



Arkansas Methodist

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Volume LI.

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Number 37

SOME NEEDED READJUSTMENTS

By Bishop W. F. McMurry

In the development of governmental or administrative institutions, many types of organization take form and function for a few years. When it is found that economy and efficiency suggest that these organizations be suspended, changed, or combined, it is the part of wisdom to act on the suggestion. It is usually difficult to eliminate or combine with another organization, an institution which has taken root in and ramifies the entire government to which it belongs. Hence, we often find boards and institutions which should disappear from the larger organization and whose functions should be performed by other boards or institutions, continuing to exist. And this, notwithstanding the fact that the ends for which they came into existence may be as well or better accomplished, and with a saving of men and money, in connection with or through other institutions. The reasons for this are not difficult to find. Positions are at stake. Pride of leadership is involved. Then there is the natural inclination on the part of most people, to let things remain as they are. This latter characteristic of human nature has wrecked many, formerly prosperous business institutions. It has also retarded the progress of the church.

The Women's Home Mission work began as a parsonage aid in connection with the Board of Church Extension. From 1890 to 1910 it had practically a separate and independent existence. In 1910 it became a part of the General Board of Missions and its work of parsonage building was transferred to the Board of Church Extension. At the General Conference in Dallas, 1930, the Sunday School Board, the Epworth League Board, and the Board of Education were combined into one great Board known as the General Board of Christian Education. Thus it appears that the Church has not been wholly deaf to the voices of wisdom.

Are we not ready for some further combinations of Boards within the Methodist Episcopal Church, South—combinations which should result in economy and efficiency in administration and general effectiveness? It has been a growing conviction with me for several years that the subject is worthy of serious and prayerful consideration.

The work of the Methodist Episcopal Church, South, as it is related to, and administered by the General Boards of the church, may in my judgement be wisely divided into four general departments. They are as follows: (1) Education, (2) Work outside the United States, (3) Work inside the United States, (4) Superannuate Endowment. Let us consider the work of the church as it might be directed by these four General Boards, and in the order named.

1. Let the General Board of Christian Education take over the work of the Board of Lay Activities. In paragraph 378 of the Discipline of 1930, it is stated that the General Board of Christian Education "shall have supervision of all the training processes of the Church for both lay and ministerial workers except where these have been specifically delegated to other Boards or agencies." Without impairing the work as now developed and carried on by the Board of Lay Activities, the work for laymen could become one of the departments of the General Board of Christian Education. The work of the Board of Lay Activities lies largely in the realm of the development and education of the lay workers of the church.

In a recent issue of the Methodist Layman, we are told that "The Joint Committee on Cooperation between the General Board of Education and the General Board of Lay Activities met at Lake Junaluska, N. C., July 25th, and under instruc-

* THE LORD IS MY LIGHT AND MY SAL- *
* VATION, WHOM SHALL I FEAR? THE *
* LORD IS THE STRENGTH OF MY LIFE; *
* OF WHOM SHALL I BE AFRAID?—Psalm *
* 27:1 *

tion of the two General Boards took action late to matters referred to it by these boards. Announcement will be made in a subsequent issue of the Methodist Layman of the work of this Committee." It would seem from this quotation that the leaders of these two Boards have already discovered that they have some things in common. I see no reason why this Board of Lay Activities may not properly become a department of the Board of Christian Education, and, with no loss of efficiency.

2. All work outside of the United States of every nature whatsoever, such as educational institutions, hospitals, and evangelism, should be under the supervision and direction of the General Board of Foreign Work. This would strengthen the appeal for Foreign Missions and place all the interests of that great cause in the hands of one Board with no division of thought or energy. The foreign field has its peculiar problems of races, tongues, government and social customs. The task is big enough. The conspicuous success of our work in the foreign field is due to the fact that in our Board of Missions the foreign work has been dominant—had the right of way—from the beginning.

