES WORLD PRAYER DAY.

Program for World Prayer Day.

Presented Friday, February 20, 1931, 2:30 p. m., by the Woman's Missionary Society of the First Methodist Church, Pine Bluff, Ark., Mrs. W. D. Ferguson, President, presiding:

Soft Music, "Sweet Hour of Prayer"—Mrs. F. E. Renfrow.

Talk, "Purpose of the Meeting"—Mrs. V. D. Webb, Leader.

Song No. 241, "O Love That Wilt Not Let Me Go"—Congregation.

Prayer—Rev. W. C. Holman.

Devotional—Mrs. W. H. Simpson. Sentence Prayers, led by Mrs. Simpson and closed by Rev. Gordon Bayliss.

Reading, "Twenty-seventh Psalm"—Mrs. J. H. Hoffnagle.

Vocal Solo, "The Beautiful Garden of Prayer"—Mrs. Sheffield.

Silent Prayer—Closed by Rev. E. H. Koch.

Song No. 308, "More Love to Thee"—Congregation.

Concert Reading, "Psalm No. 67," Page 308—Congregation.

Sentence Prayers—The Ministers.

Duet, "Have Thine Own Way Lord"—Mesdames W. D. Ferguson and C. H. Moore.

Dismissal Prayer—Mrs. John Sanders.

This program was arranged by Mrs. J. C. Fisackerly, chairman of the Prayer Committee of the Woman's Missionary Society of this church.

Invitations were extended to all denominations in the city and about 250 were present.—Reporter.

ZONE MEETING AT NEWARK.

The Missionary Societies of Zone 1, Batesville District, met at Newark on February 19. Eight auxiliaries were represented with 75 in attendance. The Newark Auxiliary and their pastor, Bro. Claude, cordially welcomed and delightfully entertained their guests. It being Officers' Training Day, the District secretary, Mrs. W. P. Jones, had arranged the program on the order of a school. With the ringing of the bell, "books took up" and Bro. Claude led the morning devotions, building his lesson around the theme, "Give of Your Best to the Master."

The school was organized, pupils enrolled, teachers introduced and lessons begun. The following were the courses taught: "Organization and Administration," with Mrs. R. A. Dowdy, teacher, and the presidents and vice presidents as pupils.

"The Beginners' Work," with Mrs. B. E. Snetser teacher, and the Superintendents of Children as pupils.

"Literature," with Miss Ora Meeks, (Continued on Page 10.)



Will Write to Any Woman!

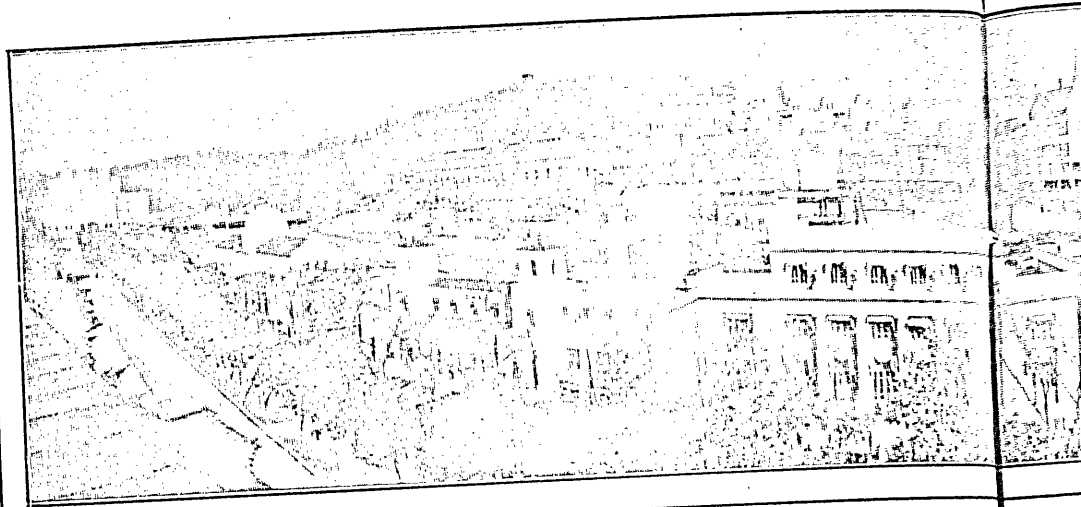
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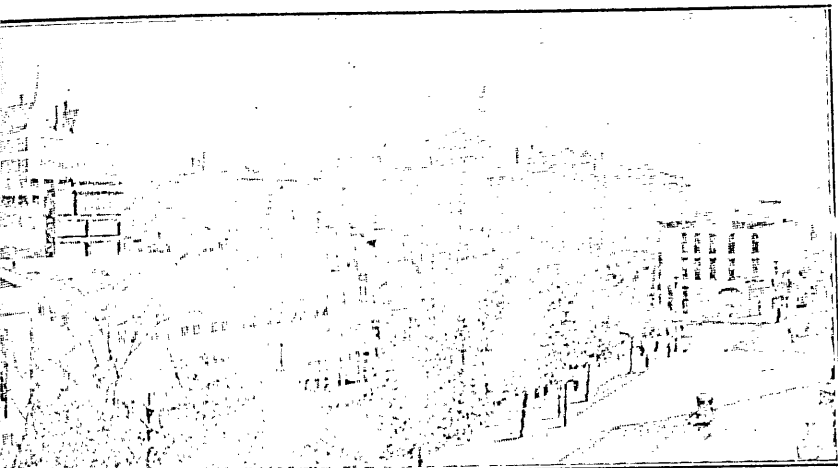
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(Continued from Page 7.)
teacher, and the Superintendents of Study as pupils.

"Sociology," with Mrs. Jefferson Sherman, teacher, and Superintendents of Christian Social Relations as pupils.

At the noon hour a delicious and bountiful lunch was served.

The grammar class with Mrs. Cle-dice Jones as teacher, brought the afternoon Bible lesson.

Mrs. Allen Babcock, teacher of Speech, demonstrated her work with a Stewardship story.

After Mrs. Dowdy had led a class in "Journalism," (Publicity Supts. as pupils), the school sang a Missionary Voice song.

Mrs. Snetser in the "Secretarial Course," talked to the secretaries.

The school closed with a reading, "One More Year's Work for Jesus," by Mrs. Campbell of Newport.

Many assignments had been previously made by the teachers and much interest and enthusiasm was shown in the work of the school.—Mrs. W. F. Laman, Zone Sec.

ZONE MEETING AT BAUXITE.

The first quarterly meeting of Zone No. 2, Little Rock District, was held at Bauxite, Tuesday, February 17. Although the weather was threatening there were a hundred grown people and twelve children present.

The meeting was opened with Mrs. Clarke, the District secretary, presiding. The devotional service was led by Mrs. S. H. Pace of Bauxite, and prayer was offered by Brother Miller of 28th Street Church. A very cordial welcome was extended by Mrs. W. L. Connevey of Bauxite, and an appropriate response was given by Mrs. J. C. Reveley, of Highland Church.

Those present were then formed in Officer Training Groups and the time until noon was employed by study of the different lines of work. Mrs. Gibbons of Bauxite announced that the community house would be thrown open for the entertainment of the visitors and lunch would be served there. Services were dismissed by prayer by Brother Long.

After a bounteous lunch and a social hour, the afternoon session was convened and count was taken of the number present from the different auxiliaries. Bauxite, Capitol View, Forest Park, Highland, Henderson and Twenty-eighth Street were all represented. The visitors were then introduced.

The devotional service was conducted by Mrs. B. S. Cumnock of Twenty-eighth Street, and prayer was offered by Brother Birdwell. Mrs. B. J. Reaves, Conference Superintendent of Social Relations, made a talk on her work. She urged the women to keep informed and support all legislation that affected the lives of women and children. A beautiful vocal number was rendered by Mrs. R. C. Harrington, with Mrs. Parsons at the piano. "The Spiritual Side of the Woman's Missionary Society," was presented by Mrs. W. A. Jackson of Winfield, in a very interesting manner. Zone officers for the year were elected: Mrs. B. S. Cumnock, chairman, Mrs. L. V. Frederick, secretary.

