

Arkansas Methodist

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

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

Volume L. LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 16, 1931 Number 16

PUNGENT PARAGRAPHS

The fool fancies that he is famous, when he is only fatuous, funny, and futile.

Today the banker who owns a farm is as unfortunate as the farmer who owns stock in a bank.

By the law of progress, the luxury of the fathers often becomes the necessity of the children and the burden of the grandchildren.

Recreation, which originally meant "made over" or "renewed," might now more properly be spelled "wreckreation" for those who seek it in automobiles.

If the secret of health and happiness is hard work, as is often hinted, what should be said of the hard work which has resulted in overproduction and consequent loss?

Lazarus did not win heaven because he was poor, nor did Dives miss it because he was rich; for riches and poverty are merely circumstances, while it is character that determines destiny.

Mr. Legge, the retiring head of the Federal Farm Board, is reported as saying that the Farm Board is a "going concern;" and we wonder if it might not be characterized in the language of the auctioneer, as "Going? Going? Gone!"

TWO PRAYERS: "GIVE ME—MAKE ME"

IN a recent sermon on the text "Give Me—Make Me," Dr. Harry Emerson Fosdick uses the two prayers of the Prodigal Son to illustrate the attitudes of the same man under different conditions. In part his sermon was as follows:

"From 'Give Me' to 'Make Me,' What a transformation of desire! Long before he left for the far country that young man had been saying to himself, 'If only I could get my hands upon that patrimony!' If only he could get the goods! Then one day he got them and swung merrily off. . . . But ever as he went deeper into the disillusioning experiences of the far country, he kept running on one portentous fact: He could not escape the problem of himself. Everywhere he turned he carried with him himself. An appalling truth began to dawn upon him, that all he had depended for its value on what he was. . . . He could not find any road anywhere that did not lead back to himself. Whichever way he turned, he ran into himself until he could stand it no longer and said: 'I will arise and go to my father, and will say unto him, Father make me; I need to be changed; make me.' . . . A man wants a business position. Give him that, he thinks, and all will be well. But no sooner has he obtained it than he finds that the major problem is himself. Or one achieves professional preferment so desirable that all his friends congratulate him, but no sooner is he in possession of it than he discovers that his real problem is himself. Or a young man falls in love and dreams of a home of his own as though it were to be a paradise, and then obtaining it, discovers that to keep it fine and high and beautiful is always a problem of oneself. Nobody ever yet grew up through adolescence to a real maturity without deepening his prayer from 'Give me' to 'Make me.' Out there in the world from which we have just come you know the cry that echoes, a deafening clamor night and day amid these city streets—'Give me, give me a portion of the goods!' But in the sanctuary of religion another prayer should rise. It is the business of religion to see to it that, in any civilization, it shall rise, lest the very underpinning and foundation of character fail us: The prayer of personal religion, namely, 'Father, make me; I need to be changed; make me.' . . . Altogether too many American men and women have given themselves to material success. Their dominant desire flamed up in one

* AND HE CRIED AND SAID: FATHER *
* ABRAHAM, HAVE MERCY ON ME, AND *
* SEND LAZARUS THAT HE MAY DIP *
* HIS FINGER IN WATER, AND COOL MY *
* TONGUE; FOR I AM TORMENTED IN *
* THIS FLAME. BUT ABRAHAM SAID: *
* SON, REMEMBER THAT THOU IN THY *
* LIFETIME RECEIVEST THY GOOD *
* THINGS, AND LIKEWISE LAZARUS *
* EVIL THINGS; BUT NOW HE IS COM- *
* FORTED, AND THOU ART TORMENT- *
* ED.—Luke 16:24-25. *
* * * * *

consuming prayer: 'Give me the portion of the goods!' Only to discover in the end that life is not so satisfactory as they had hoped. . . . Personal religion is not a failing cause, but one of the indispensable necessities of life. 'What shall it profit a man, if he shall gain the whole world and lose his own soul?' 'Be ye transformed by the renewing of your mind.' Father make me, . . . Father, put me to work; I am tired of being useless; I want to do something for somebody; make me a servant, even a hired servant, but anyhow a servant. From 'Give me the goods' to 'Make me a servant'—that way lies life."

* TO PASTORS. *
* DEAR BROTHERS, many of you have *
* promised to do special work for the *
* paper this month. We are depending on *
* you. If you fail us, we shall be embar- *
* assed, as we have heavy obligations falling *
* due May 1. Many have not yet assured us *
* of co-operation at this time. We appeal *
* to you to do what you can now. Surely, *
* there is no pastor who cannot get ten re- *
* newals this month, if he will try. Do not *
* neglect this important duty. Our subscri- *
* bers in many cases are waiting for you to *
* take their subscriptions. Several have writ- *
* ten to that effect. If you want your paper *
* to meet your expectation, will you not meet *
* our expectation? Co-operation is the watch- *
* word of the day. If you expect co-opera- *
* tion, it is your privilege to co-operate. *
* * * * *

* TWO GREAT MISSIONARY MEETINGS *
* THE Woman's Missionary Society of Little Rock *
* Conference met last week at Texarkana and *
* that of North Arkansas Conference met at Jones- *
* boro. In order to attend both it was necessary *
* for me to be on the road much of two days and *
* one night without opportunity to go to bed *
* that night. For the loss of sleep I was amply *
* compensated by the inspiration gathered from *
* the splendid activities of these two organizations *
* of wonderful women of our Church. *
* * * * *

Of course, I had only two hours at each, but I could easily see in the carefully prepared and executed programs, the work of efficient leaders. Mrs. W. P. McDermott of Little Rock Conference and Mrs. E. F. Ellis of North Arkansas Conference are unusually competent executives and their associates capably fill their places. In spite of crowded programs, I was given about twenty minutes at each meeting, and succeeded in presenting some five different subjects. These women are in hearty sympathy with our movement to secure a referendum on the 90-Day Divorce Law, and will actively co-operate. They are also going to co-operate with their pastors in looking after the interests of the Arkansas Methodist.

At Texarkana Mrs. F. M. Williams led the devotional service, "preaching" a strong and helpful sermon. I heard only a part of the reports of Districts at each meeting; but they were encouraging. There is a slight drop in finances, but no note of discouragement. The attendance was large, and all things seemed to be moving on without a hitch. Indeed, these women have a remarkable way of doing their work well. If the whole Church were doing in proportion as much as these women we would have a far more successful church.

At Texarkana, Dr. James Thomas reported the marvelous work that Rev. J. F. Taylor is doing in raising a memorial fund to be used by the Society. He is invited to make this report through these columns to inspire the church to renewed efforts. Drs. W. C. Martin and P. W. Quillian were to speak at Texarkana and Mrs. W. A. Newell was conducting the devotional service at Jonesboro, but I had no opportunity to hear them. Our women are leading the Church in efficient activity and sacrificial giving.—A. C. M.

OUR "GOOD SAMARITAN"

GOING in and out among us, visiting the poor, the sick, the outcast, the criminal, in our jails, our poor houses, and our hospitals, may be found our Arkansas "Good Samaritan," Rev. D. H. Colquette, big of body and kind of heart. As superintendent of Institutional Work, appointed by our Bishop at the request of our Conferences, Bro. Colquette occupies a unique position and is doing a work that is done by no other man among us. It is a Christlike and pre-eminently worthy work, that any Christian might covet the privilege of doing, and yet a work that few are qualified to do. He gets no guaranteed salary, but his small compensation is provided by the voluntary contributions raised under the direction of the several presiding elders. Consequently our people should be ready to contribute when opportunity is afforded them.

Brother Colquette is also known as "The Man With the Bible," because he is the agent of the American Bible Society, and takes every opportunity to circulate the Scriptures and promote that worthy cause. He has been supplying the drouth-stricken of our state with John's Gospel. Of him the late Col. George Thornburgh once wrote: "The wonderful success of the Arkansas Depository, under the superintendency of Rev. D. H. Colquette, has both astonished and delighted every one who knows of its work. I believe we have the right man in Brother Colquette. His whole life seems to be invested in this great cause, and, with the hearty co-operation of our preachers and people, I feel sure the Arkansas Depository will make a record for which we will be grateful." That prediction has been fulfilled. Brother Colquette is doing a monumental work, and deserves well at our hands.

THE 90-DAY DIVORCE LAW REFERENDUM

THE response to the appeal for co-operation in obtaining the petitions for the referendum has been gratifying, and one of the most pleasing facts is the hearty approval of many of our best lawyers. We urge that no time be lost in circulating petitions, and that as rapidly as possible the petitions properly authenticated be returned to the office of the Home Protective Association, as it is necessary that the Association know soon that enough signatures have been obtained in fifteen counties. Keep up the good work.

THE small customer of today may be your biggest customer some day—if you treat him right.—Forbes Magazine.

METHODIST EVENTS.

Paragould Dist. Conf., at Imboden, Apr. 21-22.
 Pine Bluff Dist. Conf., at Carr Memorial, P. B., Apr. 21-22.
 Monticello Dist. Conf., at Montrose, April 22-23.
 Batesville Dist. Conf., at Tuckerman, Apr. 28-29.
 Helena Dist. Conf., at Earle, May 5-6.
 Texarkana Dist. Conf., at Mena, May 5-6.
 Booneville Dist. Conf., at Hartford, May 28-29.
 Hendrix College Com., Conway, May 31-June 1.
 Ft. Smith Dist. Conf., at Ozark, June 2.

Personal and Other Items

REV. A. W. HAMILTON, our pastor at Rison, reports six received on profession of faith as a result of his Easter services, and promises a good list of subscribers in a few days.

AT the Little Rock District Brotherhood meeting Monday it was learned that on Easter Sunday 274 members had been received in the District, and five charges had not yet reported.

REV. J. W. WORKMAN, our busy pastor at Conway, reports: "We had a great day Easter with 25 members received, 14 on profession of faith, and with 20 persons baptized during the Easter season. It was a most refreshing experience."

REV. J. D. HAMMONS, pastor of First Church, Hot Springs, writes: "Bishop Dobbs was with us on Easter Sunday. We began our services with a sunrise communion service. Bishop Dobbs preached a great sermon at eleven and we received 25 members."

REV. B. F. ROEBUCK, our pastor at Nashville, writes: "We had a fine day Easter Sunday with 12 additions. Financially we have had a hard time as our only bank closed. Nashville is a fine town and I am in love with my work. Shall work for renewals and new subscribers."

REV. F. A. LARK, our pastor at Augusta, writes: "We have had a thorough evangelistic campaign and took into the church in a beautiful Easter service eight young people and a mother of one of the boys. A very fine service. We have received by letter, baptism and vows fifteen since Conference."

BRINGING in a 100 per cent list for Sheridan, Rev. W. R. Boyd, the faithful pastor, came in Monday and reported fine conditions in his charge. He received five members on Easter Sunday and five last Sunday. Brother Boyd is one of the "dependables." He is always at work and always accomplishing something worth while.

REV. M. W. MILLER, our pastor at Dumas, reports two impressive Easter services and fifteen received into membership coming through the Sunday School. At the night service the efficient choir sang "The Crucifixion," an Easter cantata. The audiences were fine. There are some efficient workers whose labors are bearing fruit.

REV. A. L. CLINE, our pastor at First Church, Van Buren, reports: "Owing to my hospital experience it was impossible for me to do anything in the way of a pre-Easter campaign; but at the morning service I received four members and baptized one infant. At the evening hour the choir rendered a beautiful cantata to a splendid audience. It was a good day."

RETURNING from the Missionary Conference at Jonesboro last Thursday, the editor had the privilege of companionship with Rev. L. F. Lefevers, our pastor at Hardy. He had been visiting with his wife who has been under treatment in a Paragould hospital for six weeks, and is now improving. He makes a hopeful report of his charge.

SENDING in his renewal, Rev. J. E. Peters, formerly of North Arkansas Conference, now pastor at Dimmitt, Texas, writes in appreciation of the work the paper is doing for prohibition, and adds: "Everything is going well here in the Panhandle of Texas. We are very sorry to note the illness of Rev. W. J. Jordan, a good friend and a good man."

THE many friends of Rev. L. L. Cowen, formerly of North Arkansas Conference, will be pleased to learn of his work at Galloway Memorial College, Jackson, Miss. On Easter Sunday he received 110 members, making 189 since Conference. This church now has a membership of 2,417 and makes liberal contributions to all of the causes of the Kingdom.

SECRETARIES of all District Conferences are requested to furnish the paper with carefully prepared reports of the chief items of interest, as our readers want to know what is done at these Conferences. Names of delegates and alternates to Annual Conference are particularly desired, as well as those licensed to preach and recommended for orders or admission.

IT is announced that Prof. Dolph Camp, who has been superintendent of the Sloan-Hendrix Academy at Imboden, has resigned to go to Peabody Teachers College to study for his master's degree, and that Rev. S. B. Wilford, our pastor at Imboden, has been elected to finish the work of the year. Prof. Camp will be a member of the faculty of Galloway Woman's College next year.

REPRESENTING the Superannuate Cause, Rev. J. C. Glenn attended the meeting of the Little Rock District Brotherhood Monday. He reports 63 members received on Easter Sunday and a total of 1,769 persons at the Sunday services of all kinds. Since Conference 128 have been added to the membership of First Church, Pine Bluff, \$750 has been paid on Kingdom Extension and \$250 on Superannuate Endowment.