3. All of the work within the United States, except the work of Education, should be united under one great Board. You may call it the Board of Home Missions and Church Extension, the Home Board, or by any other name appropriate to the work it is intended to accomplish. Under this Board should be included the work now done by the Home Mission Department of the Board of Missions, the work of Church Extension, the work of Hospitals, and the work of Temperance and Social Service. These are allied in their nature and should be connected in their administration. Take for example the question of work among our industrial people. There is a vital connection between the proper housing of the congregation, the support of workers after the building is erected, proper hospital facilities, and social and racial justice. Home Missions has never had a fair show in our church. From the beginning, it has been overshadowed in the General Board of Missions where the emphasis has been given, and properly so, to foreign work. No great Board can be dominated by more than one great idea. This great Board should speak for the Methodist Episcopal Church, South, on all subjects with which our people are concerned, and with a voice that would be heard and heeded. The personnel of such a great Board, charged with the well-being of all our people, would be a guarantee of its proper representation of the church.

4. The building up of a great fund for Superannuates should be kept separate and distinct from the work of all other Boards, as its business is to build up and administer an endowment fund for a particular class within the entire church. This need not be a large Board, as the great bulk of its work must be done by a strong Executive Committee meeting monthly or oftener. The distribution of its funds is made by law, and is purely a matter of calculation.

By the union of these Boards you would reduce the cost of administration and increase the efficiency of the work and all overlapping would be eliminated.

The Board of Missions is well housed at Nashville, Tennessee. The Board of Education has comfortable quarters in the Publishing House

an understand on a satisfactory basis. The Extension Building at Louisville was erected with some such an arrangement in mind, and is adequate to house a great Home Board, doing work of Church Extension, Home Missions, Hospital and Temperance and Social Service.

The Church should not fail to learn from the economic depression, through which we have been passing, the lesson of economy it has so vividly set before us. We owe this to our suffering and self-sacrificing people. I shall not undertake to set down the saving in assessments for administrative work that would be effected. One illustration will suffice. The hospital interest could be well cared for under a great Home Board with one secretary and one stenographer, and the cost could be included in the one assessment for Home work. The same may be said for Temperance and Social Service and for the Board of Lay Activities.

Our general assessments on the church would be for Education, Foreign Work, Home Work, and thus eliminate the multitude of assessments which cause confusion and of which the Church is growing weary. For the time being it may be well to continue the small assessment for Superannuate Endowment, but as the permanent fund grows this can be eliminated, leaving three general assessments: (1) Education; (2) Foreign Work; (3) Home Work.

The Woman's Work could continue as at present, and be related to the three General Boards, working in their respective fields, just as it is at present related to the two departments of the Board of Missions and to the Board of Education, thus continuing the one Woman's organization in the local church.

There are two hundred and eighty-one Presiding Elder Districts in the Church, with an average of less than twenty-three pastoral charges to a district. The last General Conference (see Report No. 3. Committee on Itinerancy, page 119 of the Journal) struck out the phrase limiting the number of pastoral charges in a district to forty, and adopted the following:

"In connection with the above recommendation, we offer the following resolution: 'That it is the sense of this General Conference that while no minimum or maximum number of pastoral charges in a presiding elder's district be fixed by law, we thus make known to our bishops and the members of their cabinets our decided conviction that such districts should be as large as efficiency of administration will permit, and request them to make adjustments in this direction as rapidly as may be consistent with the best interest of the Church.'"

The number of districts should be reduced at least one-third, which would leave less than thirty-five pastoral charges to the district.

The Annual Conferences could be reduced in about the same proportion. There are now fifty-one including Brazil, Mexico and Korea, which have been organized into independent churches. Subtracting these there are left forty-eight including the Latin Mission in Florida, the California Oriental Mission, and the Indian Mission. Subtracting these, which are all small and in territory covered by other work, there remain forty-five. This gives an average of three Annual Conferences to fifteen effective Bishops. If the Annual Conferences should be reduced in number one-third—fifteen—we would have thirty Annual Conferences and missions which would be less than three to each of twelve General Superintendents, ninety presiding elders and from three to five fewer bishops, would effect a large saving of men and money for superintendence.

Another matter should be considered in connection with the size of Annual Conferences and that is the burden of support of Executive Secretaries. (Continued on page 2, Col. 3.)