The Bauxite Auxiliary was thanked for its hospitality by Mrs. Rice of Capitol View, and Capitol View extended an invitation for the Zone Meeting in May. The benediction was pronounced by Brother Birdwell.—Reporter.

Department of Christian Education

REV. CLEM N. BAKER Secretary of Education, Little Rock Conference
REV. C. 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

LEADERSHIP BY PREPAREDNESS

By Bishop John M. Moore.

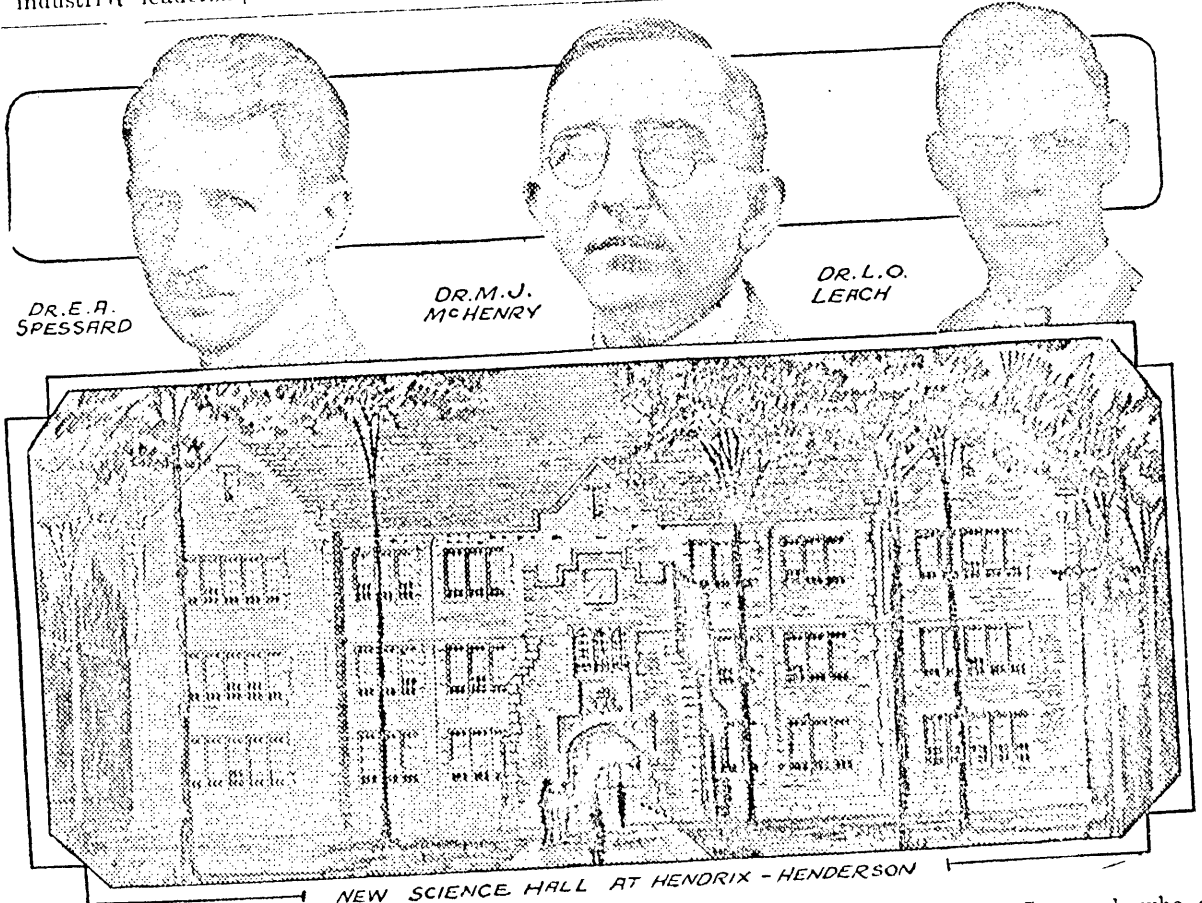
The Metropolitan Opera House has no greater singer than Gigli, the Italian tenor. He was a fellow passenger with me on one trip from South America. During the twelve days he gave no public exhibition of his fine voice, but every day, and two or three times a day, his voice would ring out from his cabin with marvelous force and beauty as he was taking his vocal exercises. He never let a day, or even a half day, pass without practice. Recently he was to sing in the concert-room of a Washington hotel. Before appearing, he went into the hotel garden to try out his voice. He had to pass through the hotel kitchen from the garden into the concert-room. He sang as he walked. The chef, who had forbidden his cooks to sing while at work heard the master, but without looking up, and not knowing to whom he was speaking, shouted, "Shut up that noise." But Gigli only laughed and went on, singing. The law of his life, as of every other great musician, is daily practice. Not only was he trained, but always training.

In the World War, military, financial and industrial leadership went

invariably to those ready to execute it. It always happens just so in every field of activity. Prepared men offer the best hope of the highest success.

Mediocrates are not wanting half so much in endowment as in development. The Japanese convert trees into shrubs by growing them in confining pots. Gold fish will grow to good proportions if taken from the glass bowl to the freedom of the flowing streams. Ears to hear and eyes to see should be brought to hear and see. Human beings come to themselves only by the laws and processes of growth and development which are spread out everywhere. Getting people ready to do something is the primary and essential task. Too many persons are too willing to rest upon their endowments and too unwilling to go through the grilling process of whetting up their capabilities for keen cut efficiency. In nothing is this true more than in religious work. Conversion and the call to preach have been often relied on as the full sufficiency for ministerial service. Without them, of course, nothing would be ministerially possible, but to stop with them is to discredit both. This is just as true in any other religious

work. Too long has it been thought that any good man or good woman because of their traditional religious heritage and personal piety are entirely qualified to teach the young in revelation and religion. The Church has had its breakdown right here. Christianity in our day suffers sadly from past inefficiency in the teaching Church. The Biblical and theological illiteracy of the vast majority of our people is nothing less than appalling. As a result they are at the mercy of every wild wind of doctrine and every blast of infidelity. Goodness is a splendid heritage, but it becomes dissipated unless supported by deep conviction intelligently founded. The laxity of morals and the outbreak of crime can be traced to the lack of definite convincing instruction in the fundamentals of religious life and thought. Before this distressing state shall pass another generation must be produced into whose fiber the iron elements have been wrought. Before regeneration can have a chance there must be a period of generation. The Church is called upon to look well to the production of a people in whom righteousness and truth can be made dominant. The processes by which this production can be accomplished should have first and continued consideration. Growing a race of Christian men and women is an objective worthy of the largest human and Christian effort. To fail to make it an essential objective of the Church in this day is to postpone spiritual recovery if not to invite religious disaster.



SCIENCE HALL.

Construction of Hendrix-Henderson's new Science Hall, shown here in architect's drawing, is continuing with speed and will be finished before the opening of the 48th session next September. The new building, 63 feet wide and 126 feet long, will contain all the latest details toward utility and efficiency.

Dr. M. J. McHenry, who has been at Hendrix-Henderson for 19 years, has watched the growth of the building from the time it was a dream until now. He is the man most responsible for all the details of layout, for the arrangements of the eight lab-

oratories, for the central system of storeroom management and the electric freight elevator, and for the conduits which in future years will make it possible for electric arrangements to control everything that is going on in the building from any one room.

When Dr. L. O. Leach, professor of Physics and Chemistry, came to Hendrix-Henderson a year and a half ago, Dr. McHenry took his ideas about arranging the chemical and physical apparatus to supplement his own, and the two together have guarded against errors in construction since the building was begun in October.

Dr. E. A. Spessard, who came to Hendrix-Henderson from Ouachita College last September, heads the department of Biology. When Mr. H. C. Nelson returns to Hendrix-Henderson in a year or two, with his Ph. D. degree, the Science Faculty will be complete. While there is no School of Science at Hendrix-Henderson now, it is probably that within a few years, with so strong a faculty, and with a new and thoroughly equipped building, a Department will be organized so that degrees may be granted. The estimated cost of the building and of the equipment is \$250,000.