ONE night last week the writer addressed with his own fist 493 envelopes to carry referendum petitions to Baptist preachers and brethren for referring the Renoized divorce bill. If each brother will volunteer as many hours to securing names as I did to the addressing of these envelopes they will return as many names as will be required. Brethren, please do the work and return the petitions as early as possible.—E. J. A. McKinney in Baptist Advance.

LET every reader be prepared to sign the petition to refer the 90-Day Divorce Law to the people for a vote. To sign you must have a poll-tax receipt for 1930, issued before July, 1930, and must indicate on the petition your residence, voting precinct, and county. If a petition is not soon presented to you, see your pastor and urge him to circulate the petition. Do not delay, as petitions should be in hand before June 1. If you wish a petition, or any information, address the Home Protective Association, at 201 Glover Building, Little Rock. By holding this shameful

law up for a referendum, we may redeem the reputation of our state which is now considered in disgraceful competition with little Nevada for those who seek quick and easy divorce.

THE unexpected death of Mr. Leslie Goodloe, aged 52, April 8, deprived our church at Arkadelphia of a strong and faithful member and the community of a valuable citizen. He was active in all good enterprises. He is survived by his wife and two children; a brother, Rev. Rush Goodloe of the Oklahoma Conference; and four sisters: Mrs. W. R. Stuck, Jonesboro; Mrs. Harris, Gallatin, Tenn.; Miss Alberta Goodloe and Mrs. Frank Wagner of Nashville, Tenn.

REPORTING a nice list of subscribers, Rev. Henry Goodloe, our pastor at Kensett, writes: "Easter was a good occasion for us. At the morning hour I baptized nine small children and received four adults into membership, three on profession of faith. A generous offering was made toward completion of our quota on Kingdom Extension. At night an Easter pageant was presented by our Young People's Division before a large and appreciative audience. We had a special communion service Friday evening and an out-door service for the young people at sunrise Sunday."

MR. JOHN R. PEPPER, who died at Memphis, March 31, was one of Southern Methodism's greatest laymen and best known Sunday School workers. He had been superintendent of the First Church (Memphis) Sunday School for fifty years, and had gained an international reputation as a leader. He was a man of the finest Christian character who was universally loved and honored. He was numbered among this editor's best friends, and it was his privilege to have a precious moment with him in the hospital only a few days before his death. His was a truly great life and his influence for good has been felt around the world.

IN the untimely and unexpected passing last week of Hon. Nicholas Longworth, who for six years had been the remarkably efficient Speaker of the House of Representatives of Congress, that House lost one of its best beloved and most useful members, the Republican party one of its most successful leaders, and the nation a wise and patriotic citizen and servant. Perhaps no Speaker had ever been so universally popular. While he was a party man and led his party colleagues, he was respected and honored by the other party because of his uniform fairness and impartiality in administering the rules. Mr. Longworth was a fine example of a man of wealth who devoted himself to public life without any suspicion of misusing his wealth. We need more such statesmen. He is survived by his wife, who is the daughter of Theodore Roosevelt, and one little daughter. It would be very appropriate if Mrs. Longworth should succeed her husband in Congress.

CLOSING ten years as editor and manager of the Baptist and Commoner, Dr. Ben M. Bogard last week resigned to devote his full time to the pastorate of Antioch Baptist Church, this city. An indefatigable worker and zealous leader of the Landmark Baptists, Dr. Bogard has rendered his cause great service and has co-operated with the forces of other denominations in promoting civic righteousness. He is not to be criticized for relinquishing the difficult and somewhat thankless task as editor, but his strong editorials will be missed by other editors who have learned

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Let's Do This Thing Quickly and Completely

During the next thirty days the completed adjustment forms ought to "pour in" to the offices of the General Board. Let the presiding elders and pastors make the adjustments at the Quarterly Conferences and mail the forms promptly. The Board will just as promptly make the necessary changes.

When we know that comparatively little can be done toward collecting more money from the charges until the adjustments are made, it should challenge the most persistent effort by the leaders to complete this work as quickly as possible. No task, however uninviting, is ever made easier by postponement.

But adjusting the charges' quotas should not be regarded as unpleasant work. It is a process by which the charges are placed in position to pay an obligation which they would otherwise have hanging over them as an ugly shadow. Any charge that cannot pay all of its debts, should respond happily when released from the obligation by paying part of it.



When it is "hard times" for the Church in everything it is harder times for the Church's Claimants in anything. As "Andy" says: "Yo' got to think o' that."

to admire his courage and directness. He is succeeded as editor by Rev. J. L. Brown, who has long been a contributor and faithful supporter of the paper and every good cause. We welcome him to the editorial ranks. As he is literally full of poetry, we are reproducing one of his recent poems as a sample. Mrs. Mildred N. McMurry, who has been assistant manager for four years, becomes manager. She is a fine business woman. Brother Brown, who many years ago was a member of the Legislature, is a faithful fighter in behalf of civic righteousness and we can count on his co-operation.

VISITING AT HOXIE

HAVING to wait three hours in Hoxie, while I was returning from the Missionary Conference at Jonesboro, I dropped in on Rev. E. B. Williams at the parsonage. He was busy sermonizing, but took time off to accompany me to the High School where I had opportunity to address the Junior and Senior Hi on "Forest Conservation."

While Hoxie is not a large town and has suffered great loss on account of the removal of the railroad shops, it has one of the finest school plants in the state. The High School building, a substantial brick, with ample classrooms and laboratory, and a large auditorium and a modern gymnasium, easily houses the 162 pupils and six teachers. The grade school is in the old building, completely remodeled into a one-story stucco-finished structure. It has 328 pupils and five teachers. The value of both buildings and equipment is \$140,000. The playgrounds are ample and are being beautified by teachers and pupils in co-operation. Three districts have been consolidated and the more distant pupils are transported in a bus. The capable superintendent is Mr. I. O. Glasgow, a graduate of the University of Arkansas. This fine school and the low cost of living, together with railroad facilities, make Hoxie a desirable community for those who have children to educate. It has some industries, but should have more. Capitalists looking for a favorable location for factories should investigate Hoxie.

Entering on his second year, Rev. E. B. Williams gives one-third of his time to the Young People's work of the Paragould District, and two-thirds to pastoral work at Hoxie. Starting with a greatly depleted membership, he has received 32 members and has a net gain of three, the first gain since the shop removal. In spite of hard conditions his little flock is plucky and liberal. They have paid salary to date, and are keeping up all the finances. Brother Williams is hopeful of a good year. He is looking after the interests of the paper.—A. C. M.

CIRCULATION REPORT

SINCE last report the following subscriptions have been received from pastors: Washington-Ozan, H. H. McGuyre, 9; Judsonia, Ray McLester, 2; Kensett, Henry Goodloe, 6; Bexar, T. B. Collins, 1; Hope, J. L. Cannon, by Mrs. R. L. Broach, 25; Widener, Porter Weaver, 4; Siloam Springs, W. A. Lindsey, by Mrs. B. L. Miller, 3; Paris, E. W. Faulkner, 6; Nashville, B. F. Roebuck, 1; Sheridan, W. R. Boyd, 100 per cent, 36; First Church, L. R., W. C. Martin, 2; Rowell, G. P. Fikes, 1; Shirley, E. M. Peters, 2. This work is appreciated. Let others report promptly.

BOOK REVIEWS

The Religious Experience of St. Paul; by J. Ernest Rattenbury; published by the Cokesbury Press, Nashville, Tenn.; price \$2.75.

The author claims as his defense for writing about Paul, that other judgments than the academic are necessary to a full understanding of his character. He claims that his work in home missions taught him to take a new view of Paul

* * * * *
* **HAVE** you renewed your subscription? *
* If not, why? Let not the sun set on *
* your remissness, but let the day see you *
* remittance. Have a heart! Dear Reader, *
* Have a heart! *
* * * * *

Contributions

APRIL

April has come to us again
With her sunshine and her rain
Bathing earth with gentle showers,
Bursting buds, and painting flowers,
Birds awake to fly and sing
Under blue arch sky of Spring.

Tints of red, and tints of green
On the tree tops now are seen,
Soft winds from the Southland blowing

Green grass on the hillsides showing,

Where the wild brooks in their play
Leeward, seaward, run their way.

Mother Nature is not sleeping,
Every force begins its creeping,
In her action, in her strife,
Strongly beats the pulse of life,
As the sap blood climbs the tree,
Setting bud and blossom free.

Nature's looking bright and cheerful,

Nothing dark, or, sad, or fearful;
The tints of green upon the tree
The cheerful humming of the bee
The patter of the dripping rain
Welcome April back again.—J. L. Brown, in Baptist and Commoner.

YOUR CO-OPERATION WILL BE GREATLY APPRECIATED

Our faithful secretary, Dr. L. E. Todd, of the General Board of Finance, is eager to complete the adjustment of quotas of all charges throughout Southern Methodism during the next thirty days. This is imperative in order that we may

make the necessary corrections in the offices of the General Board.

Until you have given him this bit of co-operation it will be impossible for him to do anything further toward collecting more money. Kindly give this important matter your immediate attention. You will greatly help Dr. Todd in this vital matter.

In adjusting the quotas of charges only three things are involved:

No. 1. If your charge has paid the five-year quota in full, we kindly ask you to assume an additional quota to be paid during the next quadrennium in four equal annual instalments.

No. 2. If you have a quota balance and feel that it will be impossible for your charge to pay the remainder during the next four years, kindly indicate such action on the adjustment forms provided for this purpose.

No. 3. If the four-year quota originally assumed by your charge is more than you can take care of during the next quadrennium, you are allowed the privilege of reducing your quota balance to such an amount that you feel sure can be paid during the next quadrennium.

If, however, you prefer not to obligate yourself in any particular amount to be paid during the next quadrennium, please agree to observe Superannuate Endowment Month, which in our Conference, is May, and take a Free-Will Offering for this Christlike cause.

In brief, the above is a simple plan of procedure. We will appreciate your hearty co-operation.—John C. Glenn, Conference Director.

and his teachings. He says that the main purpose of this book is to show what Paul's experiences taught him and what they may teach us. It is a masterly presentation of the relationship of Paul and Jesus, an illuminating treatment of the personal and social problems which confronted Paul with a most helpful discussion of Christian Experience. All of his discussions are thorough and suggestive, but especially interesting are his presentations in chapters fourteen, sixteen, and eighteen. The author says: "Paul's experience of God in Christ did much to change the history of the world; that experience which has been continuously reverified in the lives of Christian people for nearly two thousand years. It works, when tried today as well as ever. The storms beat upon it, but it is like a house founded on a rock. Therefore let us lift up our hearts unto the Lord, and, being compassed about with so great a cloud of witnesses, run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith."

Let Us Say Grace; by Mary Sture-Vasa; published by the Christopher Publishing House, Boston, Mass.; price \$1.25.

This is a rare little volume that will appeal to the entire reading public. It is dedicated to us all, as we see by reading, "To unbelievers; to those who believe but cannot understand; and to those who, believing and understanding, love to ponder the divine mysteries." In expressing her intent and purpose in writing the book, the author says: "The Holy Ghost is to many a mysterious name. This Friend and Comforter of mankind needs only to be known to be loved and acknowledged. One hears much talk today of the exodus from the churches and of atheism and agnosticism. I cannot believe much in unbelief. It is as if a flower were to proclaim itself an unbeliever of sun and rain and nourishing earth. . . . I would like to show you, who, perhaps, think that you do not believe, that you do and always have and always will." You will find this little book a treasure of comfort and inspiration.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber
 "The Best of All, God Is With Us"
 When the Methodist Episcopal Church was organized in 1784 there were only about fifteen thousand Methodist in America, and on the surface there appeared to be no reason why the new church should ever become prominent in American life. In fact the Methodist Episcopal Church came into existence almost unnoticed by the populace. By the year 1844, however, the Methodists had become the largest Protestant group in America. That marvelous growth is one of the outstanding religious phenomena of America history.

The following statistics arranged by Daniel Wise show that although the population of the United States increased rapidly during the first half of the nineteenth century, yet during that period the proportionate numerical gain of the Methodists was larger than that of the population. The population increased from 1800 to 1810, 36.45%; Methodism increased from 1801 to 1811, 153.50 per cent; The population increased 1810 to 1820, 33.13%; Methodism increased from 1811 to 1821, 52.33%; The population increased from 1820 to 1830, 33.49%; Methodism increased from 1821 to 1831, 82.50%; The population increased from 1830 to 1840, 32.67%; Methodism increased from 1831 to 1841, 67.50%; The population increased from 1840 to 1850, 35.87%; Methodism increased from 1841 to 1851, 45.50%.

During the eighteenth century there were very few Methodists in America, but from 1801 to 1851 the Methodists became each year a larger part of the population. The following statistics illustrate that point:

In 1801 there was one Methodist to every 72½ of the whole population.

In 1811 there was one Methodist to every 39¼ of the whole population.

In 1821 there was one Methodist to every 30 of the whole population.

In 1831 there was one Methodist to every 25 of the whole population.

In 1841 there was one Methodist to every 19¼ of the whole population.

In 1851 there was one Methodist to every 18½ of the whole population.

The fifteen thousand charter members of the Methodist Episcopal Church proved to be a nucleus of a large denomination. Between 1800 and 1830 the Methodists increased from 16,894 to 476,153, a seven fold gain. At the close of the Civil War there was 1,921,897 Methodists in America. At that date one-third of the American Protestants were Methodists.