Personal and Other Items

REV. B. E. ROBERTSON, of Knobel, called last week. Since the last of July he has had 53 conversions in his own charge and 46 in a meeting at Cushman. He is one of our most successful evangelistic pastors.

REV. F. A. BUDDIN, pastor of First Church, Texarkana, announces that Bishop U. V. W. Darlington is to preach in a series of evangelistic meetings to be held in that city for two weeks beginning October 2.

REV. A. E. HOLLOWAY, pastor of First Church, Newport, writes: "Our church had the honor and pleasure of a visit from Bishop Dobbs, on Sept. 4-5. He captured our people and rendered a great service by his stay with us. His sermon was a masterpiece and his address to our official board was fine."

ON Wednesday of last week Bishop Dobbs met with the Presiding Elders of Little Rock Conference at First Church in the morning and the Presiding Elders of North Arkansas Conference at First Church, North Little Rock, in the afternoon. Encouraging reports were received and the outlook is very hopeful.

GOING to and from Washington last week the editor made unusually quick trips. Going, he used the Rock Island, Frisco and Seaboard Railways, and returning the Seaboard, Frisco, and Mo. Pacific. The return trip was made in 33 hours because of close connections at Birmingham and Memphis. All these roads are rendering fine service and deserve our patronage.

SUPT. J. L. BOND of Union County was elected president of the Association of County Superintendents of Ark., at their recent convention at Arkadelphia. He is a graduate of Hendrix College, and has served with distinction as State Superintendent of Public Instruction, superintendent of the Western Methodist Assembly at Fayetteville, and superintendent of Union County schools.

DR. JAMES THOMAS, P. E., of Pine Bluff District, makes the following encouraging report: "White Hall, on the Carr Memorial Charge, Pine Bluff, has paid its Conference Assessment in full, the first to report out 100 per cent in the District. A building committee has been appointed and the church building will be modernized and enlarged, and will be one of the show country churches in the state. The pastor, Rev. W. R. Jordan, has received 73 members since Conference in the Charge and it now looks that he will reach 100."

BISHOP DOBBS has arranged to give three days, Sept. 24, 25, 26, to meeting engagements in the Arkadelphia District. Saturday, Sept. 24, at 11:00 a. m., he will preach at Percy; that night he will preach at Friendship on Friendship Circuit. Sunday at 11:00 a. m. he will preach at Arkadelphia; that night he will preach at Benton. Monday, Sept. 26, at 11:00 a. m., he will preach at Mt. Carmel Church, near Princeton, on the Holly Springs Circuit. Quarterly conferences will be held at Percy, Arkadelphia, Benton, and Mt. Carmel. There will be dinner on the ground at Percy and Mt. Carmel and large crowds are expected.

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

IT was the editor's privilege last week to attend meetings of the executive committee of the National Anti-Saloon League and of the National Board of Strategy at Washington. Careful statements on the prohibition situation were prepared. That issued by the Anti-Saloon League is reproduced on page 3. It should be carefully studied and the principles understood. The League is adhering strictly to its non-partisan policy, and, as both major parties are now wrong, is simply giving the records of their candidates and leaving it to the voters to decide whom they should support. Of course, the League stands unflinchingly for the maintenance of the 18th Amendment and strong prohibition enforcement laws. In Arkansas we should stand solidly behind our League superintendent, Rev. J. H. Glass.

BOOK REVIEWS

Principles and Development of Church Government; by Robert W. Goodloe; published by Cokesbury Press, Nashville, Tenn.; price \$1.50.

This work fills a place in the literature of our church and supplies much valuable and accurate information of which both ministers and laymen have felt the need. He makes clear the principles which underlie our church government, and outlines the stages of development through which it passed to reach the form in which it now appears in America. The book contains a full and valuable Bibliography. The following subjects are ably presented: "How The Early Christian Church Governed Itself;" "Preacher Becoming Priest;" "How Men Are Qualified for the Office of A Minister—Apostolic Succession;" "The Office of Pope;" "Wesley's Conception of the Church and Ministry;" "Why American Methodists Adopted Episcopacy;" "The Presiding Elder in Methodist Economy;" "The General Conference;" "Laymen In the Lawmaking Bodies of the Methodist Church;" "Laymen in Local Church Control;" "Stationing the Preachers;" "Influence of Environment on Methodist Government." This is a book for careful study and for a permanent place in your library.