The feature of the program of the Methodist Episcopal Church, South, which is outstanding at this time, is the training of religious leaders for the pulpit, for the professor's chair, and for teaching in the local church. A prepared ministry has become a necessity. The young minister must not only attend the theological school, but he must get real genuine preparation while he is there. His diploma will become a scrap of paper if he comes away wanting in knowledge, resourcefulness, preaching ability and administrative qualifications. The degrees cannot recommend very greatly the men; the men must be the recommendation of the degrees. Every theological graduate puts on trial the school that endorses him. The training of the school must exhibit itself in trained persons in the field. "Shoddy" gets no commendation in either place.

What about the unprepared man in the Sunday School? He should not be the superintendent. That is evident to everyone, even if he has been in a long time or a short time. He has no business teaching a class of boys, a class of girls or the Bible class. The fact is, teaching in the Sunday School has become as important as teaching in any school, and the same requirements of knowledge of the subject taught and of the pedagogical principles in teaching are just as essential. Poor teaching in the Sunday School is just as much a calamity as it is in the grammar and high school, and should be endured just as little. No less, and in reality more, is at stake in a Sunday School class. Why should not parents be just as much concerned about the teaching of their sons and daughters in the Bible and religion as in science and the classics? Why should not pastors and presiding elders be as

much concerned about the efficiency and the effectiveness of the teachers in their Sunday Schools as are public school principals and superintendents about the qualifications of their teachers? The teaching function and the responsibility of the Church are too great for any of us—bishops, presiding elders, pastors and parents—to be indifferent to the teacher-training system of the Church. Equipping a Sunday School superintendent and teacher is scarcely less vital than equipping a minister. The teacher today is our primary and leading evangelist, our outstanding home missionary, and our most responsible shepherd of the flock.

Then what? Let us give attention, close attention, intelligent attention to the teacher-training program. Even more. Let us give co-operation and sympathetic participation in all phases of the training work. Let us help correct any mistakes or deficiencies by counsel without criticism. By processes of training the religious leadership for the new era of spiritual life may be produced. By preparedness only can real leadership come about.

LITTLE ROCK SCHOOL NEXT WEEK.

The Thirteenth Annual Session of the Little Rock Training School will be held at First Church next week. All students are expected to be present at the organization meeting, 3:00 p. m., Sunday, when textbooks will be secured and lessons assigned. First class sessions will be held Monday night at 7:00. The school will close Friday night.

SCHOOL AT HENDERSON THIS WEEK.

Under the direction of the pastor, Rev. O. C. Birdwell, a Standard Training Class is being conducted at Henderson, Little Rock, this week. Clem Baker is the teacher and the course is "The Methodist Church." There are 20 pupils enrolled.

DO NOT FORGET TO ORDER THOSE LEAGUE ANNIVERSARY DAY PROGRAMS.

Last week self-addressed and stamped order blanks for Epworth League Anniversary Day were mailed to all pastors in the Little Rock Conference. Several pastors sent in their orders by return mail. May we not beg all other pastors to return their orders at once? The day set for this anniversary is the 22nd of March.—Clem Baker.

WILKERSON'S SCHEDULE THIS WEEK.

Continuing his work in the interest of the new Board of Christian Education in Local Churches Mr. C. K. Wilkerson is holding institutes in the following charges this week:

Monday night at Malvern.
Tuesday night at Sparkman.
Wednesday night at Fordyce.
Thursday night at Bearden.
Friday night at Stephens.

Hendrix-Henderson and Galloway Colleges are rendering a fine service to local churches by lending Mr. Wilkerson for this good work.—C. B.

REV. F. A. BUDDIN CONDUCTS STANDARD TRAINING CLASS AT FIRST CHURCH, TEXARKANA.

Rev. F. A. Buddin is wisely making preparation for his Pre-Easter evangelistic campaign by teaching a Standard Course in Evangelism at

First Church, Texarkana. He has won a big place in the hearts of these fine people and we predict a successful class.

NEW BOARD ORGANIZED AT HIGHLAND, LITTLE ROCK.

It was my privilege to meet about 75 people at Highland, Little Rock, last Wednesday night in the interest of the new unified program of Christian Education in the Local Church. I found that the ever wide-awake, Rev. Roy Fawcett, had already organized his Board and was at work on the program. You cannot get ahead of Roy. He and his good wife are getting off to a great start in this thriving church.—Clem Baker.

COKEBURY TRAINING WEEK IN THE SEARCY DISTRICT.

The week beginning February 8 was observed in the Searcy District as Cokesbury Training Week. Six schools were completed with a total of fifty-four credits. Two schools could not be held because we could not secure teachers. The school at Valley Springs will be held late in March. The school scheduled for Mt. Pisgah, on the Pangburn Charge, has not been definitely settled.

The following schools were held:
Bald Knob.—Rev. F. A. Lark, pastor at Augusta, taught the "Life of Christ" at Bald Knob to a class of sixteen. Seven received credit in this unit.

Kensett.—Mrs. F. A. Lark taught the "Sunday School Worker" to a class of eleven at Kensett. Nine met all requirements for credit. Rev and Mrs. Lark are believers in the training program and are willing to go, at almost any time, to teach in these Cokesbury Schools.

Bergman.—Bergman is a church on the Bellfonte Charge. Rev. T. H. Wright, pastor at Cotter, Batesville District, taught the "Educational Work in the Small Church." This was the first school for the Bergman church. Nine people enrolled for the course, while only three received credit.

Pangburn.—Rev. W. C. House, presiding elder of the Searcy District, taught the "Sunday School Worker" at Pangburn. Thirteen received credit in this unit. Brother Marler, pastor at Pangburn, requested a school at Mt. Pisgah, but we were unable to secure an instructor at the time the school could be arranged.

Fakes Chapel.—Fakes Chapel is a church on the McCrory Circuit. Rev. W. J. Spicer, pastor at McCrory, taught the "Educational Work of the Small Church" to an interested group of workers. This was the first school for the community. Out of the twenty-one who enrolled for the school eleven received credit.

Higginson.—Rev. E. B. Williams, pastor at Hoxie, taught the Cokesbury unit on "Worship" at Higginson. Brother Williams is giving much of his time to this type of work. We appreciate the high type of work which he is doing.—Glenn F. Sanford.

TOTAL COKEBURY CREDITS IN PARAGOULD DISTRICT.

In last week's issue of the Methodist, we reported the results of the Training Week in the Paragould District. We gave the total credits as 72, which was a mistake. The total credits for the Paragould District is 102. We failed to give credit for thirty credits.—G. F. S.

CENTRAL GROUP UNION MEETING.

The regular monthly meeting of the Central Group Epworth League Union met at Lockesburg Thursday night, February 12, with sixty-two present representing the Leagues at Lockesburg, Dierks, and DeQueen. Fourteen represented Lockesburg, twenty-five DeQueen, and twenty Dierks.

The devotional program was led by Imodell Wood of DeQueen and the following program was given:

Song—Higher Ground.
Song—Revive Us Again.
Prayer—Rev. J. D. Baker, DeQueen.

Song—We've a Story to Tell to the Nations.

Talk, "What Is America?"—Adrian Williams, Dierks.

Talk, "Organization of the Board of Missions"—Ray Galloway, of DeQueen.

Talk, "Industrial Areas"—Thadene Park of Lockesburg.

Vocal Solo—Daisy Neilsen, accompanied by Zeneth Matthews.

Talk, "Epworth League Activities"—C. I. Parsons of Texarkana.

The business meeting was turned over to the president, Adrian Williams, who conducted an election of vice-president to replace Miss Reola Ogletree, who has moved away. Zeneth Matthews was unanimously elected.

A progress report was given by each League represented.

The Dierks League invited the Union to hold the next meeting at Dierks, Thursday night, March 12.

After the League benediction, the meeting was turned over to the entertainment committee and everyone enjoyed a social hour.—Reporter.