The growth of American Methodism is further shown by the large number of men who entered the Methodist ministry. In 1784 there were only about eighty-two Methodist preachers in America, but by 1865 there were in all the branches of American Methodism 29,322 ministers, which was nearly six thousand more than the combined number of Baptist, Presbyterian, Congregational, and Protestant Episcopal clergymen.

What was the secret of the success of those pioneer Methodists? What

did the Methodist Episcopal Church possess that caused it to surpass numerically the older denominations? Why did Methodism increase proportionately more rapidly than did the population? "When we consider," writes Goss, "that the ground had been preoccupied by other denominations from one hundred to one hundred and fifty years; when we take into account the feeling of intense denominationalism with which they had to contend... and when we look at their relative strength at the close of the first century, we are compelled to admit that Methodism has in its elements of success unknown to other denominations."

People did not become Methodists because they hoped thereby to secure social, political, or economic advancement. On the contrary, it was unpopular to be a Methodist. The Methodist Episcopal Church was often called the "nigger church." On one occasion Bishop Asbury wrote that the "whites look upon us with contempt." When in 1802 Bishop Asbury found that at New Bern, N. C., "judges, counselors, doctors, and ministers" attended the Methodist meetings, he mentioned it in his journal as being very unusual. Very few of the early Methodists held political offices. Bishop Asbury said in 1804: "The Methodists have but two of their very numerous society members of Congress, and until these Democratic times we never had one. I question, if, in all the

public legislatures in the seventeen United States, there are more than twenty members Methodist."

The Methodists also lacked many other things usually considered necessary for the growth of an institution. They had no newspaper publicity to aid them. Many editors did not consider the meeting of a Methodist annual conference worthy of recognition by their papers. Methodism did not gain membership by immigration for only a few English Methodists ever migrated to America. Culture and cruddition did not produce a victorious Methodism for many of the pioneer Methodists were crude and unlettered. There was not a Methodist Theological seminary in America until the Methodists membership had passed the million mark. It cannot be claimed that Methodism made its progress because it began during a religious awakening. Religion had reached a low level when the Methodist Episcopal Church was organized. The secret of the success of American Methodism must be sought elsewhere.

Methodism made progress in America because it was not hampered by traditions, by creedal tests, or by racial ties. It could work with all classes of people and with all nationalities. It was not like the Lutheran Church which appealed almost entirely to the German and Scandinavian people. The Congregationalists and the Presbyterians were limited in their work with the masses

because of their Calvinistic views and their demand for a highly trained ministry. For a long time the Presbyterian Church consisted mainly of Scotch and Scotch-Irish people. The Protestant Episcopal Church was handicapped because of its English background and its ritualism. The common people felt that this church catered only to the aristocracy. Baptists were hurt by their semi-Calvinism, by their claim that immersion was the only mode of baptism, and by their congregational mode of government. In contrast with these older denominations the Methodist Episcopal Church was not bound by any thing that limited the area and scope of its work.

A democratic attitude aided the Methodists. There was no barrier between the Methodist preachers and the people. Bishop Marvin states that the Methodist ministers "were men of the people. They were fresh from the various callings of life and were in the fullest sympathy with the masses." The ignorant person understood the simple message of the circuit riders. Bishop Foster spoke the truth when he said: "Those who have a weakness for aristocracy make poor Methodists. We are the people's church. We take stock in humanity. We believe in the poor as well as the rich—the unlearned as well as the learned. We make the poor rich, and lift the unlearned out of their ignorance. We want our

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doors forever open to the people. This must be our glory and rejoicing."

The early Methodists were organized for a great spiritual conquest. They could march as an army. The

bishops were the executive officials. Because of the Methodist itinerant plan, there was a preacher for every charge and Circuit, and no minister was allowed to be idle. When people went to new sections of the country, the bishops would at once send circuit riders there to care for the spiritual needs of those frontiersmen. The presiding elders supervised and helped the young preachers and guided the Methodist program in a special district. Annually at the Conference there was an examination of the work of each preacher and Circuit. Each individual Methodist was required to live under strict spiritual discipline. The polity of Methodism was so efficient in the early period of the church that Judge William Gaston, a Roman Catholic, once remarked: "Give me the Methodist Discipline and I can govern the world."

The Methodists also had a sensible theology, for they were loyal to the religious views of John Wesley. They agreed with Wesley in his statement, "I believe the merciful God regards the lives of men more than their ideas. I believe he respects the goodness of the heart more than the clearness of the head." People were not required to subscribe to creeds and dogmas before they could enter the Methodist Episcopal Church. Membership in a Methodist society was open to all those who desired to flee from the wrath to come, and to be saved from their sins. After conversion the Methodists were not judged by their theological views, but their avoidance of evil, by their good deeds and

by their attendance upon all the ordinances of God. The Methodists endeavored to spread Scriptural holiness rather than theology over America. Scriptural holiness to them meant the common fundamental principles of Christianity. Those early Methodists were richly rewarded for their sensible theological attitude. There was never a schism in American Methodism over doctrinal issues.

The freedom, the democracy, the polity, and the theology of the early American Methodists do not adequately explain, however, why the Wesleyan movement made such phenomenal progress in the New World. There is a more fundamental explanation, namely—the American Methodists put their dependence upon the Almighty God. Spiritual forces account for the success of American Methodism.

The two great Methodist leaders, John Wesley and Francis Asbury, were men who put their trust in God. In early life, Wesley had endeavored to secure salvation by depending upon his own works and upon monastic practices. Wesley, however, made a failure of life until he came into contact with his Savior and could declare: "I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken my sins, even mine, and had saved me from the law of sin and death." Francis Asbury never attended school beyond his thirteenth year, yet he became the great bishop of American Methodism. The se-

cret of his great ministry is to be found in his close relationship to God. He laid the foundations of American Methodism because his only aim in life was "to live to God and to bring others to do so."

The circuit riders were brave men and were able to face physical hardships, but it was their spiritual qualities that influenced and affected the American people. The Methodist preachers bore the privations of the itinerancy because as they rode through the country there continually came to them these words, "Lo, I am with you always, even to the end of the world." "Woe is me if I preach not the gospel," was the profound conviction of those men. They were impelled, says Grissom, "by an impulse supreme over love of home, ease, or comfort."

Not only did the early Methodist preachers put the cause of religion foremost in their lives, but the majority of the laymen did likewise. Devout men and women begged for Methodist ministers to come to their neighborhood. Jesse Lee declared that the pioneer laymen "solicited us to come among them; and by their earnest and frequent petitions, both verbal and written, we were prevailed on, and encouraged to go among them; and they were ready to receive us with open hands and willing hearts, and to cry out, 'Blessed is he that cometh in the name of the Lord.'" There was a time, writes Rosser, "when the ordinary conversation of the Methodist was about the great things God was doing, and how they might help and encourage each other in the good

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way, and save perishing sinners around them, and their conversation was mingled with shouts, and prayers and praise." During that period of American Methodism when the large gains were made, the Methodist people shed tears over sermons, they labored to convert sinners, they publicly testified as to their religious experiences, they exhibited a spirit of self-denial, and they died with shouts of triumph on their lips.

The writer of these articles is unwilling to lay down his pen without expressing the hope that the modern Methodists will always remember that the success of their Methodist forefathers was due to the presence of God in their lives. He cannot close his manuscript without prophesying that the glory of Methodism will cease whenever dependence is placed upon anything other than spiritual forces. The Methodists of the Twentieth Century must never forget the statement made by Bishop Hoss at the Fourth Ecumenical Methodist Conference. "Our stock in trade," he said, "is our religion. When that goes, we shall be the most poverty-stricken people on the face of the earth, for we have nothing left to fall back upon—no long stretching centuries of history, no moss-covered cathedrals, no monumental volumes of theology, no elaborate ritual of worship. God himself, consciously known, adored and loved, through Jesus Christ, is our only and our everlasting portion."

The Romance of American Methodism Closes.

We desire at this time to present the following facts:

1. This series by Dr. Paul N. Garber has run now for more than a year, the first issue being on January 23, 1930. Perhaps this is the longest consecutive series ever carried by Southern Methodist periodicals.

2. This series represents the work of nearly two and a half years, the research having begun in the summer of 1928. An exhaustive study has been made of the primary and secondary sources of Methodism of the early period.

3. Dr. Garber has been able to take the results of his research and put them into popular form so that the story has really read like a romance.

4. Words of appreciation from many sources have come in regard to the series. The laymen have been especially enthusiastic. Bishop Mounzon at the Conferences has spoken in highest praise of the author and his work.

5. This entire series has been carried in North Carolina Christian Advocate, Southern Christian Advocate, Wesleyan Christian Advocate, Arkansas Methodist, St. Louis Christian Advocate. Part of the articles have been carried by Richmond Christian Advocate, New Orleans Christian Advocate, Alabama Christian Advocate, and New York Christian Advocate. Few, if any, historic series has had so wide a reading.

6. The articles are now in book form, being issued by the Piedmont Press, Greensboro, N. C. Other announcements concerning the forthcoming volume will be made at an early date. We may add that Dr. Garber is now engaged in preparing another series. It will deal with the history of Southern Methodism since the Civil War. This series will appear under the heading of "A Noble Record."

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The hurdles look high
To an amateur's eye,
And he wonders if he can make
them,
And he starts to run,
And he hurdles one
And his fears, he begins to shake
them!
And he "splits the breeze"
With ease, when he sees
There's nothing to be afraid of,
And the hurdles he leaps,
And the prize he reaps!—
It's courage that "champs" are made
of!
It's the same with life—
In the stress and strife
The "hurdles" look high and "scary;"
We shudder and shake,
With the "prize" at stake,
And work and doubt and tarry.
But if we'll start
With courageous heart,
And put all our vigor in it,
And run the race
At a manful pace—
Our chances are good to win it.—
James Edward Hungerford.

THE SIGNIFICANCE IN HUMAN ADVANCEMENT OF THE WORLD MOVEMENT AGAINST ALCOHOL

(Winning Oration, delivered by
Walden Gardner of Harding College
in the Arkansas Anti-Saloon League
Oration Contest at Little Rock,
March 31).

"We, the people of the United
States, in order to form a more per-
fect union, establish justice, insure
domestic tranquility, provide for the
common defense, promote the gener-
al welfare, and secure the blessings
of liberty to ourselves and our pos-
terity, do ordain and establish this
Constitution for the United States of
America."

I stand before you a firm believer
in that Constitution, and a firm be-
liever in those principles for which
it stands; but real dangers are ap-
pearing on the horizon. Today dis-
turbance reports reached us of the
activities of certain organizations
seeking to teach the necessity of a
reform. We are asked to modify
our Constitution so as to satisfy the
personal and selfish desires of a
class.

Ladies and gentlemen, if ever
such a call comes, may every true
citizen set his face "like flint"
against the change, and with univer-
sal voice let us fling back the an-
swer, "Remove not the ancient land-
mark which thy fathers have set,"
for we have come to realize the sig-
nificance in human advancement of
the "World Movement Against Al-
cohol."

We, of the younger generation,
are thankful that we have been per-
mitted to live in the great age of
machinery. We can hardly imagine
the patience that Drake must have
had to endure that two and one-half
years it took him to circumnavigate
the globe.

A portion of his trip that took
him, no doubt, six or eight months,
was covered by Lindbergh in less than
thirty-five hours.

What a wonderful civilization we
live in! This, the greatest age, the
highest civilization! This, the great
machine age!

To me it is very significant that
the great development of machinery
and the laws prohibiting and limit-

ing the use of alcohol should come
at the same age of the world. The
intricate mechanics for the produc-
tion of the automobile, airplane, ra-
dio, talking-pictures, and the innu-
merable machines that enter into our
daily life certainly demand men
with clear minds and steady hands.

Henry Ford goes so far as to say:
"Without prohibition the manufac-
ture of the automobile would be im-
possible, much less the operation of
it upon the highways." If this is
true of the automobile, how much
stronger is the statement applied to
the airplane, which daily increases
in importance in our civilization.

Prohibition, as a world movement,
is founded upon the proposition that
alcohol is a poison, which, if taken
into the system, weakens the body;
impairs the strength of the mind, and
menaces the morals. This proposi-
tion is either true or false. If it is
false, then prohibition fails; but if
it is true, then it will be difficult to
find a valid reason for permitting
the manufacture and sale of alcoholic
liquors as a beverage.

Particularly, in the light of our
present civilization, let us consider
whether the world movement against
alcohol is justifiable.

I need not dwell long upon the
evils that alcohol inflicts upon hu-
man beings. These are generally ad-
mitted by even the enemies of pro-
hibition, the result of more than
one-hundred years of education.

Two generations ago alcohol was
considered a food, a stimulant, a
medicine. It was prescribed for
blood poisoning, for pneumonia, for
consumption, for tooth-ache, for toe-
ache. It was one grand universal
remedy for anything and every-
thing.

Today, it is generally known that
alcohol damages bodily tissues and
impairs their functions. Alcohol
weakens the heart; delays and hin-
ders digestion; lowers resistance to
disease; shortens life; kills every-
thing that lives; and, by the way,
preserves everything that is dead.

Alcohol, at least, leads to the hos-
pital, for it is the cause of diseases,
many of them most deadly. It causes
paralysis, insanity, disorders of the
stomach and liver, dropsy, and palsy.
It is one of the most frequent causes
of consumption. It has become an
aid to, and renders more complicat-
ed, acute illness, such as typhoid fe-
ver and pneumonia, which would be
mild in the sober individual, but
which quickly kill the alcoholic.