Pilate's Wife; by French E. Oliver, D. D.; published by Fleming H. Revell Company, New York; price \$1.50.

This is a collection of sermons with a distinct evangelistic message. Dr. Oliver writes from a long life and wide experience of Christian service in this and many other lands and a prayerful reading of his book cannot fail to furnish the reader much inspiration and food for the spirit. Three of the lectures deal with the subject of Pilate's Wife; the next three with Pilate's Perplexity, followed by "Christ Before Herod;" "Pilate's Defence;" "Are Evolutionists Mentally Competent?" "Creation or Evolution;" "Things we Must Stick To." While we may not find ourselves agreeing in every particular with Dr. Oliver's opinions we cannot fail to be stimulated by reading them.

Word Pictures in the New Testament, by Archibald Thomas Robertson, A. M., D. D., LL.D., Litt. D.; published by Ray Long and Richard R. Smith, Inc., New York; Price \$3.50.

This book, Volume V deals with the Fourth Gospel and with the Epistle to the Hebrews. It combines the fruits of a rich scholarship with a rare spiritual insight, making it an invaluable source of information and inspiration both to the student and teacher of the Bible. It is especially helpful to ministers and Sunday School teachers who either for lack of time or knowledge of ancient languages, must take the word of an-

other on the subject. Dr. Robertson's reputation as a scholar is established, his work is reliable.

CIRCULATION REPORT BY CHURCHES

The following subscriptions have been received since the last report: Black Rock, F. G. Villines, 2; Lakeside, Pine Bluff, E. C. Rule, 1; Melbourne, W. W. Peterson, 1; Mineral Springs, E. B. Adcock, 5; Bellefonte, J. W. Howard, 5; Springhill Ct., W. F. Campbell, 1; Hazen, J. L. Tucker, by Mrs. Bowman, 1; Vantage Memorial, El Dorado, E. D. Galloway, 1; Strong, A. E. Jacobs, 2; Pocahontas, J. M. Harrison, 3; Hot Springs Churches, J. R. Dickerson, 7; Portland, J. W. Thomas, by J. R. Dickerson, 6; Monticello, Rex B. Wilkes, 1; Malvern, Fred R. Harrison, 1; Knobel, B. E. Robertson, 1; Dermott, Neill Hart, 6; Paragould, First Church, W. C. Davidson, 9; Marked Tree, Lester Weaver, 1; Maumelle Ct., C. H. Gilliam, 1.

CIRCULATION CAMPAIGN BY DISTRICTS

North Arkansas Conference	
Batesville District, Jefferson Sherman, P. E.	148
Booneville District, F. M. Tolleson, P. E.	87
Conway District, J. W. Crichtow, P. E.	117
Fayetteville District, F. R. Hamilton, P. E.	84
Fort Smith District, W. C. House, P. E.	55
Helena District, G. G. Davidson, P. E.	129
Jonesboro District, J. A. Anderson, P. E.	67
Paragould District, E. T. Wayland, P. E.	123
Searcy District, F. E. Dodson, P. E.	85
Total	892
Little Rock Conference	
Arkadelphia District, A. C. Millar, P. E.	184
Camden District, J. L. Dedman, P. E.	235
Little Rock District, J. A. Henderson, P. E.	149
Monticello District, J. M. Hamilton, P. E.	94
Pine Bluff District, James Thomas, P. E.	179
Prescott District, L. E. N. Hundley, P. E.	158
Texarkana District, W. C. Watson, P. E.	104
Total	1102

SOME NEEDED READJUSTMENTS.

(Continued from page 1).

taries for special work such as Christian Education. Many of the Annual Conferences as they now stand are not able to carry this load and are restless under it. It is hardly fair to ask an Annual Conference to carry an assessment for the support of an Executive Secretary as large as its assessment for Conference Missions, or its assessment for Conference Claimants.