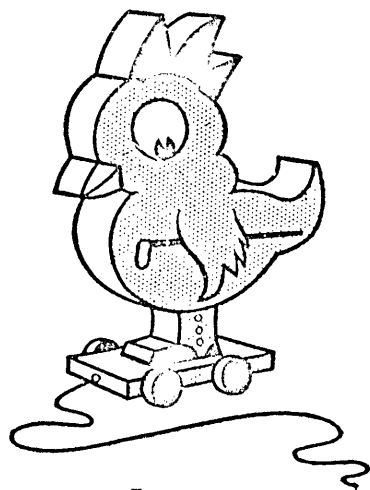
THE LOCAL BOARD OF CHRISTIAN EDUCATION.

The new 1930 Discipline of our Church provides for a Local Board of Christian Education. The legal provision reads: "There shall be in every local church a Board of Christian Education composed of the pastor, the superintendent of the Sunday School, the president of the Missionary Society, and from one to five members who shall be nominated by the pastor and elected by the Quarterly Conference."

Paragraph 458 of the new Discipline specifically charges that "Each local congregation shall be so organized as to discharge its responsibility for the religious development of its entire constituency in accordance with the policies of the General Board of Christian Education, and, with the concurrence of the pastor, shall make adequate provision for meeting the religious needs of growing life, such as worship, fellowship, study, and social, evangelistic, missionary and recreational activity."

In compliance with this provision of our new legislation, the two Annual Conference Boards of Christian Education, through their Executive Secretaries, Rev. Clem Baker and Rev. G. G. Davidson, are seeking to co-operate with the local pastors and congregations in their study of the function of the Local Boards of Christian Education and in their work incident to the setting up of these Boards in the local churches. They have secured the services of Mr. Wilkerson, our Commissioner of Education for our new unified college program, to assist in this work for two or three months.

If our pastors and laymen will



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.



make a close study and analysis of the work of the Local Board of Christian Education, which Methodism has legally provided for the local church, they will find four very specific and definite functions suggested. They are as follows:

- (1) To integrate the local church into a School of Religion.
- (2) To promote the whole program of Christian Education.
- (3) To operate the local church as a Church School of Religion.
- (4) To serve every member of the local church and its constituency.

The first task of these Local Boards of Christian Education will be to sense clearly and to visualize the local church as a "School of Religion." This will be no easy task, as preferred paths are rigidly fixed in many of our minds, and it will be difficult to analyze our local situations and to discover the necessary factors for a school of religion.

When we think of a Local Church School, we should think of a physical plant adequately planned and equipped, a corps of well trained workers, officers and teachers, a program with a definite goal for the various agencies contributing to the educational success of the work of the church. We should think also of ample provision having been made for study, for leadership training, for worship, for evangelism and church loyalty, for missionary education and Christian service, for recreation and membership cultivation, and for parent education and home co-operation. Such is the vision of our church for these local boards.

This program calls for definiteness in each local church school of religion. It will necessitate continuity of plan on the part of the Local Board of Christian Education. Even the work and efforts of our workers and teachers should have more continuity in both subject matter and method under our new Local Boards of Christian Education. The new program calls for a variety of pro-

cesses which will tend to enrich and enlarge the sympathies and the religious outlook of our people.

To see all of these activities as a part of the work of the local Church School of Religion and to promote such activities to meet the needs of the several groups of the local church for worship, for study, for social life, for recreational life is the primary duty of the Local Board of Christian Education. To integrate these factors, to bring all these groups and activities together into a well planned local program, and through them, to give the local church and its constituency a Christian mind, and to lead the people to live more perfectly the Christian life, is certainly the chief function of the pastor and his new board.

To do this, the Local Board of Christian Education will study carefully the work and the program of the church for the three divisions of the local Church School of Religion. They will take up the Children's Division, the Young People's Division, and the Adult Division, and will coordinate each division and integrate them into one united program of Christian Education.

In articles that will follow in this series, the work of these divisions will be discussed in some detail for the benefit of any local Board of Christian Education that may be interested.—C. K. Wilkerson, State Field Secretary.

NEWS FROM GALLOWAY WOMAN'S COLLEGE.

On February 21, Galloway lost a valued member of its faculty, Miss Berd Allen, teacher of Mathematics for the past seven years, who left to accept a similar position in Judson College, Marion, Alabama.

Though we are sorry to lose Miss Allen, we feel that we are fortunate in securing in her place Miss Margaret Mauch, who comes to use from the University of Chicago, where she spent the first half of the year in study. Miss Mauch, who terminated a four-years' engagement at Randolph-Macon last June, went to Chicago to continue work on her Ph. D., which is almost completed.

Believing that stimulating contacts with the outside world are as necessary for education as "book learning," Galloway makes every effort to keep in touch with the problems of the day. In January we were very fortunate to have for a week-end visit Miss Louise Young, professor of Social Science at Scarritt College, Nashville, Tennessee. Miss Young discussed with the students those problems of inter-racial relations which are engaging the attention of thoughtful people at the present time.

At the beginning of the semester we also received a visit from Miss Ruth Lockman, traveling for the Intercollegiate Prohibition Association, who gave us several informing talks on that much vexed subject.

At the present writing, Miss Lois Elder, traveling secretary for the Student Volunteer Movement, is with us.

Though we welcome outside stimulus, Galloway believes also in making use of home talent. The Y. W. C. A. is instituting a cultural program whereby various faculty members will speak weekly on such subjects as: The Picaresque Novel; Soviet Russia; The Position of the French Woman; Recent Experiments in Education; Ghandi; What Our Modern Poets Are Talking About, etc.

Mrs. Dowdy, head of the Department of Expression, has already given a most interesting review of the famous Negro play, "Green Pastures."

Other extra-curricular activities participated in by the students and faculty are: Work in the Sunday School of the local church. Miss Branstetter, of the Department of Religious Education, is superintendent of the intermediate department. Several students are serving as teachers. The college branch of the Fellowship of Reconciliation, acting in accordance with the peace program of the Church, conducts a session of the Epworth League each month. Galloway has also taken an active part in the nation-wide World Court campaign. Several members of the faculty are working in connection with the local missionary societies. Miss Branstetter will conduct the Mission Study School which begins its sessions February 26.—Reporter.

HENDRIX-HENDERSON NEWS.

Five Arkansas towns are included in the program of the annual tour this year of the Hendrix-Henderson Troubadour Band. Beginning their itinerary March 9, the band will stop on successive days at Searcy, Newport, Forrest City, Stuttgart and DeWitt.

Plans for the tour have been practically completed. The musical program has been worked out already, so that special features may be prepared. Arrangements for the night appearances in the towns named above have been made. Plans for afternoon entertainments at towns other than those at which night performances will be given, may be arranged.

The program includes such features as duets by the student director, Don Martin of Conway and Walter Moffatt of Monticello, piano solos by R. N. Hill of Blytheville, songs by a quartet (Carroll Bird and Thomas Sparks of Crossett, Walter Moffatt, and Don Martin), and a number of pieces by the orchestra headed by Thomas Sparks.

C. B. Stewart, director of the band, will make the trip as one of the twenty-five members. Included in the roster this year are Trumpets: Don Martin, Walter Moffatt, James Wilson of Pine Bluff, Harold Chastain of Judsonia, Walter Faust of Greenwood, and Wallace Skull of Conway; Clarinets: Thomas Sparks, Flavel Chastain of Judsonia, J. M. Drummond of Stuttgart, Carroll Bird, William Davis of DeWitt, and Milton Crawford of McGehee; Altos: Leon Sipes of Conway and Lawrence Harris of Rogers; Saxophones: Bradley Gilbert and James Gatlin of Beardon and Paul McHenry of Conway; Baritone: W. T. Martin of Conway; Trombone: Bruce Benedict of Conway; Basses: J. L. McKenzie of Dermott and Rex Thompson of Paris; Drums: Jim Henry of Beardon and J. H. Pence of Conway; Piano: R. N. Hill, and C. B. Stewart.

A new electric timeboard has been installed in Axley Gym. It is a clock-shaped instrument which foretells the end of a basket ball game in minutes.

As the time goes by in a close contest and fans watch the board to see how many minutes are left till the game will end, the electric lights behind the numbers shine through to tell when the gun will be shot.