In the machine age should such a
poison be freely used? You say that
these evils come to the confirmed
drunkard only, and that such men
do not fly in airplanes or often drive
automobiles. But, let me say to you
that the young man who drinks to-
day will become the drunkard of to-
morrow.

A generation or two ago, when
the question was much less involved,
when the importance of the machine
in daily life was much less, Glad-
stone proclaimed drink more de-
structive, through the history of civ-
ilization, than war, pestilence, and
famine combined. Since Gladstone's
day, science has almost done away
with pestilence and famine; so drink
and war alone compete as hideous
rivals among the world's causes of
misery.

The World War deprived the race
of millions of men, the best quali-
fied mentally and physically to be-
come the fathers of our nation. Al-
cohol lowers the quality of the race,
leaving a blight of physical and men-
tal scars for ever on the children of

those, select or otherwise, who drink.
War works its damage by intense pe-
riods; drink knows no let-up, no re-
covery period. Drink, as long as it
remains, never gives a community a
chance to start again.

What, you ask then, is the signifi-
cance of this world movement against
alcohol?

And what may I answer, but that
without combined effort against it,
soon there will be no civilization. We
can come only to one conclusion—
that from the scientific standpoint,
total abstinence, must be our course,
if we are to follow the plain teach-
ing of truth and common sense.

To some, prohibition comes as a
new and severe limit on personal
freedom; to some, as a step toward
greater freedom; to others, as a
change in quality rather than quan-
tity of personal freedom. May I
ask, WHOSE personal freedom?

The older idea of a man's liberty
to drink has been referred to the
drinker alone. His were its pleas-
ures and his, so far as ordinary
thinking was concerned, were the un-
fortunate consequences. But years
ago it began to be seen that the
family was the chief sufferer. It
became evident that while the pleas-
ure was personal, the suffering that
drink caused was, in the largest
sense, social.

So when liberty is the question in-
volved, the additional question must
be asked, whose liberty? That of
the drinking man alone? or that of
his wife and children? For it is
wholly impossible to keep the unfor-
tunate consequences to himself.

He may be ever so willing to as-
sume the evil results, but scientific
evidence and daily observation prove
this wholly impossible. It was be-
cause of such facts that the Eight-
eenth Amendment was adopted.

The proposal to remove drink from
the United States was, indeed, a bold
and drastic adventure. But it fol-
lowed after more than one-hundred
years of education, agitation, and
legislation.

We have seen moderation, total
abstinence, regulation and control,
license, local prohibition, government
ownership, and state prohibition.
Now we are testing the finest flower
of the greatest of all civilizations—
national prohibition.

Prohibition has been a long and
trying fight. Not only were there
many legal changes to be made and
political issues to be fought out, but
that age-old superstition that alco-
hol is a necessity, had to be met.
Changes in the customs of banquets
and entertainments had to be made;
but the progress during the ten
years of prohibition has been almost
unbelievable, and we shall go on un-
til we have removed this damnable
curse from our nation. Then other
nations will follow, and the world
will become a much better place.

Now, I have condemned the use
of alcohol as the arch enemy of our
civilization, this great machine age.
But I condemn it more strongly for
the personal, inhuman evils it be-
gets upon individual man.

A great American has said:

"I hate drink for its greed and
avarice; I hate it for the cowards it
makes of men. I hate it for the load
it straps to the laborers' backs, for
the palsied hand it gives to toil, for
its wounds to genius, for the trage-
dies of its might-have-beens.

"I hate it for the human wrecks
it has caused. I hate it for the alm-
houses it peoples, for the prisons it
fills, for the insanity it begets.

"I hate it for the mental ruin it

imposes upon its victims, for its spir-
itual blight, for its moral degrada-
tion. I hate it for the crimes it com-
mits, for the homes it destroys, for
its poison, for its bitterness. I hate
it for the grief it causes womanhood,
the scalding tears, the hopes de-
ferred, the strangled aspirations, its
burden of want and care. I hate it
for its heartless cruelty to the aged,
the infirm, the weak; for the shadow
it throws upon the life of children;
for its monstrous injustice to blame-
less little ones.

"I hate it as Abraham Lincoln
hated slavery; and as he sometimes
saw in prophetic vision the end of
slavery and the coming of a higher
civilization when the sun would shine
and the rain would fall upon no slave
in the Republic. I sometimes seem
to see the end of this unholy traffic
and the coming of the time when, if
it does not wholly cease to be, it
shall find no safe habitation any-
where beneath Old Glory's stainless
stars."

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two hours after eating—suffer from
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times out of ten it's excess acid
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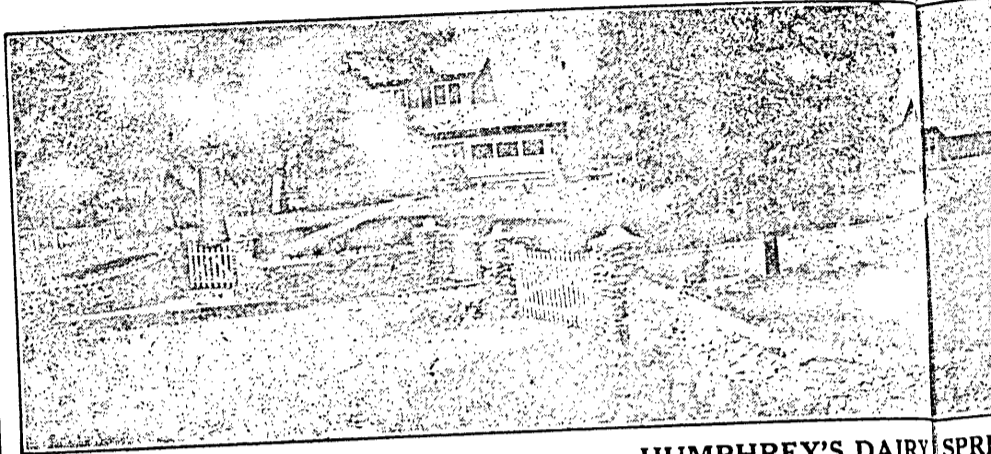
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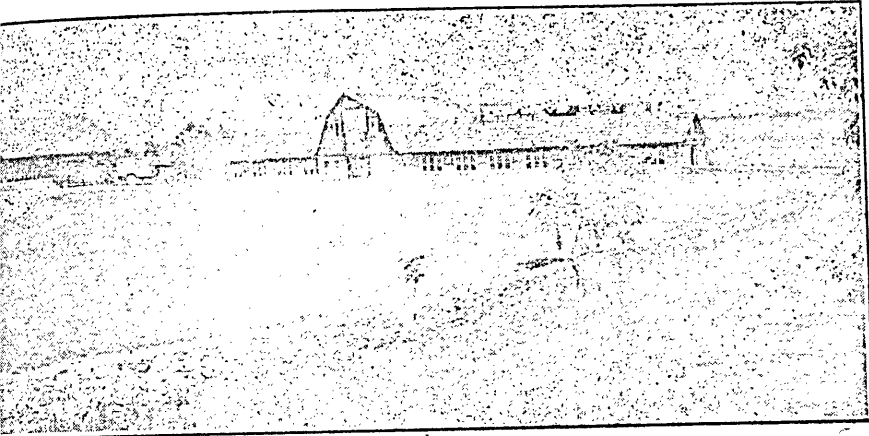
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When all the roads are white with dust,

And thirsty flowers complain,
Our little lassie cries, "I must
Go carry 'round the rain."

As up and down the garden plots

With busy feet she treads,
The pansies and forget-me-nots
Lift up their drooping heads.

She waters all the lilies tall,

The fragrant mignonette,
And hollyhocks beside the wall—
Not one does she forget.

What wonder that her garden grows

And blooms and blooms again,
When every grateful blossom knows
Who carries 'round the rain!—
The Christian Leader.

A STAR AT THE FRONT

You remember that during the World War (says a writer in The United Presbyterian) the United States Government issued an order giving permission to any citizen who had given a son to the army or navy to place a star in the window of his house. Well do I recall the thrill that came over me when I returned from France to see the star hanging in the window of my father's home. That was a beautiful custom.

One evening a father was walking through the streets of an American city with his small son, explaining to him as they passed along the meaning of those stars in various windows. The little fellow kept a sharp lookout.

"Look, Daddy," he would cry, "there's a house with a son at the front—there's one with two, that one hasn't any." Then he suddenly saw a single star shining alone in the evening sky. "Why," he exclaimed, "God must have given his Son, too, for he has a star in his window."

That little chap was wiser than he knew. There is a star in God's window, telling us of a love and sacrifice greater than human thought. "For God so loved the world that he gave his only begotten Son."

The star that used to hang in my father's window hangs there no more. It has long since lost its glow. It is carefully packed away in the attic with other time-worn relics, there to collect the dust of the years until my great-grandchildren open their wondering eyes upon it and ask, "What is this?"

But the star which the little boy saw in God's window, is still there. It shines as brightly now as when the Wise-men made their journey from the East. Like little wondering babes, we need to ask ourselves again, "What is this? What is the meaning of this star?"

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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.

THE TEXARKANA ANNUAL MEETING SIGHTS AND SOUNDS

Dear Friends: If it were my pleasant task to tell of all the sights and sounds of the 19th annual session of the Little Rock Conference, Woman's Missionary Society, more space would be required than our gracious editor, Dr. Millar, could spare, for from first to last of those three crowded days the eye and ear were pleased by the beauty, the harmony and inspiration of sights and sounds. Yea, even the heart whelmed with joy in the Holy Presence that pervaded our sacred meeting place and inspirited the messages we heard.

But I am commissioned to tell you—who were not there—of the opening feature of the meeting, the beautiful portal, as it were, through which we entered into that lovely meeting.

En route to Texarkana we enjoyed the sight of leafing tree and flowering shrub, together with the sound of singing bird and rippling stream, all flooded by the glowing sunshine, but when we entered Texarkana we felt anew that Spring had come in the glowing warmth of welcome and profusion of artistic decorations of lovely spring blossoms.

The luncheon for the Executive Committee has become a custom, each year growing in number of attendance and beauty. The beautiful Country Club of Texarkana was the setting for this year's executive luncheon, where the guests were greeted by the local committee and a number of local hostesses.

The long double T table was gorgeously attired in cover and pastel shades of tapers and tulips about which were seated the local hostesses, members of Conference Executive Committee, District secretaries, local ministers' wives and some sponsored guests, to enjoy the delicious four-course luncheon. When the dessert was served, tiny flower pots of chocolate ice cream, in which nodded blooming tulips, the table was the picture of a veritable flower garden, a beautiful sight to the eye and greetings from Mrs. A. B. Ross, local president, were pleasing to the ear.

Hostesses for that occasion were: Mesdames A. R. McKinney, Albert Little, F. W. Mullins, F. A. Buddin, W. C. Watson, C. L. Cabe, A. B. Ross, Pratt Bacon, J. A. Buchanan and W. H. Arnold.

If the portal gave such promise we could but expect the meeting to be the lovely occasion it really proved to be under the leadership of Mrs. McDermott, yet I can only add that the sights and sounds we saw and heard have made us different, and we hope these inspirations will be realized in a better year's work for our Master.

It was a joy to see the many friends of other days and to be the guest in the home of my friends, neighbors and collaborators of other days, Col. J. L. Wadley and family.

There we talked of the days when things were not done in such a large

way, but the fire of missions burned just as brightly, of when we packed boxes and sent to our missionaries in China and rejoiced in the growth of the work to which Mrs. Wadley and her capable daughter, Allys Belle, have made such wonderful contribution. We talked of love, hope, friendship and the eternal verities and our hearts were knit together in a closer bond from sights and sounds of other days as of these three crowded, yet wondrous, days of the 19th annual meeting.—Mrs. F. M. Williams.

ZONE MEETING AT EUDORA

On Tuesday afternoon the Zone Missionary Society of the Monticello District met in Eudora, with Mrs. Ross of Arkansas City presiding.

Rev. Neill Hart of Dermott led the devotional using the third and fourth chapters of Philippians, closing with prayer.

Roll call of societies showed there were fifty-three members and visitors present. A welcome address by Mrs. C. R. Roy of Eudora was responded to by Mrs. J. L. McKinzie of Dermott, followed by an instructive program.

The next zone meeting will be held in Watson, a date to be announced later. The ladies of the Eudora Auxiliary served delicious refreshments during the social hour which followed adjournment.—Mrs. Larkin Smith, Sec.

DE QUEEN AUXILIARY PAYS TRIBUTE TO MEMORY OF MRS. E. H. BLAKE.

The DeQueen Auxiliary is greatly saddened by the loss of one of its most worthy and dearly beloved members, Mrs. E. H. Blake, whose wise counsel and willing service will

be most sorely missed. They write, "We feel very keenly the loss of her beautiful zeal, which was always a great inspiration to all with whom she associated." They send in the following verse, the last thing written by Mrs. Blake, as an evidence of her triumphant faith:

"We travel down a winding road,
A road without an end;
And they who seem so far away,
Are only 'round the bend.

"They face a brighter sunshine,
Softer breezes, skies more blue;
And sometimes in their happiness,
They'll meet again with you.

"So let not your heart be troubled,
It is true that in the end
Happiness will follow sorrow,
When you meet around the bend."

The Auxiliary is deeply grateful to God for granting them the companionship of so gracious a character and extend loving sympathy to her bereaved family.