The question will be raised as to what is to be done with the large number of men saved from the combination of Boards, reduction in number of districts and of the Annual Conference. It is readily seen that this is quite a large number. It will be claimed that the Conferences are already full to overflowing. This I admit. My answer to the inquiry is that the remedy for this situation is with the Annual Conference itself. First, at the door of the Annual Conference. It is high time we ceased to admit men into the Annual Conferences because they are good men, or because they are descendants of good men and women. Their fitness for the itinerant ministry and their preparation therefor are all that should be considered. The Annual Conferences can further relieve the situation by ceasing to carry on their rolls men who are wholly inefficient. These are found in all our Annual Conferences. Many of them have been on the roll for years. What Bishop or Presiding Elder is not perfectly familiar with what I am talking about? And yet, sentiment, patience, lack of courage, or something else, operates to continue them in their relation to the Annual Conference, to their own harm and to the hurt of the Church.

As I see the church after many years of opportunity for detailed observation, it is my conviction that the time has come for us to reshape our machinery, set higher standards for our ministry, eliminate inefficiency and duplication, and go to the task of saving this world with a new and high purpose unencumbered by machinery, or methods, or else, that will retard the progress of the Kingdom of God.

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STATEMENT OF THE ANTI-SALOON LEAGUE OF AMERICA, ADOPTED SEPT. 9.

The Anti-Saloon League of America stands unitedly and unswervingly by its non-partisan prohibition policy.

It declares unreservedly for the continuance of the Eighteenth Amendment unchanged.

It opposes nullification in any form, either by the action of any state or by the repeal or modification of the Volstead Act to legalize an increased alcoholic content in permissible alcoholic beverages or by the action of any state.

It calls upon the President and the Prohibition Department to present to Congress the needs of that Department in order to secure efficient prohibition enforcement and also upon Congress to provide the money and men necessary to meet those needs.

It calls upon the governors and legislatures of the several states to enforce their state prohibition laws and where there are no state prohibition laws, we urge the adoption of such legislation, and we also call upon state authorities to co-operate actively with the Federal Government in the enforcement of the prohibition law.

It calls upon all good citizens to co-operate in every possible way to secure not only the enforcement, but the observance of the prohibition law.

We are in the midst of one of the great battles in the great warfare with the beverage liquor traffic. The Anti-Saloon League has vigorously and consistently declared that Prohibition should not be made a partisan political issue and should not be the subject of political party platforms. As a result of the rejection of this non-partisan policy by

the party conventions and candidates, the situation today is unusually complicated. Conditions are such that in some sections of the country it is exceedingly difficult for the supporters of Prohibition to express their convictions effectively in the coming election.

The acceptance speeches of both candidates of the two major parties favor the return to the several states of the right to determine whether or not the manufacture and sale of intoxicating liquors shall be legalized and under what conditions. To neither of these positions can the Anti-Saloon League at all consent. The Anti-Saloon League of America insists that the liquor traffic shall continue to be branded as criminal in every state and territory under the flag. It declares that when once the traffic has been legalized in any state the return of the saloon or its equivalent is inevitable in that state. Furthermore, the League insists that the protection of dry states against the lawlessness of a legalized traffic in other states is a proposition impossible of effective enforcement.

Any demand for the immediate modification of the Volstead Act to permit beverages of greater alcoholic content will, if acceded to, open the way to nullification of the Constitution and the weakening of any effective law enforcement.

The baneful effects of the illegal liquor traffic with its speakeasies and bootleggers will not be cured by the repeal of federal prohibition for the same illegal traffic flourished all over the country before the adoption of the Eighteenth Amendment. The legalization of the liquor traffic will not obliterate the inherently lawless illegal traffic, but will bring back the vicious power and pernicious influence of the brewers, distillers, and liquor dealers associations which the adoption of the Eighteenth Amendment utterly smashed.

In this exceedingly complicated situation the Anti-Saloon League of America counsels the voters of the nation to study with great care the political party platforms, the public declarations, and the known records of the presidential candidates and to vote as in their judgment will best conserve and maintain the present prohibition policy unchanged. For the information of the friends of Prohibition, there are appended hereto the statements relative to Prohibition in the acceptance speeches of the presidential candidates. (We are not reproducing these statements for lack of space).