The Hendrix-Henderson Booster Club, headed by Guy Jones, of Conway, is responsible for the timeboard. Harold Womack of Batesville and

Robert Tucker of Gurdon built the clockpiece. Tucker, a freshman, did all the metal work, while Womack designed the board and put in the electrical apparatus.

The library of the late Dr. Philip Cone Fletcher is to be placed in the library of Hendrix-Henderson, the school which honored him with his doctor of divinity degree and the school which he served as a member of the board of trustees.

Dr. Fletcher, who served as a Methodist pastor for more than thirty years in Arkansas alone, died in San Antonio, Tex., February 21. He was the presiding elder of the San Antonio District.

Except that Dr. Fletcher's library was a very fine one, largely of devotional volumes, little about it is known. It is thought that the collection will be shipped to Hendrix-Henderson immediately.

Misses Eulalie Sloan of Pine Bluff and Sara Cole of Conway, students in Hendrix-Henderson, appeared before the Alliance Francaise with their violins this week. The meeting of the club was in the Albert Pike Hotel in Little Rock.

Both Miss Sloan and Miss Cole are members of the string ensemble, which is directed by Miss Katherine Lincoln, Hendrix-Henderson violin instructor.—Reporter.

CONWAY HI-LEAGUE-CHRISTIAN ENDEAVOR.

At their regular meeting in the Methodist Church, the newly organized Conway Hi-League-Christian Endeavor was subject to a unique experience in Christian brotherhood. The many members and visitors present were entertained for nearly a half hour by a quartet from the Colored M. E. Church. These local boys, with their manager, gave us a delightful taste of their famous "spirituals."

The young people seemed to enjoy most the wonderful old song, "Swing Low, Sweet Chariot." We also revelled in "Do You Call That Religion?" and "Heaven."

We also plan to visit their League in the near future and to have them back with us again.—Billy Cooley.

Lose Fat Safely and Quickly

Kruschen Salts—(a perfect combination of the six mineral salts your body should have to function properly) purify your blood of harmful acids, and aid the kidneys and bowels to throw off waste material—the continual formation of which is probably the cause of your fat.

In this modern age of living, it's impossible to get these salts from the fancy foods you eat—but don't worry just as long as you have Kruschen Salts.

Take a half teaspoon every morning before breakfast in a glass of hot water—little by little that ugly fat disappears, you'll feel better than ever before—years younger, more energy. You'll soon possess that enviable beauty, clear skin, sparkling eyes, superb figure which only perfect health can impart.

An 85c bottle (lasts 4 weeks) at your druggist's or any progressive druggist in America. Money back if Kruschen doesn't convince you that it is the safest, quickest, easiest way to lose fat.

A Hartford woman writes, "I'll tell the world Kruschen Salts is wonderful stuff to reduce." An Ohio woman lost 10 pounds with one bottle.

Lady Had Suffered So Much Pain Was Almost Desperate. Says Cardui Helped Her.

Denison, Texas.—"Before I took Cardui, it seemed like I had tried everything, for my health was wretched," writes Mrs. Nannie Davis, of 418 W. Woodard Street, this city.

"I was in bed most of the time," explains Mrs. Davis, "suffering so much with pain in my side and back, and weakness. I was so discouraged, I was almost desperate."

"I knew there ought to be something to reach my case. I only weighed about 110 pounds. My eyes were hollow and I looked awfully bad."

"A good friend told me about Cardui. After taking my first bottle, I felt better, but I kept it up until I had taken four bottles, and now I am well, have no pain in my side or back, and feel like a new woman. I can work most of the time, and feel fine."

"For three years, I have been free from pain. That is why I recommend Cardui."

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it.



Church News

BIENNIAL MEETING OF CHURCH EXTENSION CONFERENCE BOARD REPRESENTATIVES

The Biennial Meeting of Church Extension Conference Board Representatives will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, April 28, beginning 9:00 a. m.—R. N. Allen, Acting Secretary.

MELBOURNE

"Behold, I bring you glad tidings of great joy," for unto Methodism was opened February 15 a beautiful church in Melbourne. Our church is not as large as some churches, but beautiful, and will give us an opportunity to put on our Sunday School program. We have a basement 32x70, main auditorium and two Sunday School rooms finished upstairs and will have two more rooms upstairs soon.

The church was beautifully decorated for the opening service. Music was furnished by home talent. At 11 o'clock Rev. Jefferson Sherman, presiding elder of the Batesville District, brought us an inspiring sermon on "The Beauty and Value of the Church." The house was well filled and all enjoyed his excellent message. Brother Sherman is not only a good elder, but an excellent preacher.

We had another good service at the evening hour. Brother J. W. Johnston of Evening Shade was with us and brought the message. Brother Johnston has served Melbourne as pastor twice and it was a pleasure to have him meet old friends and bring another good message of hope to the church of Melbourne. The day was enjoyed by all who attended.

We are small in number, but our people have proved their loyalty during the construction of this church. We give God the glory of making it possible to have this place of worship.—W. W. Peterson, P. C.

NORTH ARKANSAS CONFERENCE BENEVOLENCES

Clarksville, Fort Smith District, holds first place in its District in amount remitted. Rev. E. H. Hook is in his third year as its pastor and you may write it down that Clarksville will remain on the Honor Roll, for Brother Hook combines evangelistic preaching with fine executive ability. Last year Clarksville paid in full in the face of what nearly everybody would have called an "impossible financial situation." The pastor was ably assisted by church treasurer, R. S. Bost, and by Judge Basham, backed by a heroic congregation. This was second to none in the big things of 1930.

First Church, Searcy, Dr. W. P. Whaley, pastor; H. W. Jeffries, treasurer, and First Church, North Little Rock, Conway District, Rev. Sam B. Wiggins, pastor; R. J. Rice, treasurer, lead their respective Districts in amount paid to date. It means a lot in keeping the various Boards going when churches make such goodly remittances.

Rev. T. H. Wright, of Cotter, Batesville District, sends in his third check, and retains his wide margin over any other pastoral charge in the District, and also of Cotter's best previous record for the first half of the year.

Last year Hartford was the first in the Booneville District to pay in full, the then pastor, Rev. S. O. Patty, receiving the 100 per cent. receipt March 20. This year under the leadership of Rev. J. T. Byrd, its present pastor, it holds first place in its District, and I am counting on its being one of the 1931's Honor Roll churches.

Gentry Church, the Fayetteville District and the North Arkansas Conference suffered a heavy loss in the death of Rev. W. E. Cooper. He was making a fine beginning in his new charge. The church treasurer, Miss Sadie Monroe, in making a remittance, writes of the deep sorrow of the people over the passing of their loved pastor. Brother Cooper is not dead, but simply transferred to another field of service, in the Conference of the Skies.

Easter, the second of the two great days of the Church Year, is only a month off. Now is the time to begin praying and planning for a great offering for the World Ministry of the Risen and Triumphant Lord of Glory. Never before was the need so urgent. Let us not use this greatest of all days on local programs, but consecrate its holy enthusiasm to the Earth-Encircling Conference Benevolences.—George McGlumphy, Treasurer.

VALLEY SPRINGS TRAINING SCHOOL

One matter in connection with our school here is settled. The state will not take over the school, as it prefers to erect its own building according to its own plans. This means the school will remain the property of the Church, and it will be for the Church to determine the future of the school.

The attendance continues to be good. We are still having a struggle to meet our bills. Our people here have been good to divide with the dormitory, and we have received canned fruit and vegetables and potatoes that have helped us out a lot. We need some gifts of money to help pay our bills at the grocers. Any small amount will be appreciated.

Since our last notes, the Valley Springs senior basket ball team has won the Boone county championship at the county tournament played at Bellefonte. With this victory there is added another beautiful loving cup to our collection.

The agriculture boys, under the direction of their teacher, Ezin McNeal, and the home economics girls, under the direction of their teacher, Miss Helen Jefferson, have each given a play which delighted the public. In this way they have made some money to be used in their departments.

Shop work is taught in connection with agriculture and the boys have completed a number of projects besides making a number of handy and convenient articles for themselves and their homes. We never pay out anything for repair work. We let the boys do it.