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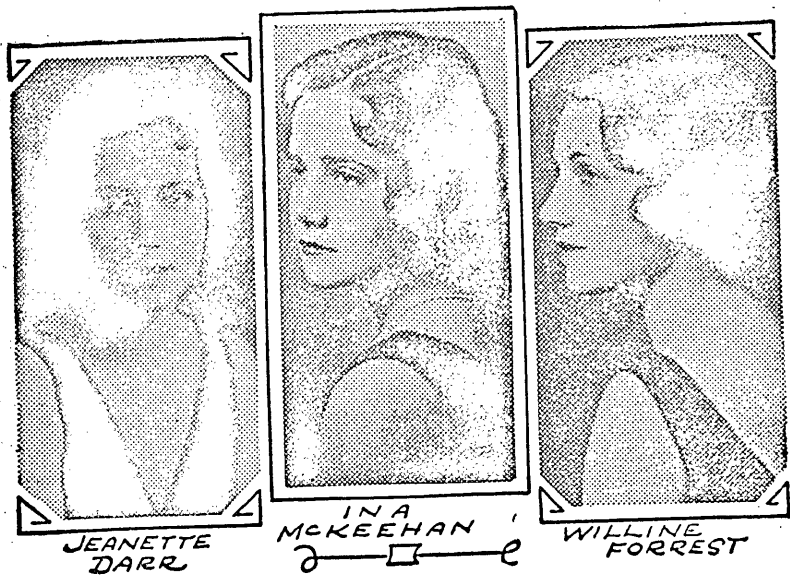
"I was very nervous and rundown and weighed less than one hundred pounds. I felt tired and weak and I often had to lie down. I took Lydia E. Pinkham's Vegetable Compound because I read the advertisement in the paper. Now I eat well, sleep well, and have good color. In fact, I couldn't feel any better and I weigh one hundred fifty-five pounds. I am glad to answer letters from any woman who wants to know more about the Vegetable Compound."—Mrs. Bertha Stephens.

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 REV. G. F. SANFORD Extension Secretary, North Arkansas Conference



THREE HENDRIX CO-EDS.

These three co-eds, considered by students the three most beautiful on the Hendrix campus, are featured in The Troubadour, student year-book, which has just been published.

Ina McKeehan, Hot Springs, is a Freshman. She was sponsor of the Warrior football team last season and is a member of the staff of the annual.

Willine Forrest, Waldron, is a junior who entered Hendrix from

Galloway last September. She is a Chemistry student with a high average.

Jeannette Darr, Atkins, is a junior. She did not return to school the second semester.

The Troubadour, printed by the Russellville Printing Co., at Russellville, was finished and distributed this year earlier than ever before. M. Austin Tucker, Jr., Little Rock, was editor of the publication, and Sterling Melhorn, Parkin, business manager.

SOCIAL AFFAIRS AT HENDRIX COLLEGE

The several student organizations of the College some weeks ago petitioned the faculty to be allowed to have, along with other social affairs, informal dances in the gymnasium, confined to students and under adequate faculty supervision. While this is a common way of handling this question in many church colleges, especially in the North, our faculty referred the petition to the Board of Trustees for advice, because it involved a departure from the past practice of the College.

The Board was so pressed with other business that it referred the petition to a committee. This committee in turn referred it back to the faculty.

The faculty, deciding it unwise to grant the request, continued the traditional policy of the College on the subject, which is the policy of the Church.—J. H. Reynolds, President.

HENDRIX-HENDERSON-GALLOWAY NEWS

Miss Maggie Dennison, instructor of Biology and Botany at Galloway Woman's College, Searcy, on April 3, joined a group of Zoology students from the University of Illinois, who were doing field work in Field Ecology and Ornithology at Reel Foot Lake, Tennessee. Dr. V. E. Shelford, eminent animal Ecologist, directed the work in Animal Ecology and Dr. Kahn, the work in Ornithology. Miss Dennison studied with Dr. Shelford at Puget Sound Biological Station of the University of Illinois.

The annual May Day celebration at Galloway Woman's College will be held Tuesday, May 5. The morning will be given over to the Alumni Association of Galloway, Hendrix and Henderson-Brown. An old-fashioned barbecue dinner will be given at the noon hour by Dr. and Mrs. J. M. Williams. The afternoon program will include a pageant, "May Day Through the Ages," and the crowning of the May Queen, Miss Kathleen Hobson, of Mammoth Spring. The Pageant, directed by Miss Mary Jane Cornmesser, Physical Education instructor, will depict the form of festivities characteristic of certain countries and peoples, namely: Grecian, Druid, Old English, Polish, Scandinavian and Early American.

The attendants in Miss Hobson's court will be as follows: Maid of Honor, Minnie Lou Lindsey, Siloam Springs; attendants, Grace Atkinson, Fordyce; Margaret Donaldson, Paragould; Helen Harrison, Little Rock; Pauline Holifield, Rector; Mary Corinna Garner, Ozark; Ethel McGraw, El Dorado; Mary Paul Jefferson, Bradford, Tenn.; Mary Louise McMahan, Stamps; Nina Hays, McCrory; Anna Mack, Newport; Etheline Mayo, Turner; LaVerne Thomas, Smackover; Sara Blevins, Corning; Elizabeth Blanks, Dermott; Pages, Betsy McKennon, Fort Smith; Martha Blevins, Corning; Louise Acuman, Texarkana; Katharine Few, Rogers; Flower girl, Mary Appoline Smoot, Beebe; Crown bearers, Mary Jane Watkins, Donald Moore Jr., Searcy.

Making his report on Hendrix and Galloway Woman's College to the

North Central Association, which met in Chicago the last week of March, Dr. E. H. Cameron, professor of Educational Psychology at the University of Illinois, said that Hendrix, which is upholding its standards as a member of the Association, has a faculty that "constitutes a superior group, strong in personality, alive to teaching problems, and doing much to encourage initiative and the spirit of active investigation among the students."

He went on to say that the books in the library on subjects with which he was familiar were well-selected. "Cramped space of the present Science Libraries will be relieved next year when the new Science Building, now being erected, is completed." Furthermore, "at every point Hendrix meets the financial standards of the Association."

Galloway, admitted to membership as a standard Junior College at this meeting, "will reach the standards of the Association." Meanwhile, "libraries, laboratories, buildings and equipment, finances, and general standards" meet the requirements of the organization.

The course of study at Galloway has been prepared for next year, and most of the faculty has been named.

Beginning June 2, Hendrix College will conduct its annual seven weeks' summer session under the direction of Dr. L. O. Leach, professor of Physics and Chemistry. Eight hours' credit may be earned by students attending the session.

Announcement of the courses to be offered has been made by Prof. G. A. Simmons, registrar and instructor in Latin. Prof. N. R. Griswold and Mrs. N. R. Griswold will teach Religious Education courses. Education classes will be taught by Dr. H. C. Holl. Miss Vivian Hill will have charge of courses in English and W. C. Buthman those in history. Chemistry and Biology will be offered by Dr. Leach. Piano and Theory of Music will be given under the direction of Prof. Clem A. Towner, head of the Department of Music.

Courses have been planned mainly for teachers and undergraduates, but subjects open to freshmen and high school graduates have been included.

Hendrix Y. W. C. A. officers for the coming year include Dorothy Burroughs, Crossett, president; Martha Shipp, Little Rock, vice-president; Minnie Lee Mayhan, Little Rock, secretary; and Mary Sue Shepherd, Mablevale, treasurer.

Already installed by the retiring president, Etta Neal Mayhan, Little Rock, the new officers will hold their positions until March next year. Filling her place as leader, Miss Burroughs began her work by naming members of the cabinet. They are: Louise Ward, Booneville, chairman World Fellowship Committee; Sarah Watkins, Little Rock, Advertising; Lucibelle Workman, Conway, Social Service; Sarah Brain, Stuttgart, Socials; and Helen Towner, Conway, Music.

Several valuable historical volumes have been donated to the Hendrix library by J. E. Howard, superintendent of schools at Clarendon.

Mr. Howard, formerly on the faculty of Arkansas Polytechnic College at Russellville, will receive his A. M. degree from Peabody College, Nashville, this summer. His thesis,

"Populism in Arkansas," has been prepared under Dr. T. S. Staples, professor of History at Hendrix.

Volumes in the gift are: "The Wheel," "Southern Economic History," and "The Alliance." Another book, "The Ills of the South," and also a number of useful magazines will be presented to the library later on.

Miss Myrtle E. Charles, dean of women and professor of French in Hendrix College, attended this week the National Convention of the Association of American University Women at Boston as Arkansas' only delegate. She is president of the Arkansas division of the organization.

Initiated by inspirational pre-Easter chapel talks on the subject, "Life and Death," by Dr. C. J. Greene, the Easter season was appropriately observed by Hendrix students. On Thursday, Friday and Saturday preceding Easter, Dr. Greene spoke to the student body.

Beginning the Easter Sunday ceremonies, a sunrise service was held at 6:30 around the campus lily pool. This was given under the auspices of the "Y" organizations. The occasion was opened by a march of the Choristers from the Library to the pool. A violin solo was played by Josephine Cole, Conway, and a string ensemble presented a number. Lula Garland, Emmett, read an Easter Scripture, and Walter Moffatt, Monticello, sang a solo. Dr. C. J. Greene pronounced the benediction.

Sunday morning an Easter pageant was presented at the First Methodist Church. William Utley, Parkin, and Samuel Brownlee, Wheatley, read the play as music and pantomime were given. Miss Vivian Hill, assistant professor of English, directed the pageant. The others who took part included Mary Campbell and Lucibelle Workman of Conway, Mary Sue Shepherd, Mablevale, and Catherine Dietrich, Pine Bluff.

Little Rock Junior College will be host to the Annual Convention of the Arkansas College Press Association, April 24-25. Mrs. H. E. Hall, instructor in Journalism at the Junior College, is in charge of the meet.

Talks will be made Friday afternoon by representatives of the Arkansas Gazette, the Arkansas Democrat, and Peerless Engraving Co. John P. Nolan of the Little Rock High School printing department will give "Hints From a Printer," and Jim Montgomery, editor of the

WOMEN OFTEN PAY A DOUBLE PENALTY



wearing this gag of unselfishness or silly pride. Profuse or suppressed menstruation should never be considered necessary. Painful periods are Nature's warning that something is wrong and needs immediate attention. Failure to heed and correct the first painful symptoms usually leads to chronic conditions with sometimes fearful consequences.

Dr. Pierce's Favorite Prescription is for women's own peculiar ailments and can be obtained at any drug store. Every package contains a Symptom Blank. Fill out the Blank and mail it to Dr. Pierce's Clinic, Buffalo, N. Y. for FREE medical advice. Send 10c if you want a trial package.

College Profile, will talk on "Staff Organization and Faculty Co-operation."

The College of the Ozarks will lead the round-table discussion and D. Brown of State Teachers College will outline the purpose of the organization and some of its future plans. A trip through the plants of the Little Rock newspapers and the Peerless Engraving Company is on the program for the afternoon.

There will be a business meeting Saturday morning, and prizes for the best publication and for feature and editorial writing will be awarded at noon.

COKEBURY SCHOOL AT BRADFORD

Monday, March 30, Brother Spicer, the genial and efficient pastor at McCrory, came to us as instructor in a five-night Cokesbury School at Bradford. We had eleven present the first night, with seven taking credit.

Considerable enthusiasm had been manifested in favor of the school, but an epidemic of the "flu" hit us, preventing a number from taking who had planned, including our superintendent, Brother M. A. Whitley, along with some of our most faithful teachers, and from that viewpoint our school could not accomplish what we had planned. On the other hand, so delighted were we, who furnished the study, with the way our teacher held up to us the subject and the very beautiful and practical way the text itself is presented, that all expressed themselves as having received much benefit.

Our course was "Worship in the Sunday School," with the text of the same title by A. W. Martin. Those taking the credits were Prof. L. E. Sheridan, Mr. and Mrs. Marion Hucceby, Mrs. Robert Pennoch, Mrs. Maude Wyatt, Rev. Ray L. McLester, Mrs. L. E. Ray, and W. S. Patterson, superintendent of the Russell Sunday School.

We will begin a series of meetings at Russell, Sunday, 11 a. m., with Rev. R. A. Bevis of Jelks doing the preaching. We have had Brother Bevis with us on other fields and feel that his very practical and scriptural preaching is our need at this place to help us see ourselves in Christ's Gospel mirror.—Ray L. McLester, P. C.

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All people—young and old—need Thedford's Black-Draught when troubled with constipation, indigestion, biliousness. Contains no chemicals. Composed of pure medicinal roots and herbs, finely powdered, carefully combined. Easy to take—no disagreeable after-effects. In use since 1835.

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Thedford's BLACK-DRAUGHT
For Constipation, Indigestion, Biliousness

ABOUT LITTLE ROCK CONFERENCE PEOPLE.

By Clem Baker.

Rev. Neill Hart at Dermott claims to have the best attended prayer meeting in the Conference. He has from 150 to 175 present each Wednesday night.

Roy G. Custer, our superintendent at First Church, Pine Bluff, is inaugurating a Training Program for his workers, including two continuous training classes.

Rev. Frank Simmons and his fine workers at Asbury gave last Tuesday night's session of the Workers' Council to a study of the organization and functions of the Local Church Board of Christian Education. It was my happy privilege to be present.

Mrs. P. H. Herring, Monticello District director of Young People's Work, expects a League offering from every church in the District and each chapter to pay its Missionary pledge in full before the Summer Assembly.