Concerning party platform declarations, the Anti-Saloon League declares that no national political party convention can bind Senators and Congressmen. They are responsible only to their constituents for the manner in which they meet their official obligations. We cannot therefore urge too strongly the supporters of the Eighteenth Amendment to emphasize their views on the prohibition question to the Senators and Congressmen already elected and to all Senatorial and Congressional candidates. We urge the support of those candidates only who believe that prohibition ought to be the law. Believing as we do that a majority of the voters of the nation favor the retention of the Eighteenth Amendment unchanged, it is of vital importance that the real sentiment of the people shall be declared. We recommend that social welfare organizations and religious

bodies record their opposition to any change and we recommend that state conventions and local mass meetings be held which shall call upon Congress to maintain the Eighteenth Amendment and our present prohibition law. By such group meetings and by personal appeal Senators and Congressmen must be made to realize the actual sentiment of their constituents and that they will be held personally responsible by them for the action they may take, regardless of any party platform declarations.

The warfare of the social order with the traffic in intoxicating liquors is inevitable and irrepressible. Civilization, if it is to survive, must put alcohol and all other narcotic drugs in the same category. Civil government is under the highest obligation to protect society from the ravages of such poisons. The Anti-Saloon League of America stands unequivocally today, as it has always stood, against the legalized liquor traffic in any form. Once again it calls upon good citizens to protect the child life and the homes of our people from those enemies which through greed and covetousness would destroy them now as in the past. No greater obligation rests upon the Christian churches, fathers, and mothers, and all good citizens than to meet fully their responsibility to maintain the brand of the criminal upon beverage alcohol, the common enemy of the race. In this warfare the Anti-Saloon League declares that party platforms and political candidates are temporary, that there can be and will be no surrender, no retreat, and no compromise. This truceless war must continue until the traffic in beverage alcohol, the greatest enemy of the social order, has been abolished. To this end we pledge ourselves anew and we call upon all opponents of the liquor traffic to unite with us in this truceless war.

TEMPERANCE AND SOCIAL SERVICE CONFERENCE, MT. SEQUOYAH, AUG. 25-30.

The largest Conference of Temperance and Social Service workers ever assembled west of the Mississippi River convened at Mt. Sequoyah. This Conference was held jointly with the General Board of Temperance and Social Service, the W. C. T. U. of Arkansas, and the Anti-Saloon League.

At 10 o'clock each morning, Dr. Atticus Webb of Dallas, Tex., made addresses, based on his book, "Dry America," covering the whole field of Prohibition. His opening address was based on "The Church's Responsibility." Other prominent speakers of national note were Dr. A. C. Millar, Little Rock; Dr. Harry L. Bowlby, New York; Dr. Ernest H. Cherrington, Washington, D. C.; Dr. Marvin T. Haw, Kansas City, Mo.; Hon. H. T. Laughbaum, Oklahoma City; Dr. J. W. Perry, Nashville, Tenn.; Mr. W. J. Losinger, Oklahoma City; Dr. J. C. Montgomery, St. Louis; Rev. J. H. Glass, Little Rock; Dr. Eugene L. Crawford and Bishop James Cannon, Washington, D. C.

The W. C. T. U. was under the leadership of Mrs. J. P. Almand and Miss Lurline Moody, Little Rock. They brought stirring messages from their field of work for "God and Home and Every Land," at intervals during the Conference. They sponsored a medal contest which was in charge of Mrs. Amanda Smith of Lincoln, Ark., and also a pageant, "Uncle Sam Looks On," which was presented by the Young People's

Branch of the W. C. T. U. of Fort Smith.

Dr. Montgomery talked to us on "Literature and Life." He urged us, as Christian people, to look well into the literature that comes into our homes. Just as the Word of God is a seed, just so are the daily newspapers, magazines, and modern fiction. Wet propaganda is pouring over our country today, and public sentiment is being moulded by it. The speaker said: "We must keep our church literature alive or we will not keep our churches alive. God's side ought to be able to command as heavy artillery as the other side. Millions of pamphlets are distributed free of charge every year by the wets. The great moral battle will be fought on the pages of literature. Our church people should read the church papers, one good book at least, during the year, and the Bible every day. The study of God's Word will teach us that evil is evil and trash is trash. God forbid that the church blow out its own light."