The girls took sewing last semester and are now taking cooking. Some of them are already good cooks. We know this by the good meals they prepare when it is their turn to cook for the dormitory, but in passing around we often see the table in the home economics room daintily spread with the little delicacies that tempt one's appetite.

The classwork in all departments is good. We have very few failures. (Continued on page 14.)

WIDELY KNOWN METHODIST MINISTER WRITES MESSAGE TO SUFFERING ARKAN-SANS

Terms McFadden Mineral Water a Blessing to Humanity

To Whom It May Concern: Three years ago while serving in the pastorate at Mena, Arkansas, I was stricken with Bright's Disease, and was rapidly gaining weight. Not only was I examined by my home physician, but a specialist in diagnosis of Bright's and other diseases of the kidneys, after making an analysis in a hospital, pronounced my case "A plain case of Bright's disease."

"A leading physician of Mena advised me to go to McFadden Springs and drink of their waters. This I did, and within a week, I began to improve, and in three weeks time I was absolutely relieved and have had no symptoms of this dreadful disease since.

"Knowing, as I do by experience, what these waters did for me, and, by observation, what they have done and are now doing for others, I do not hesitate voluntarily and sincerely to recommend these waters to sufferers everywhere."

The almost miraculous results obcase, diabetes and many other forms of kidney, bladder and diseases of the stomach, should be broadcast throughout the world. Every sufferer of any of these ailments should not delay in giving McFadden Three-Sisters Spring Water a trial and it will prove its merit to you. I consider it "a blessing to humanity."—J. A. Parker, 311 South Ave., Hot Springs, Ark.

PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Records of Invention" form. No charge for information on how to proceed. Communication strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 313-B Security Bank Building, (directly across street from Patent Office), Washington, D. C.

COLIC

QUICK RELIEF

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

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

MRS. WINSLOW'S SYRUP

Take No Chance With a Cough or Cold

avert more serious complications by treating at first sign with

Dr. H. James Cannabis Indica

(Compound)

A thorough going preparation that for many years has given great satisfaction in the treatment of coughs, colds, catarrh, Bronchial Asthma and troubles of similar origin. Full information on request.

Cradock & Co., Philadelphia, Pa.

Roy R. Chamberlain.

Roy R. Chamberlain assumed duties as manager of Meyer Bros. Drug Co. of Arkansas on Jan. 19, 1931. He is a graduate of the University of Arkansas, past president of the Arkansas Pharmaceutical Association, and served for five years on the Arkansas State Board of Pharmacy. Was associated for two years with Kelly-Pollack Wholesale Drug Co. of El Paso, Texas, with McKesson-Lincoln Co. of Little Rock for three years. Member of Board of Stewards of Pulaski Heights M. E. Church, South. For years was in the store of his father, J. E. Chamberlain, retail druggist and loyal Steward in the Malvern Methodist Church.

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.)

Mother, Mix This at Home for a Bad Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of the trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

(Continued from Page 13.)

as our students are serious-minded, hard-working boys and girls, and are busy most of the time. They do not seem to dread in the least the work it takes to pay their way. The group of girls, which has for its assignment cooking breakfast, is up and at it by five o'clock. The boys who are milking are out even earlier than this that they may get back for the six o'clock breakfast. After breakfast comes the dish washing, cleaning up of rooms, and sweeping the halls and buildings. Classwork begins at eight and runs till four.

Saturday is a great social work day. The students do whatever is to be done and, gathered in small groups wherever their work is, they have a good time. The lonely one is the one that is left off the working list. We have more than enough wood up to do us, the ground ready for sowing oats, the garden fertilized and plowed, all ready for planting, and the fence around it reset and made new to keep out our neighbors' chickens. We have just finished crushing about thirty tons of this good limestone. We will use this crushed stone on the land especially where we are sowing clover and grass. We are just like all farmers who are really on their job, there is no end to our work.—M. J. Russell, Principal.

EL DORADO CIRCUIT.

I have never known things to move more steadily forward than they have on this pastoral charge. The bounds of this charge have been changed from time to time, but at present four churches make it up. Space forbids giving special mention to all of them except to say that a more rugged type of honesty and Church loyalty cannot be found anywhere. The chief of all, from the standpoint of size, possibility of growth, and time given by the pastor, is Parker's Chapel, four miles south of the city of El Dorado. This is a community of outstanding challenge and opportunity, thickly settled with property owners, with a consolidated school equal to almost the best, with roads leading in four directions. For many years the

EXCESS ACID SICKENS— GET RID OF IT!

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

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

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

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

physical equipment of the school has far excelled that of the church on the adjoining hill three hundred yards away, in which the people have been worshipping and trying to do the work of the church school in a one-room building. But the need of larger quarters has been so pressing, because of the increasing numbers and better understanding and appreciation of the quality of work demanded by the church school, that this week will see the completion of an annex to the old building that will mark a new day in the history of Parker's Chapel. This new addition is 36 ft. by 40 ft., so arranged as to give five rooms, two of which are large enough that when turned together by means of lifting partition a department is made adequate to take care of the recreational needs of our young people. A hallway takes every class to its room without disturbing another. The value of this annex will be about \$3,000. The entire house is being repainted along with the new addition. Of course we are not putting this large sum into it. When the Junction City Quarterly Conference voted to give us the old church building at Wesson, we at once began to muster our forces and tear down and remove it to the place where it now stands as a monument to the energy and vision of the loyal people of this church community. Doing all this at such a time we were able to get volunteers from the start to give their labor. The local Red Cross authorities sent men from time to time, thus helping them as they helped us. The people of Parker's Chapel Community deserve much praise for their courage at a time like this. I do not know of a rural church in our Conference that will quite equal this. Next Sunday marks the formal opening with Dr. Stowe preaching at 11 o'clock.

Last, but not least, we are paying as we go, with no pressure put on anyone.

The following lines illustrate the spirit that led us on:

"There are thousands to tell you it cannot be done,

There are thousands to prophesy failure;

There are thousands to point out, one by one,

The dangers that wait to assail you. But buckle right in with a bit of a grin,

Just take off your coat and go to it, Just start in to sing as you tackle the thing

That couldn't be done, and you'll do it."

We have never been more happy in our work than with these loyal people. We predict a great future of usefulness and growth to this enterprising Church community.—Geo. L. Cagle, P. C.

AN OPEN LETTER TO REV. D. H. COLQUETTE.

My Dear Brother: I have just read your "Transformation of a Gambling Hall into a Bible House." I have read it twice over. My first reading was not with as deep concern as was the second. My second reading unfolded to my mind, and heart, something of the heroic efforts you had put forth to bring all this mass of matter together as it is now, and functioning so nobly as to be furnishing the Book of Books to multitudes of individuals who would be deprived of it, but for your organization. It is nothing less than phenomenal, a modern miracle. If I say that you have been and are doing the greatest work for the Church of God in

our State, I am sure I would not be overdrawing the fact. You are on the "ground floor," "the entrance of Thy Word giveth light," is the declaration found in the Book you distribute. If we all knew the Bible as we should, there would be more Bible-power in our pulpits. Dr. E. Benjamin Andrews, once president of Brown University and later Chancellor of Nebraska University, told of a sermon that he heard John Jasper, the celebrated negro preacher of Richmond, Va., deliver on an anniversary occasion, and that Jasper claimed nothing for himself, but attributed it all to the one Book—the Bible only. This was his library. The great college president "was amazed," and "wondered" at such ability as was displayed by the simple student of God's Word.

I do not remember definitely when we first met, but I think at Walnut Ridge during the days of Rev. S. D. Evans, or Rev. F. E. Taylor. You were tall, commanding, not to say exceedingly handsome; but sufficient to get by, rather slow, or deliberate, in locomotion, as in speech, with a good long, strong foundation underneath. You impressed me then, and I never quit feeling an interest in you. One little incident you may have forgotten. I was stationed at Forrest City in 1897. You were there in the work as agent for Godbey and Thornburgh. You came to Forrest City and to our house. We had not set up all our beds, and you had to take "a cot" for a bed. So it was arranged with feather bed on it, and you got in, or on, and you had only straightened out your full length, when "thump," came a sound into my room, and I at once went to investigate and asked, "What was the matter?" You said: "Oh, nothing much! Just one end of this cot is down." "Which end?" I said. "The foot, of course," you replied. I said, "Hold it till morning. It is the best we can do." So 34 years have almost come and gone since then, and I am minded to say, "O Tempus, how you do fugit!" God bless you.—Jas. F. Jernigan.