Rev. S. B. Mann of the Okolona Charge is deserving of the love, sympathy, and admiration of all his brethren of the Little Rock Conference. For more than a year his wife has been confined to her bed during which time she has had the constant watchful care of her husband. Yet, in spite of this, Brother Mann has not neglected a single phase of the work of the church. He recently closed a successful meeting at Okolona.

Rev. and Mrs. T. M. Lee are in the midst of their fourth successful year at Benton. The Lees have been unusually successful in their work with young people. Benton has one of the very best Epworth Leagues in the Conference and Mrs. Lee has one of the finest Young People's Sunday School classes. Rev. R. E. L. Bearden recently conducted a revival for Brother Lee.

Rev. George W. Warren of Mt. Ida-Oden Charge, after a prolonged siege with typhoid fever, is well and on the job again. Brother Warren has had unusual success at Mt. Ida.

Rev. J. D. Montgomery seems to be a perfect fit at Portland and Parkdale. I was there last week and heard nothing but words of commendation on all sides. Those fine Delta people are especially enthusiastic in their praise of the "Charming Keeper of the Parsonage."

Rev. and Mrs. A. J. Christie of Lake Village served a splendid Lake Chicot fish dinner to Dedman and the writer last week. These two excellent young people are happy over the rapidly improving conditions at Lake Village. Mrs. Christie and their young son were bitten by a mad dog recently, but both are taking the "shots" and do not anticipate any serious results.

Rev. Bob Moore recently brought a splendid group of his Lonoke people each night to the Little Rock School. Bob has already won a big place in the Little Rock Conference. He is the charming son of a loyal preacher father.

Bentley Sloane, educational director at First Church, Little Rock, plans to continue his studies in the Duke School of Religion at Junaluska this summer. Bentley is working on his Masters' degree.

Rev. Harold D. Sadler is giving much of his attention this spring to his work as president of the Little Rock Conference Epworth League Organization.

SUNDAY SCHOOL DAY HERE AGAIN.

The third Sunday in April is fixed by the Discipline for the observance of Sunday School Day in all churches. That Sunday will be right on us when this is read. Many schools are planning to observe right on time and send the offering in at once this year. The need never was quite so acute. We are putting on a great program this year. Our friends are appreciating this and are standing by us in a way that is truly heartening. Witness the splendid fourth Sunday offerings and the response to League Anniversary. But it should be remembered that we can use none of the money received from either of these sources to promote our regular work. These funds are sacred to specific causes. The only income our Board has from Conference to Conference is what we get from Sunday School Day. Programs were sent to all schools several weeks ago. The program is the best in several years. May we not again beg all our friends to come to our relief and send in the offerings, before the first of May, if at all possible. Send all offerings to Mr. C. E. Hayes, Box 118, Little Rock, Ark.—Clem Baker.

DAILY VACATION BIBLE SCHOOLS PROMOTED.

Miss Barnett Spratt, representative of the General Board of Christian Education in charge of promotion of Daily Vacation Bible Schools, will spend several days in the Little Rock Conference meeting with groups interested in Vacation Schools. The following is her schedule:

El Dorado, 2 p. m., Thursday, April 16.
Prescott, 10:00 a. m., Friday, April 17.
Malvern, 10:00 a. m., Saturday, April 18.
Little Rock, All Day, Sunday, April 19.
England, 10:00 a. m., Monday, April 20.
Pine Bluff, 10:00 a. m., Tuesday, April 21.
Dermott, 10:00 a. m., Wednesday, April 22.

It would be fine if all interested in Vacation Schools would plan to have representatives at the one of these meetings most conveniently reached. Miss Spratt has the entire Southern Methodist Church to cover in this work, hence can not reach all places. We are extremely fortunate in getting her for these dates.—Clem Baker.

MONTICELLO DISTRICT PLANS BIG PROGRAM FOR YOUNG PEOPLE.

The Monticello District, with J. L. Dedman as elder and Mrs. P. H. Herring as director of Young People's Work, is planning a big program for its young people during the month of May. During this month the following goals are to be reached:

1. An Anniversary Offering from every church.
2. All Chapters pay Mission Pledge in full.
3. A Standard Young People's Training Conference at Dermott for all young people of District, age 16-30.
4. A Christian Culture Assembly at A. and M. College at Monticello for young people 12 to 17.

The Young People's Training Conference at Dermott will be held the week of May 17-22. It is for all Senior League-age young people of

the District. This is the second conference of this kind held in the Little Rock Conference. The first was at Winfield, Little Rock, in February. 150 young people attended the Winfield Conference. Mrs. Herring expects to beat this record at Dermott. Regular Standard Young People's Courses will be given at Dermott with certificates awarded to all who do credit work.

The Christian Culture Assembly at A. and M. College will be the first of this kind ever held in the state. The date is May 25-29. This Assembly will be after the same fashion as the League Assembly held each year at Conway. Only this Assembly at Monticello is for the younger age group—12 to 17. The General Board of Christian Education plans to promote these Christian Culture Conferences on a large scale, but the Monticello District is taking the lead in holding the first one. Mrs. Herring expects at least 125 credit pupils to register for the A. and M. Assembly.—Clem Baker.

MALVERN TRAINING SCHOOL MAY 10-15.

A Standard Training School, under the auspices of the Little Rock Conference Board of Christian Education, will be held at Malvern the week of May 10-15. If we do not miss our guess this is going to be the best attended school in a town of this size that has ever been held in the Little Rock Conference. My reason? Fred Harrison and Mrs. Tom McLean.—Clem Baker.

EPWORTH LEAGUE ANNIVERSARY OFFERING, L. R. CONFERENCE.

Complete to Saturday, April 11.
Arkadelphia District.

Previously reported	\$ 24.55
Benton	1.75
Grand Avenue	8.00
Malvern (Add.)	5.00
Sparkman-Sardis	6.00

Camden District.
Previously reported \$ 19.25
Camden 15.00

Little Rock District.
Previously reported \$ 24.00
Monticello District.
Previously reported \$ 8.15
Warren 10.00

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.

Dumas	7.10
Pine Bluff District.	
Previously reported	\$ 18.75
Sheridan	8.67
First Church, Pine Bluff	13.15
DeWitt	5.00
Roe	4.25
Prescott District.	
Previously reported	\$ 11.50
Antoine	2.25
Texarkana District.	
Previously reported	\$ 2.10
Lockesburg	2.00
By Districts.	
Pine Bluff	\$ 49.82
Arkadelphia	45.30
Camden	34.25
Monticello	25.25
Little Rock	24.00
Prescott	13.17
Texarkana	4.10
Total to date	\$196.47
—Audrey Wharton, Treas.	

COKEBURY SCHOOL AT BRADFORD

Rev. W. J. Spicer, pastor at McCrory, taught "Worship in the Sunday School" to a class of twelve at Bradford during the week beginning March 30. Seven of the twelve received credit for the course.

Frost proof Cabbage, open field grown, well rooted, strong, each bunch fifty, mossed labeled variety name, Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen, Early and Late Dutch. Postpaid: 200, 75c; 300, \$1.00; 500, \$1.25; 1,000, \$2.00. Onions, Crystal Wax and Yellow Bermuda postpaid: 500, 75c; 1,000, \$1.25; 6,000, \$6.00. Tomato, large, well rooted, open field grown, mossed, labeled with variety name. Livingston Globe, Marglobe, Stone, Baltimore, June Pink, McGee, Earliana, Gulf State Market, Early Detroit. Postpaid: 100, 50c; 200, 75c; 300, \$1.00; 500, \$1.50; 1,000, \$2.50. Pepper, mossed and labeled Chinese Giant, Bull Nose, Ruby King, Red Cayenne, postpaid: 100, 75c; 200, \$1.00; 500, \$2.00; 1,000, \$3.50. Porto Rico and Nancy Hall Potato Plants postpaid: 500, \$1.75; 1,000, \$3.00; 5,000, \$12.50, full count, prompt shipment, safe arrival, satisfaction guaranteed. — Union Plant Company, Texarkana, Ark.

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2	4	7	1	3	6	0	4
9	6	4	3	3	4	6	9
3	7	2	8	5	3	3	4
5	8	2	5	7	9	1	3
6	0	9	7	4	1	2	3
4	5	6	7	8	9	0	1
8	6	3	9	7	4	9	6
1	4	6	7	7	6	4	1

Every one a cash winner who enters. \$1,000 in cash prizes and bonuses for being prompt. Send 10c Today for Forms Contest Mgr., Dept. JK, Box 1225, Columbia, S. C.

BUILD UP TO PREVENT PAINS

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. Experience of several generations testifies that

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Helps Women to Health



Bradford is a church on the Judsonia Charge. Rev. Ray McLester is the efficient and enthusiastic pastor. We feel sure that this was a good school. This is a busy season and we appreciate the fact that people are willing to attend these schools. Bro. Spicer is a busy pastor and we appreciate his willingness to leave his own charge to do this work.—Glenn F. Sanford.

COKEBURY SCHOOL AT WALDO CHAPEL

Waldo Chapel is in a community in the open country between Lamar and Dover. There is no regular preaching in this community. Mrs. W. M. Adcock, Dover, did that service in this community which is most helpful and may be done in many communities over the entire Conference.

Mrs. Adcock went into this community and conducted a Training School with fifteen enrolled and ten taking credit in the "Educational Work of the Small Church." In this community, even though it is not named as a part of their charge, Rev. and Mrs. Adcock have organized an "Extension Sunday School," and helped to train the leaders that they may carry on religious services even in the absence of a pastor. These services may be promoted in a helpful manner by the citizens of the community after having the special help made possible in these training schools.—G. F. S.

COKEBURY SCHOOL AT ADONA

Rev. J. T. Byrd, pastor at Hartford, taught the "Sunday School Worker" to a class of seven at Adona. Only a small group received credit in this school, as it happened to be the week of school contests and also a good farming season. Rev. Bates Sturdy, pastor, is a diligent worker and the smallness of the school was no fault of his.—G. F. S.

TRAINING PROGRAM FOR THE PERRY-HOUSTON CHARGE

Rev. J. W. Harger, pastor on the Perry-Houston charge, has outlined his plans for training to be promoted this spring. The Extension Secretary finished an Approved Class at Oppelo last week in which the unit on "Worship" was used. Only four received credit but others plan to complete the work.

The pastor taught this unit, "Worship," in his own church at Perry. Twenty took the formal examination for credit and others will take the test later.

Bro. Harger will begin a class at Perryville, April 13 in which he will use the same course of study. The following Monday he will begin a class at Houston. He hopes to have as many credits in each of the schools at Perryville and Houston as he had at Perry. He plans to have more credits on his charge than any other charge in the Booneville District.

The text books were bought by all the Sunday Schools on his charge. The same books were used in each school without expense to those taking the course. The books will become the property of the four Sunday Schools. Anyone wishing to buy a book will receive it after the course has been taught in all the churches. This plan may be a good one for other pastors.—G. F. S.

Church News

EVANGELIST'S ANNOUNCEMENT

The last two years I received calls from Arkansas for two camp meetings and other revival work which I could not fill on account of engagements in the North.

I am available for revival work there this year. I can hold a meeting or two in the immediate future.

I would be pleased to have the brethren write me, who contemplate my employment later in the year, that we may fix dates, etc. Write me at Norman, Oklahoma, or write me, Box 893, same city.

Later in the season I receive many calls that I cannot fill, whereas, if called on some time in advance, adjustments may be made. I would like to hear from any of the brethren in Arkansas.—Frank Hopkins, Oklahoma Conference Evangelist.

PINE BLUFF DISTRICT CONFERENCE

7:30 p. m., Tuesday April 21—Conference will be opened by Dr. James Thomas, Presiding Elder, at Carr Memorial Church, Pine Bluff.

Administering of the Lord's Supper. Organization of the Committees.

8:30 a. m., Wednesday, April 22—Devotional by the Rev. B. F. Musser.

8:45 a. m.—Reports from pastors. 9:45 a. m.—Address by Rev. C. N. Baker.

9:55 a. m.—Address by Rev. H. D. Sadler.

10:10 a. m.—Address by Representative of the General Board.

10:20 a. m.—Address by Mr. G. W. Pardee.

10:45 a. m.—Address by Rev. S. T. Baugh.

10:50 a. m.—Address by Rev. J. C. Glenn.

11:20 a. m.—Preaching by Rev. Le-land Clegg.

12:15 Noon—Adjournment.

2:00 p. m.—Devotional by Rev. H. L. Simpson.

2:10 p. m.—Report of Committees.

3:00 p. m.—Election of the Delegates to the Annual Conference.

4:00 p. m.—Address by the District Lay Leader.

4:10 p. m.—Arkansas Methodist—Address by Dr. Millar,

4:30 p. m.—Adjournment.

WHAT WE DESIRE

Brethren: The District Conference of Monticello District will convene at Montrose on Montrose and Snyder charge, April 22, at 7:30 p. m., continuing through the 23rd. We are looking forward to a spiritual feast. Dr. James Thomas, P. E. of Pine Bluff District, is scheduled to preach the opening sermon Wednesday, at 7:45 p. m., and Bro. Le-land Clegg, the popular pastor and evangelist of Little Rock, will bring to us a message, Thursday, at 11 a. m., on "Rural Evangelism."

Bro. J. L. Dedman, our most beloved P. E., will be ruling the Conference.