Dr. Ernest H. Cherrington, member of the Board of Strategy and said to be the greatest authority on Prohibition in America, said in part: "We are facing the test of Prohibition; we are facing the test of the Federal Government; we are facing more than these—we are facing the test of modern Christianity as to whether it is able to effectuate its principles in a modern Christian civilization. This is the fifth time in the history of the United States that the Constitution has been challenged. The first attempt came during George Washington's administration, when the liquor tax was called into question, and he said: 'This Government is almost poverty stricken, but we must stand by the Constitution. We must put every dollar into enforcing the law—in saving the Constitution.' If our Presidents in more recent years had had the moral courage and clear conception of what the Constitution means to the United States, we would not now be confronted with an element that wants to make a checkerboard out of America—a dry state here and a wet state there—one policy in one state and another in the next, backed by the United States Government. Every officer, from President of the United States down to township constable, takes the oath to preserve, protect and defend the Constitution before he takes office. The President's duty is to enforce the law. Let us urge the church people to make a study of the Constitution of the U. S., and see to it that the people get the truth. Truth is not automatic. Truth has never solved a single social problem. It is the knowledge of the truth that makes us free. For ten years the New York Times has had, in each issue,



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PROTECTION AGAINST OLD AGE

eight or ten pages telling of the evils of Prohibition. A dark picture is presented by the wets, but let us look at that dark picture. Alongside of it is the picture of yesterday, when in this country of ours there were 200,000 open saloons. More than 6,000,000 people in the Blue Ridge Mountains who have been transformed from a "moon-shine" country to schools, churches, and a splendid civilization. Twenty years ago we were consuming an average of 20 gallons of liquor per man, woman and child each year. Some believe the hip pocket flask was introduced in recent years, but it was in use more than fifty years ago. Statistics show that women drank in pre-Volstead days."

Dr. J. W. Perry talked to us on "Race Relations," and emphasized that the Declaration of Independence gives to every American citizen the right to life, liberty and the pursuit of happiness, and urged us as Christian people to see to it that these rights be protected. Dr. Perry talked to us also out of his own personal knowledge on "The Days of the Saloon." He said: "In those days there was not only legal liquor, but illegal, sold as well." In describing scenes in pre-prohibition days, he said ladies did not go to the county seat on Saturdays, nor into the lobby of a hotel to register, because of drunks. There were many speakeasies then, too. These sales were called 'blind tigers' and 'wild cats.' Back in 1898 the newspapers reported 4,000 'speakeasies' in Philadelphia alone. Prohibition has not produced the 'bootlegger.' It has simply let us see where he is. The resubmission program of the liquor traffic is being actively opposed by those who favor an alcohol-free civilization in this country. Support of the resubmission program comes from a handful of wet multimillionaires who are organizing the wet sentiment in a few states and large cities largely dominated by the foreign-born citizens. A majority of both houses of Congress and a large aggregate majority of state legislatures are standing firmly for the Eighteenth Amendment. The present-day evils associated with the liquor problem are not evils properly chargeable to the prohibition policy of the Government, but they are evils properly chargeable to an outlawed traffic."

Dr. H. L. Bowlby, Genl. Sec. of the Lord's Day Alliance and an outstanding advocate of Prohibition, talked to us on the Lord's Day. He said: "We can not build the American Republic on the ruins of the Lord's Day. There is no danger of destroying the American Republic as long as we keep the Lord's Day holy. As goes the Sabbath in the United States, so goes this Republic. The best way to keep our 18th Amendment is to keep the pews in our churches filled. Our Christian Sabbath—the Lord's Day—is a

GRAY'S OINTMENT

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sacred institution—namesake of the Son of God, creator of the world. It commemorates the resurrection of the Lord, the greatest sunburst of the ages—following the sun's eclipse at Calvary."