RYAN, OKLA.

Arkansas is well represented in these parts. I have met them at Duncan, Comanche, Temple, Walters, and here in Ryan we have a little nest of them. They are here from North Arkansas, Middle and Southern Arkansas. Many of them have been here for years. I have in my church Mrs. Nora Peniston (formerly Miss Nora Hardy), who taught in the Blind School in Little Rock for several years. I knew her when she was a girl and went to school with her in Monticello, Ark. She and her husband are very fine people, loyal Methodists and the best friends I have.

We have an Arkansas lady here, Mrs. Marshall, 100 years old, formerly of Drew County, Arkansas, an own aunt of Jep Oneal whom I knew in my boyhood days.

People live a long time out here. They come here for change and rest. But they have not had the experience I had when I went to Washington, D. C., with Rev. W. C. Hilliard, for change and rest. The hotels got the change and the porters the rest.

Arkansas people are very resourceful, and become indigenous wherever they may roam. Yet they maintain their characteristics regardless. I saw a man this afternoon wearing a coonskin cap. He had an Arkan-

sas tag on his car. I figured that he was from Arkansas from the coonskin covering on his pate. Had I asked him where he was from, he would have dropped his lower jaw and said timidly, "Arkansas." But we get out of this timidity when we are here a few months.

This is a wonderful country. The people are kind, generous, thoughtful, loyal and true. We find the "old time" religion out here. Everybody has regard for everybody else. Wealth plays no part out here. Social lines are not visible. It is a great country with a great future. Miles and miles of rolling prairies are to be seen in every direction. Vast fields of wheat, large cattle ranches, and some of the most beautiful geological formations you ever saw are to be seen on Arbuckle Mountains.

You breathe more deeply out here. You feel better when you get up in the morning. You sleep more soundly at night. You don't drag around each morning after a night's mix-up with mosquitoes. You scarcely ever see a case of malaria. This is the place you are hunting, if you want life, health, comfort and ease. Our church flourishes out here, and our ministers are all real brothers. Come out to see us and we Arkansas folk will give you a royal reception.—R. M. Holland.

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OBITUARIES

Burrow.—Mrs. Hattie Cox Burrow, wife of Miles Thomas Burrow, was born April 14, 1884, and departed this life January 25, 1931. Mrs. Burrow became a member of the Methodist Church at the age of twelve years, and has since lived a devoted Christian life. She was married to Miles Thomas Burrow in 1903. To this union were born eight children, seven of whom survive her, three boys and four girls. Mrs. Burrow was a devoted wife and a loving mother. She was loved by all who knew her. She was always true and faithful to every trust.—A Friend.

Gibson.—Bright, attractive, friendly, sympathetic, clever, courageous, witty, cultured, versatile, lively, generous, Christly—such was Mrs. M. W. Gibson, the little woman who hurried over to the parsonage when we were sent in 1902 as the preacher's folk to the new little Southern Methodist Church under the hill, at Siloam Springs. She had been a teacher for years in Texas and had recently moved with her family to Siloam. With her rare ability and willingness she worked with the little congregation as a Sunday School teacher, a prayer meeting leader, a Missionary Society president, or an ever-present member. The weather was never too cold, too hot, or too wet for her to be present. Her unusual knowledge of the Bible and her intimate acquaintance with her Heavenly Father, made her a continual inspiration. With tender devotion, she led in welfare work for the underprivileged of the city, especially in Quakertown, giving most generously of her sympathy, her strength, and her means. Her sweet friendliness and Southern courtesy made her quick to feel the hunger in others for comradeship and understanding, and ready to respond. Amiable, cheery, animated, with great personal charm and magnetism, she was outstanding in any circle. Her thoughtful little attentions to the Parsonage group were delightful. Her frequent visits, there, a joy and uplift. Her little cottage back on the hill, was surrounded with vines and flowers, indicative of her artistic nature; her bookshelves were filled with the best authors and magazines bespeaking her literary taste; and her rare hospitality revealing her kindly spirit. To us she was a noble friend, a valiant helper in the work of the Kingdom, and a constant exemplar of the Saviour who came into the world not to be ministered unto but to minister.—The Tollesons.

Wood.—Mrs. Mattie Wood, aged 71 years, answered the summons to her eternal home in October, 1930. A more devoted wife and loving mother I never knew. She was one of God's noble women, loyal to the Church, and lived daily the life that inspired others to greater effort. I have spent many happy hours in her home during the two years I was her pastor. I shall never forget the happy hours of worship in the home. We sang the old hymns and read from the old family Bible, and knelt around the altar place, Heaven seemed near, and it was, and always is where there is family worship. Aunt Mattie was a modest, unassuming, woman, but

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.

her life was a wonderful testimony to the realities of the Christian religion. We shall see her again some glad morning where all the redeemed will join in singing praise to Him who hath loved us and bought us with His own precious blood. We deeply sympathize with the bereaved husband and daughter, Mrs. Jesse Cole.—W. M. Adcock.

Nettles.—Funeral services for J. B. Nettles were held in the Methodist Church at Hampton, on Sunday afternoon, December 21, 1930, conducted by Rev. R. C. Walsh, the pastor, and Rev. W. C. Lewis, of Arkansas City. Burial was in the Means Cemetery with a Masonic funeral service. He was born April 28, 1894, and died in a hospital at Little Rock, December 20, after an illness of several days. He was married to Miss Birdie Smith, April 26, 1915, to which union one child was born. Brother Nettles professed religion and joined the Methodist Church in 1918, and proved to be a stalwart Christian, and a very active worker. He was and had been for several years the superintendent of the Sunday School in Hampton, and proved to be one of the best and most successful to be found anywhere. He leaves behind his faithful companion, his small daughter, Charlotte, his mother and father, several brothers and sister, besides a host of relatives and friends. He was secretary of Southern Star Lodge No. 53 F. & A. M., and had been for several years. To know Ben was to love him, for he was so lovable, faithful, and true. He was a Christian without hypocrisy, a friend without treachery, and a brother upon whom you could rely. "A good man has gone to rest as every one who knew him will concede. He has left to his bereaved loved ones an immortal legacy, a good name, and an example of faith in God, and service to humanity.—W. C. Lewis.

Ryan.—February 13, Ernest Rane Ryan, manager of the Ferrell plantation, was called to his home in heaven. After an illness of five days, he passed into the glorified state. Mr. Ryan was born in Independence County, near Batesville, Ark., in 1881. He moved to Shoffner in 1909, and had resided in the Ferrell residence for 21 years, with honor to himself and with profit to all concerned. Mr. and Mrs. John Ferrell testified to this pastor that a more industrious, honest, faithful man could not be found. His pastor, also the Weldon Methodist Church, of which he was an official member, and all his neighbors, all gladly join in testimony that he was worthy and well qualified, duly and truly prepared to meet every obligation for citizenship, both in this world and the world that is to come. He belonged to a truly remarkable family. He leaves his wife, a daughter, also father, mother, seven sisters and two brothers. All are of splendid physique, comely in appearance and of sound Christian character. Truly a family of good men and elect women. The funeral was conducted by the pastor at 11 a. m. Sunday, February 15, assisted by a large crowd of friends from different parts of Jackson County, who assembled at the family residence and interment took place in the Batesville cemetery Sunday afternoon at 3 o'clock.—Byron A. McKnight, Pastor.

Sunday School

Lesson for March 8

THE GOOD SAMARITAN

GOLDEN TEXT—Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

LESSON TEXT—Luke 10:25-37.

PRIMARY TOPIC—Jesus' Story of a Real Friend.

JUNIOR TOPIC—Jesus' Story of a Real Friend.