First, my brethren, let us pray that these three outstanding ministers be baptized with the Holy Spirit that their messages may stir us to a consciousness of our Christian duty. If this writer is permitted to speak his convictions, we express it in the following words: First and pre-eminently, above all, we need a real

Holy Ghost revival among our people: A revival that will kindle the fire of brotherly love in the hearts of our people and a holy reverence for God and loyalty to his Church.

We most earnestly covet the prayers of all our people, and kindly request that the pastors call special attention to earnest prayer for this special occasion, on Sunday, April 19, at 11 a. m. Brethren, if this is done in the spirit of our Lord and Master, the Monticello District Conference will go on record. Note, please, this request is for all the Little Rock Conference. My brethren, let me say again that, if this request is met in the spirit of our Lord, there will be no small stir among our people. We are planning to entertain the Conference in the very best way and will appreciate it if the pastors and delegates who plan on staying over night will kindly let us know at an early date. Please, pastor, write Mrs. J. D. Currie, Chairman of Committee, Montrose, Ark.—J. Cyclone Williams, P. C.

NORTH ARKANSAS CONFERENCE BENEVOLENCES

"The Big Item" of the week is the one from Lamar, Conway District. That church made up its mind at the beginning of the year to repeat its 1930 record of paying in full at Easter. This required dauntless faith and heroic sacrifice, for financial conditions are very different, as everybody well knows, from a year ago. Rev. B. L. Harris, pastor, M. I. Barger, chairman, and M. E. Nation, treasurer, were the leaders of the holy enterprise, and the congregation rallied splendidly to the call to victory for Christ and His World-Kingdom. Lamar may well be proud of its pastor, its official Board, and of its entire membership, for it is the second 100 per cent church in the Conway District, and the third in the Conference. Such an achievement signals for advance all along the line in the North Arkansas Conference.

Marked Tree, Jonesboro District, lies in one of the "worst hit sections" of the state, but Rev. Lester Weaver, its pastor, never meekly surrenders to impossible conditions. Drouth and depression were challenges to be accepted and conquered. The victory is almost won in that more than five-sixths of the entire amount of year's quota for Conference Claims have been paid. Marked Tree is far in advance of its 1930 total, and of its pre-Conference total of any previous year, with the exception of 1923. Brother Weaver promises another good-sized check in the near future. C. A. Dawson is the church treasurer, and a fine one. Spiritual conditions of the church are very encouraging.

Rev. H. F. McDonal, pastor at Beebe, Searcy District, is meeting with a most gratifying response in his campaign for a 100 per cent 1931 record. Beebe has already paid four-fifths, lacking less than \$4, as much as its highest previous year's total. No wonder McDonal and Beebe are optimistic. They lead the Searcy District in per cent paid to date. This is the way to overcome drouth, depression and bank-failure. Brother McDonal has fine help in Dr. Hugh Garrett, C. V. Olmstead, and L. J. Tidwell.

The largest check that I have received of late came from Forrest City. Rev. J. T. Willcoxon, pastor,

Charles Simmons, treasurer. Forrest City holds first place in the Helena District in amount, and I am confident will go back on the Honor Roll this fall to its long-held place among the "Hundred Per Cent Churches." Mighty fine!

I mentioned First Church, Searcy, in my last notes, but I have had another check from Dr. Whaley, its pastor, completing the first quarter's payment. H. W. Jefferies is church treasurer. Searcy retains its place at the head of the Searcy District in amount.

This week brought two remittances from the Batesville District; one from Judge R. L. White, treasurer of the Salem Church, Rev. Eli Chaig, pastor; the other from Mrs. W. F. Raney, treasurer, Oak Grove Church, Desha Circuit; Rev. H. M. Lewis, pastor. I am expecting fine 1931 records in both these pastoral charges.

Mammoth Spring, Paragould District, is well in advance of any former record for this time in the Conference year, and also leads its District this year. Rev. F. M. Glover is its wide-awake pastor.

Of course, Rev. W. L. Oliver, pastor at Wynne, Helena District, could not let Easter go by without his church sending in a check, so I received one from Treasurer M. K. Sledge. It is not going to be easy, but write it down that Wynne will remain on the Honor Roll this year of grace 1931.

Valley Springs, Searcy District, George McGehey, pastor, K. M. Wallis, treasurer, is doing much better than this time last year on the "Claims." Very encouraging.

The Conference Treasurer is happy to report that not a cent has been lost on checks received this Conference year. Two small checks were temporarily held up, but the banks involved reopened and both checks were paid. The First Report on Payments will appear next week.—George McGlumphy, Treasurer.

OSCEOLA.

I began a month before Easter day, visiting the people from house to house. I got 12 others to help make this systematic visitation. We went into every home in the Church, and some twenty others, who are Methodists, but had left their Christian citizenship at the "dear old home." We had our midweek service to bear entirely on the Easter service. On Friday (Good Friday) evening, we had supper in the church (in commemoration of the Last Supper), with 150 in attendance. Easter Sunday we had a congregation, that put sitting room at a premium, and all had a very devotional attitude. There were received into the church 14 by letter and on vows, and mostly by vows and baptism. There were 16 babies baptized. The

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morning offering amounted to \$241 in cash. The Sacrament was administered, and there were so many we had to turn quite a few away, because the wine was out.—Eli Myers, P. C.

SHERRILL-TUCKER CHARGE.

We sometimes are almost alarmed at the rapid passing of time. Four whole months of the Conference year are gone.

But in those months we have accomplished some things. Made needed improvements on our church building at Sherrill at an expenditure of \$600, all of which is paid, and we have a beautiful little auditorium now.

Our people here, as elsewhere, are hard hit, and are having a hard time in their efforts to "come back."

Last Sunday, Easter, we had a good day. Received four members at Sherrill, our total to date is seven.

Our second Quarterly Conference is announced for April 19. By that date, we hope to have our Kingdom Extension offering in full.

In most instances, farming interests are going forward in great earnestness. The plantation owners are carrying heavy burdens. Of course, we all are hoping for a good crop.—F. F. Harrell, P. C.

QUINTON, OKLA.

We closed out our Easter program in good shape, received 13 grown people into our church, and baptized seven babies Easter morning.

We held our last service in the old church, begin removing it this week, and will build a nice brick at a cost of \$15,000. This, I think, speaks well for our people, under the depression.

Wife and I are delighted with our new work, but miss the association of our friends back home. We read the *Arkansas Methodist* as a letter from home and enjoy it.—J. E. Snell, P. C.

LOWER RAILROAD FARES.

Announcement is made by L. M. Allen, vice president and passenger traffic manager of the Rock Island Lines, Chicago, that a round-trip fare of 1.08 cents per mile good in coaches and chair cars on all Rock Island trains between all stations on that railroad east of the Missouri River points will be offered Friday and Saturday, April 24 and 25, with return limit of May 4. On the same days, sleeping-car passengers will be offered a one-fare rate for the round trip between the same points, limited to ten days.

"The railroads are confronted with a very unusual situation in their passenger service in the competition from highway motor busses and the privately-owned automobile," said Mr. Allen. "The special rates which we are offering on April 24 and 25 are in the nature of an experiment to determine if the regular 3.6 cents per mile fare is preventing people from riding trains, or whether irrespective of the rate, they prefer to use the highways. We believe the railroads are today offering the best passenger service in the history of the country and we are trying to do everything we can consistently to encourage people to use our trains. In this connection we are offering, in addition to a regular all-summer tourist rate of \$43.05, effective June 1, from Chicago to the Colorado Rockies, a special round-trip rate of \$30.00 on July 1 and July 15, and August 1,

and August 15. These tickets will be honored in sleeping cars and provide a fifteen-day return limit.'

FAYETTEVILLE DISTRICT NOTES

I wrote to all the charge lay leaders over the District asking that services be held at as many places as possible in every charge. So far very few reports have been made to me. However, it has come to me, incidentally, that several services were held.

From the Gentry charge several men went out under the direction of the charge lay leader, Bro. Griffith, and held several services in the afternoon Easter Sunday at points near Gentry.

I should like very much to have reports from every lay leader in the District at once as to the number and results of services held or other work done since District Conference.

We want to continue our work, in connection with the pastors throughout the Conference year, helping in revivals, raising the finances, and in other ways helping to extend the Kingdom of God.

At Gentry we are very fortunate in securing the services of Rev. A. H. DuLaney, one of our Conference Evangelists, to take the place of our beloved pastor, Rev. W. E. Cooper, who recently went to his reward.

Bro. DuLaney came to us March 14, and our revival started shortly afterwards. For the past two weeks Bro. DuLaney has been preaching some of the most earnest, sanest, and clearest cut Gospel sermons we have heard in Gentry for a long time.

Sunday, April 12, was a red letter day at our church when twenty-five were received into the church. To date, in the revival, there have been twenty or more conversions and re-clamations. The services will continue a part or all this week.—Irl G. Bridenthal, Fayetteville District Lay Leader.

LITTLE ROCK DISTRICT BROTHERHOOD.

The Little Rock District Methodist Ministers' Brotherhood met at First Church, Monday, April 13, with Presiding Elder J. A. Henderson in the chair. After singing, Rev. D. H. Colquette and Rev. Leland Clegg led in prayer.

Brother Henderson read from John 15, and emphasized the fact that we are suffering through lack of prayer, and that we need to be concerned about the souls of the people of the world. Dr. J. M. Workman led in prayer. Brother Henderson asked for a song and invited all who wanted a deeper work of grace in their hearts to give him their hand. It was a moving scene.

An offering of \$6.25 was taken for the expenses of the Brotherhood. Rev. D. H. Colquette reported that he had visited Dr. E. R. Steel and Dr. B. A. Few, who are very sick. It was voted to send them greetings and flowers.

Rev. J. C. Glenn, of First Church, Pine Bluff, Conference Director of Superannuate Endowment, spoke in the interests of the Superannuate Cause, asking that we emphasize its claims in May.

Reports of Easter services were made by the pastors; 274 members were received Easter Sunday in the District, five pastors being absent and no reports from them.

Dr. J. M. Workman and his son, Rev. J. W. Workman, of Conway, were present and made interesting reports.

Rev. D. H. Colquette, Conference Hospital-Prisons Mission Worker, made a report of his work.

Rev. J. C. Glenn spoke of the work of the Conference Board of Finance.

Next meeting will be Monday, May 11, emphasizing Layman's Day with plans for lay speakers in rural churches, and in the interest of Sunday School work.

Rev. J. H. Glass, Conference Commissioner of Superannuates, spoke of his work.

District Conference will meet at Des Arc, June 18-19.—C. D. Meux, Sec.

ROWELL CHARGE.

We are having a real good time here with the good people of this historical charge which is located along the eastern part of Cleveland County in the Pine Bluff District.

Doctor James Thomas, our presiding elder, was with us on April 4 for our second Quarterly Conference. He gave us a great message at the 11 o'clock hour, administering the Sacrament of the Lord's Supper to a goodly number. After service dinner was served and the Conference followed with representatives making good reports from all the churches but one.

Rev. S. T. Baugh, our Extension Secretary, was present and rendered us good service. We are always delighted to have Brother Baugh, who is loved and appreciated by all our people for the good work he has done among us.—G. P. Fikes, P. C.

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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, 513-B Security Bank Building, (directly across street from Patent Office), Washington, D. C.

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The South must raise feed if we succeed as farmers. Below find PREPAID prices on seed enough for one acre of each variety:

Clifton's Extra Early Corn, 9 lbs.	\$1.00
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Laredo Soy Beans, 8 lbs.	1.00
Dwarf Essex Rape, 5 lbs.	.75
Peterita, 6 lbs.	.75
Milo Maize, 6 lbs.	.75
Hegari, 6 lbs.	.75
Darso, 6 lbs.	.75
Sagrain, 6 lbs.	2.50
Beet Feeding Sugar, 5 lbs.	.75
Cane for Sorghum, Texas Seeded Ribbon, 6 lbs.	.75
Cane for Sorghum Drip Honey, 6 lbs.	.75
Cane for Sorghum, Silver Drip, 6 lbs.	1.75
Sudan Grass, 20 lbs.	2.25
Clover (Leopedeza), 12 lbs.	4.00
Clover, Korean, 10 lbs.	1.45
White Blossom Clover, 10 lbs.	2.50
Spanish Peanuts, 30 lbs.	2.50
Red Top, 8 lbs.	1.50
Pasture Mixture, 12 lbs.	1.50

Package of GROHOMA FREE with each order if wanted.
CLIFTON'S SEED STORE
Russellville, Ark.

DISGRACEFUL COMPETITION

Definitely fighting to retain her shameful priority in the divorce mill business, Nevada through her legislature has just reduced the time of residence required in that state from ninety days to six weeks.

This action was taken to offset the action of the legislatures of Idaho and Arkansas in fixing their requirements at the same disgracefully low point as Nevada has maintained for a number of years.

Will they offer cut rates, free board and special excursions to get this business next? One can scarcely see how they can lower the requirements of the law any further without getting on the platform of the Soviet government of Russia. But as that would not bring in the revenue it is quite probable that step will not be taken.

All of this simply argues for the necessity of transferring the whole

matter of marriage and divorce from the states to the federal jurisdiction. These relations have ceased to be local any more, they are done on the national scale and with a view point of commercializing them. Nothing short of nationalizing them in law will ever stop this shameless competition now that it has begun.—The Christian Statesman.

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is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

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After April 23

This Date Marks the End of the Present Sale of Arkansas Power & Light Company \$6 Preferred Stock

After April 23 and until such time as we may have more shares to offer, no further subscriptions can be accepted. Thousands of local people own shares of our Preferred Stock. They have found it the answer to the question "where can I put my savings so that they will be safe and pay dividends regularly?" You have until April 23d to profit by their experience.