INTERMEDIATE AND SENIOR TOPIC—Serving and Sharing.

YOUNG PEOPLE AND ADULT TOPIC—The Stewardship of Life.

I. How to Inherit Eternal Life (vv. 25-38).

1. The lawyer's question (v. 25). The term "lawyer" here means one versed in religious law—the Scriptures, not lawyer in our modern sense of that term. It would more nearly correspond to our theological professor. The lawyer's object was to trip Jesus, to induce him to take such a stand as would weaken his influence as a teacher. He expected Jesus to set forth some new ceremonies which would conflict with or disparage the law of Moses.

2. Jesus' question (v. 26). Though Jesus knew the motive of the lawyer, he did not evade his question. He sent him to the law, the field which was familiar to him. He thus robbed him of his own weapon.

3. The lawyer's reply (v. 27). He made an intelligent answer, declaring that the entire content of the law was embraced in love to God and man. This expresses the whole of human duty.

4. Jesus' reply (v. 28). The straightforward answer went to the heart of the lawyer. Perfect love to God and man is truly the way of life. No man has yet had nor can have such love. His sinful condition precludes its possibility. Man's failure to measure up to this requirement is his condemnation. The lawyer keenly felt this thrust. He was defeated on his own grounds and convicted of guilt.

II. Who Is My Neighbor (vv. 29-37).

1. The lawyer's question (v. 29). This question reveals the insincerity of the lawyer. Christ's answer had reached his conscience, and now he seeks to escape the difficulty by asking a captious question. Lawyer-like he sought to get off by raising a question as to the meaning of words.

2. Jesus' answer (vv. 30-37). Jesus' reply more than answered the lawyer's question. In the Parable of the Good Samaritan he makes clear who is a neighbor, and also what it means to be a neighbor and what loving a neighbor means. Christ's answer had a double meaning. He not only made clear who is my neighbor, but made it clear that the lawyer was not playing the neighbor.

a. Who is my neighbor? This destitute and wounded man, left on the wayside by the robbers, is a man who needs a neighbor. My neighbor, therefore, is the one who needs my help, whether he lives next door or on the other side of the world. It does not regard locality, nationality, or blood relation.

b. What being a neighbor means. Our supreme concern should not be "Who is my neighbor?" but "Whose neighbor am I?" To be a neighbor is:

(1) To be on the look-out for those in need of our help (v. 33). It is keen to discern the needs of those with whom it is brought into contact. (2) To have compassion on the needy (v. 33). Christ's compassion was aroused

as he came into contact with those who were suffering and in need. (3) To give to those in need (v. 34). Love does not calculate the cost of its actions. Whenever there is calculation of cost, there is the expression of selfishness. Many are willing to give money to help the poor and needy but are unwilling personally to minister to them. The true neighbor gives himself as well as his money.

(4) To bind up wounds (v. 34). If we have eyes to discern, we shall see many wounds about us that need attention. (5) To set the helpless ones on our beasts while we walk (v. 34). This is the proof of the genuineness of our love. Those who are like Christ will deny themselves in order to have something to give to those who are in need. (6) To bring to the inn and take care of the unfortunate (v. 34). Genuine love does not leave its service incomplete. True love follows up the needy. (7) To give money (v. 35). It costs a good deal to be a neighbor. Love is the most expensive thing in the world. It cost God his only Son. It cost Jesus Christ his life.

This parable has been through the centuries the classic illustration of true Christian neighborliness.

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What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

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3. Try for a bowel movement at exactly the same hour every day.

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Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

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REV. WILLIS EDWARD COOPER:
A TRIBUTE.

Willis Edward Cooper, son of William and Elizabeth Cooper, was born in Winchester, Scott County, Illinois, April 17, 1890. When a young man he came to Paragould, Arkansas, where he met, courted and married Miss Willie Maybelle Hensley, February 26, 1910.

Three children, Nestele, Joel and John Wesley.

He was admitted on trial in the North Arkansas Conference at Fayetteville, November 5, 1924; into full connection at Searcy, November 27, 1927, and ordained deacon.

At the last session of North Arkansas Conference, in session at Helena, November 5-9, he was ordained elder. He served Biggers-Success, Marmaduke, Green Forest, and Gentry, coming to Gentry November 9.

In this brief time, he made for himself a large place in the hearts of the people of Gentry.

He was wonderfully saved at the age of 19. He delighted to let the world know, through his testimony,

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that he was not ashamed of the Gospel. He was dominated by a passion to share his experience of salvation with others; therefore the evangelistic note always characterized his ministry.

In the midst of a situation, where he was very happy, which gave great promise of a wonderfully fruitful year, he was stricken and went away Friday morning, February 6, 1931.

The first stanza of Charles Wesley's great hymn, "The Conqueror Crowned," is a fitting statement of his life here and its closing:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."
—F. M. Tolleson.

ARKANSAS METHODIST ORPHANAGE.

During February, we have received the following cash contributions, outside of Sunday School Christmas Offerings, for the Home:

H. Y. B. Class, 1st Church, city..\$5.00
Fidelis Class, Warren 5.00
Susanna Wesley Bible Class,
First Church, Texarkana..... 5.00
Marguerite Clifford Class,
Winfield Church, City 5.00
—James Thomas, Supt.

ARKANSAS METHODIST ORPHANAGE

Received in the Home during February:

W. M. S., Lexa, kimona; W. M. S.,
Van Buren, box of towels, bed linen, dress and hose; W. T. Dyer Gro. Co., City, 1 bushel turnips, one-half bushel spinach, 3 dozen breakfast

cereals; McNutt Grocery Company, City, soup bones; Ark. Game & Fish Commission, by A. R. Lamb and W. Denton, 32 ducks, 2 geese; Virginia Howell S. S. Class, Asbury Church, City, covered dish luncheon, pantry shower of canned goods and a day's sewing, mending and darning; Rose City Bakery, City, 28 nice cakes; W. M. S., Capitol View Church, City, quilt; Mrs. O. P. Halbrook, North Little Rock, canary bird, cage and stand; Mrs. Wiley Roberts, City, cake, candy, kites, marbles, chair, 2 bloomer dresses; Asbury Senior League, City, buns, weiners and marshmallows; Mrs. C. L. Orrell, Blytheville, box for special; Dr. W. E. Williams, City, toothpaste.—Mrs. S. J. Steed, Matron.

ARKANSAS METHODIST ORPHANAGE.

Christmas Offerings Received:
Little Rock Conference.

Arkadelphia District.
Amount previously reported\$305.75
Hollywood S. S., Arkadelphia Ct..... .50
Traskwood S. S. 2.00
Total\$308.25

Camden District.
Amount previously reported\$383.95
Huttig S. S. 6.30
Harmony Grove S. S., Thornton Ct. 3.00
Total\$393.25

Little Rock District.
Amount previously reported\$1,284.01
Monticello District.
Amount previously reported\$508.22

Pine Bluff District.
Amount previously reported\$577.98
Prescott District.
Amount previously reported\$224.16

Sweet Home S. S., Prescott Ct..... 2.39
Total\$226.55

Texarkana District.
Amount previously reported\$366.04
Bradley S. S. 11.44
Lewistown S. S. 8.56
Total\$386.04

Miscellaneous.
Amount previously reported\$ 44.62
North Arkansas Conference
Batesville District.
Amount previously reported\$184.86

Booneville District.
Amount previously reported\$108.49
Waldron S. S. 5.67
Total\$114.05

Conway District.
Amount previously reported\$330.54
Fayetteville District.
Amount previously reported\$189.16

Fort Smith District.
Amount previously reported\$138.12
Helena District.
Amount previously reported\$305.36

Jonesboro District.
Amount previously reported\$130.98
Manila S. S. 10.00
Total\$140.98

Paragould District.
Amount previously reported\$162.69
Searcy District.
Amount previously reported\$190.97

Scotland S. S. 3.00
Total\$193.97
Received from Little Rock Conf.....\$3,728.92
Received from North Ark. Conf..... 1,759.73
Received from both Conferences..... 5,488.65
—James Thomas, Supt.

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Name..... and name and P. O. of beneficiary.

Name..... Post Office.....

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