Buy your shares from any employe of the Company, or write to Arkansas Power & Light Company, Preferred Stock Dept., Pine Bluff, Ark. for any information you desire.

ARKANSAS Power & Light Co.

H. C. COUCH, President

HELPING BUILD ARKANSAS

Sunday School

Lesson for April 19

THE RICH MAN AND LAZARUS

LESSON TEXT—Luke 16:19-31.
GOLDEN TEXT—And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

PRIMARY TOPIC—Jesus Teaches Sharing.

JUNIOR TOPIC—Jesus Teaches Sharing.

INTERMEDIATE AND SENIOR TOPIC—The Curse of Selfishness.

YOUNG PEOPLE AND ADULT TOPIC—Right and Wrong Uses of Wealth.

In this lesson we are afforded a look into two worlds where we see extremes of character and conditions. In this present world we see a rich man reveling in luxury and a poor man in sore affliction, begging at the rich man's gate. In the other world we see the same men with reversed positions—the erstwhile beggar enjoying the richest blessings of heaven while the former rich man suffers the torments of hell. These lives were intended to be representative. The rich man descends from the highest pinnacle of worldly enjoyment to the depths of endless misery. The poor beggar ascends from utter wretchedness and misery to the loftiest heights of blessing.

I. Contrasted Lives (vv. 19-21).

1. The rich man (v. 19).

He lived in a mansion secluded from the common people. He was clothed in costly raiment. He fed upon the richest food that could be provided. It should be borne in mind that this man is not accused of having unlawfully gained his riches. His sin was selfishly to indulge his appetites without consideration of others.

2. The beggar (vv. 20, 21).

He was laid at the rich man's gate in the hope of getting at least the crumbs from his table. No consideration was given him by the rich man, and even the dogs of the street were more kind to him. Lazarus means "God is a help," indicating that a godly life showed through his poverty.

II. Contrasted Deaths and Burials (v. 22).

1. The beggar.

He was found dead and his body hurried off to a pauper's grave. No notice was taken of it by the world, but that he was no longer to be seen at the gate of the rich man.

2. The rich man.

He also died. His gold could not bribe the messenger of death. Doubtless a costly funeral was held.

III. The Contrasted Destinies (vv. 22, 23).

1. The beggar.

He was at once carried by the angels into Abraham's bosom. The souls of believers are especially cared for at the hour of death. They go immediately to be with the Lord. Destinies are determined in this life.

2. The rich man.

Though he had an elaborate burial, he lifted up his eyes in hell "being in torments." The positions of these men are now reversed—the poor man is in the company of "just men made perfect," and the rich man is stripped of his purple and fine linen and cast into hell.

IV. The Reality and Fixedness of Life Beyond the Grave (vv. 24-31).

1. The cry for mercy (v. 24).

Dives, which is the Latin name for "rich man," was now willing to claim relationship to Abraham. He is keenly conscious, and the appetites which controlled him while on earth were still with him.

2. Abraham's reply (v. 25).

This reply cast the matter back upon

the man's memory. He said: "Son, remember." The lashings of a guilty conscience will be most real in hell. The one supreme thing to remember will be the cause which led to the awful destiny. Then, too, it will be remembered that the doom is just.

3. The fixedness of life beyond the grave (v. 26).

Human destiny is fixed by the choices made during the earthly life. When one passes out of this life he enters into a state and condition which is unchangeable.

4. God's Word the all-sufficient light (vv. 27-31).

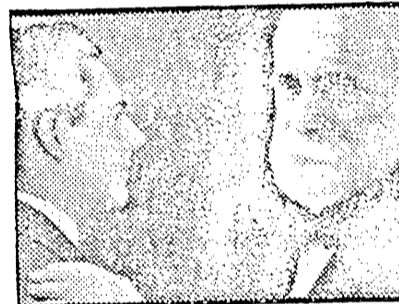
Dives requested that Lazarus go on an errand of mercy to his brethren. He regarded the testimony of a spirit of more value than the Word of God. Many today are more willing to trust the rappings of a ghost than the sure Word of God. Abraham declared that God's Word is sufficient—that those who reject Moses and the prophets would not repent though visited by one who had risen from the dead. The greatest miracles will not affect the hearts of men who reject the Bible. Lost men will learn too late the value of the soul.

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

WAR HAS BEEN DECLARED

By E. A. Anderson.

Part 4.

Parents can not use too much care in sending their young people off to school. You would not send them to a place where their health would be in danger by impure air, water and food. How much more essential is it not that you find out about the institution of learning where your children may go and seek an education.

Here are a few extracts from anxious parents received by Mrs. Maud Howe, secretary of the Canadian Christian Crusade, "My boy since going to university has joined up with the 4-A, and is spreading their literature."

"My son has come from college a rank blasphemer."

"I wish you would earnestly pray for a son and daughter, 26 and 25 years. Both brought up Christians—both supposedly took Christ as their Savior as children. They went away to college—after two years they seem completely turned away from the faith."

Again we will quote a few extracts from an editorial in a recent issue of the Sunday School Times. The entire editorial ought to be published in all our church papers. It is enough to arouse every Christian man and woman with righteous indignation and to watch the magazines and all reading matter that comes into their homes.

"The American colleges and universities were founded and endowed chiefly by Christian men as a basis for a Christian civilization. They have become nurseries of unbelievers. The great publishing houses had a similar origin. Macmillan's was established by a Scotch Baptist, Harper's by Irish Methodists, Scribner's by Presbyterians, the Century Company by New England Congregationalists, Houghton-Mifflin by Methodists, Funk and Wagnalls by Lutheran clergy. How far some, at least, of them have slipped from the Christian point of view and Christian ideals can be quickly determined by a glance at their price lists or a cursory study of their magazine publications."

"In the Forum for March, Harper and Brothers, under the caption of 'Man's Unending Battle Against God,' advertised a coming article in Harper's Magazine. This is what the advertisement says of it."

"Many honest, thoughtful people are wandering—lost—in the debatable ground where the frontiers of science, religion and morals meet. To all readers blessed with inquiring minds, Elmer Davis' 'God Without Religion' will come as a revelation of integrity of thought combined with lofty spiritual force. Mr. Davis' bold plea to discard the religion that deceives us for our own comfort, is an inspiration to the reader. It represents, moreover, the kind of reading that Harper's Magazine gives you each month."

"Too true. What would Mr. Davis do? In his article in Harper's for March, 1930, he writes that 'the bulk of old-time religion is incredible.' 'The-Fall-and-Atonement drama which is the core of traditional Christianity has had to go overboard,' he tells us. 'The code of conduct that has been unwisely tied to an obsolescent theology fell with it; unless men lose heart and surrender themselves to the bishops,

that particular Humpty-Dumpty (i. e., Christian ethics) can never be put together again.'"

"What about the individual? He is not worth troubling about, says Shapley (the Harvard astronomer), except as he contributes, by deed, thought, or progeny, to the survival of the species . . . Salvation, if any, is for the race. The individual who has so much ego in his cosmos that he demands it for himself had better sell his mind to bishops, who will give him a gilt-edged assurance of eternal life."

"And so on for eight or ten pages. The American Association for the Advancement of Atheism could not ask for anything more satisfactory."

"Scribner's Magazine, not to be outdone, publishes an article in the June, 1930, issue by Henshaw Ward, entitled 'The Disappearance of God.' This writer points out without apparent regret that 'it is the friends of God who have made God incredible.' By 'the friends of God' he means professors in various theological seminaries, whom he quotes . . . Mr. Ward calls attention to 'a collection of testimonies gathered by a man who was once a Baptist minister in Texas and is now an editor of The Christian Century. After I have read it I can think of nothing but the massacre of God that is being made by the best religious thought of the day.' This includes 'the Gods of fifteen well-known thinkers.' He later speaks of these men as 'an eminent band of specialists whose majority vote is that the God to whom I once said, 'Now I lay me,' has disappeared.'"

"Turning to the Forum, one finds a continuous flow of anti-Christian essays. Some of them are printed under the title of 'What I believe,' the believe being in most instances a repudiation of Christian theism and the Christian revelation. H. G. Wells in the August, 1930, issue, concludes his paper with an appropriate 'vanity of vanities.' He says that we are 'face to face with the ultimate frustration of every individual desire, in age, enfeeblement and death.' His only comfort is that when we die 'We shall never know that we are dead.'"

Mr. Mencken's reasoned 'belief' is given in the September Forum. He holds that Copernicus' discoveries proved that 'the so-called revelation of God, as contained in the Old Testament, was rubbish'; that the authors of the New Testament were ignorant and credulous men who 'put together a narrative that is as discordant and preposterous . . . as the testimonies of six darkies in a police court.' So low has the Forum sunk! A future life is to Mr. Mencken an absurd concept for which there is as little evidence as for witches. He believes that religion is done for in America. 'Alone among the great nations of history we have got rid of religion as a serious scourge—and by the simple process of reducing it to a petty nuisance.'"

"The latest novelty in the Forum is a series of estimates by various writers in the public eye of the twelve greatest dates in human history. Hendrik Willem Van Loon leads off in the September issue. Van Loon's first date is 2200 B. C., when Hammurabi formulated his Code of Law. Why? Because without him Moses, ten centuries later, would never have been able to present his followers with those Ten

Commandments which became the ultimate standard of conduct for the Western World."

"The fifth date is the Birth of Christ. Mr. Van Loon believes he was the son of Joseph and Mary. 'I need waste no words,' he writes, 'upon the importance of this occurrence. Were it not for the strictly formulated ethical code of the young Syrian prophet . . . the Roman Empire would probably have survived much longer, for it was the deterioration from within which followed upon the pacifist teachings of Jesus that, quite as much as anything else, allowed the barbarians to destroy this immensely strong bulwark of civilization.'"

"And Mr. Van Loon professes to teach history in an American college!"

"This is only a few of the extracts of this article, but it is enough to classify certain magazines as purveyors of atheism, magazines that go into college reading rooms, Y. M. C. A.'s, public libraries and American homes.

We may ask. How is it that atheism has gained such a strong hold in the last 10 or 15 years, and especially in the last five years? The cause may be laid at the lack of spiritual life and power in the Churches; the breaking down of home and family religion. The family altar is neglected, yea, forgotten in many homes. Experimental religion lived and practiced in the home forms one of the strongest bulwarks against atheism.

This is not a carnal warfare. "We do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds). 2 Cor. 10:3-4. We must get back to the "old landmarks set by our fathers."

This is no time to be careless and indifferent. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." Eph. 6:11-12.

Paragould, Ark.

SACRIFICIAL LIVING

Dr. Sipes recently gave us one of Dr. Truett's experiences in dedicating a church. It was expected that its members would give \$500 and that the other \$6,000 would have to come from other folks. Dr. Truett told them the figures would have to be reversed and the money was raised that way. But the crux of that collection was that when \$3,000 had been raised there was an embarrassing stall in the collection. It was relieved by a consecrated wife arising and saying to her husband, "Charlie, we have just paid for our little home, and we love it. We are yet young and we can pay for another. A man offered us \$3,500 for it the other day. If you say so we will accept the offer and pay the other \$3,500." Charley said, "If you say so, wife." That woke the congregation up and it gave the \$3,500 rather than let Charlie and his wife sacrifice all. Arkansas Baptist churches and our Convention need some sacrificial givers to wake us up. Such devotion as was Charlie's and his wife's woke that town and a great revival followed. What are you putting on God's altar in this crucial time?—Baptist Advance.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT: THIRD ROUND

Dalark Ct., at Manchester, May 10.
Arkadelphia Ct., at New Hope, May 24.
Hot Springs Ct., at Gum Springs, May 31.
Grand Avenue, 7:30 p. m., May 31.
Carthage-Tulip, at Mt. Zion, June 14.
Holly Springs Ct., at Mt. Olivet, June 20-21.
Leola Ct., at Leola, June 28.
Sparkman-Sardis, at Sardis, July 5.
Traskwood Ct., at Ebenezer, July 12.
Pullman Heights, 7:30 p. m., July 12.
Friendship Ct., at Davis Chapel, July 19.
Oaklawn, 7:30 p. m., July 19.
Princeton Ct., at Macedonia, July 26.
Pearcy Ct., at Friendship, August 2.
—J. W. Mann, P. E.

MONTICELLO DISTRICT: THIRD ROUND.

McGehee, April 26, 8 p. m.
Wilmot, May 3, 11 a. m.
Montrose-Snyder, at Snyder, May 8 8 p. m.
Portland-Parkdale, at Parkdale, May 10, 8 p. m.
Fountain Hill, at Extra, May 17, 11 a. m.
Hamburg, May 17, 8 p. m.
Warren, May 24, 2 p. m.
Dermott, May 24, 8 p. m.
Wilmar, place to be designated, May 31, 11 a. m.
Dumas, May 31, 8 p. m.
New Edinburg, at Good Hope, June 13-14.
Conference to be held May 18, 2:30 p. m.
Monticello, June 14, 8 p. m.
Hermitage, at Hermitage, June 21, 11 a. m.
Crossett, June 28, 11 a. m.
Tillar-Winchester, July 5, 11 a. m.
Arkansas City-Watson, July 5, 8 p. m.
Lake Village, July 12, 11 a. m.
Eudora, July 12, 8 p. m.
—J. L. Dedman, P. E.

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