Dr. Bowlby told us of the work of the Alliance: How it secured closing the Postoffices 20 years ago, on Sundays; how they have obtained the weekly rest day for a million workers in the past 14 years; defeated annually from 40 to 50 bad commercial Sunday bills, and the enforcement of Sunday laws and an education program put into the churches and schools in all parts of the country.

"The Family" was emphasized by Dr. M. T. Haw. He said: "The family, state, and church must be treated with the same sanctity as we treat God. Two of the Ten Commandments and the Sermon on the Mount protect the home. All legislation should be considered from the viewpoint of the family."

The crowning event was the presence of Bishop James Cannon, Jr., one of the greatest foes of the wets. He spoke to a very large audience at 11 a. m. Tuesday and again in the evening, to more than a thousand people. He is just home from Geneva, and declared that he believes Europe is ready to give sympathetic consideration to President Hoover's recent proposal for a reduction of armaments. The European members of the Conference on Disarmament recognize that America must play an important part in any movement for permanent peace.

Bishop Cannon reviewed the Peace Movement, and said, in part, that the Church of the living God ought to get together and do away with present conditions.

Bishop Cannon has not lost any of his zeal and enthusiasm in dealing with the liquor question. He said: "Without impugning the sincerity of the statement of either of the present candidates for the Presidency of the U. S., he asks the question: When each State shall be given the right to deal with the liquor traffic as it may determine, what is the definite specific legislation proposed for the protection of the dry States and how do they plan to prevent the return of the saloon or its equivalent—the hotel or restaurant bar, or the drinking parlor with the same corrupting destructive effects upon the individual, his home, and the political life of the cities, States and the Nation, through the reinstatement again of the breweries and the distilleries? He asks for 'specifications' instead of 'glittering generalities' that the voters may pass upon actual proposed legislation.

Delegates to the Conference, on Tuesday afternoon passed a resolution declaring "the question of retention, modification or repeal should be determined by vote of the people in Senatorial, Congressional and Legislative election as a non-partisan question and that the responsibility of individual citizens to their country and their God for their votes can not be altered one whit by any party platform. The resolution urged members of the Methodist Church to vote for men and women who believe that Prohibition ought to be the law.

The following resolution of appreciation for the stand of Senator Hattie M. Caraway of Arkansas was adopted: (This has been published). —Mrs. I. N. Barnett, Sr.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor.

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

STUDY INSTITUTE AT PRESCOTT

The Society at Prescott was hostess to the Study Institute of the Prescott District, at an all-day meeting Wednesday, at which the Auxiliaries of Prescott, Hope, Gurdon, Nashville, Glenwood and Center Point were represented.

Mrs. Teeter, president of the Prescott Auxiliary, welcomed the visitors in a most gracious manner and opened the meeting with devotional conducted by Mrs. White and prayer by Rev. M. T. Workman.

Mrs. McKinney, the Conference Superintendent of Study, gave an interesting talk on methods of teaching, before beginning an outline of the new Study book, "Living Issues in China." Miss Leroy McKinney gave a splendid sketch of the life of Dr. Sun Yat Sen, the Father of the Chinese Republic, and Mrs. Guthrie told the story of Arthur Jackson, the young Scottish doctor, who gave his life for China in fighting the plague.

An appetizing luncheon was served at noon by the Prescott Auxiliary, and when the afternoon session opened Mrs. Beane gave a review of the life of Miss Belle Bennett and her work for the hospital in Shanghai, China. Mrs. Harper of Texarkana gave a summary of "Good Earth," a story of China, by Pearl Buck. The session closed with a playlet based on "Lady Fourth, Daughter of China," given by a group of the Prescott Auxiliary, and was a fitting climax to the program and work of the day.—Mrs. Lee Lane.

ZONE MEETING AT HATFIELD

The Hatfield Missionary Society was hostess to Zone No. 5 of the Texarkana District at an interesting meeting on September 3. Mrs. Leslie Moseley, Zone leader, was in charge. Cherry Hill gave the program. Representatives from Mena, Cherry Hill, Highland, Cove, Vandervoort, Grannis and Wickes were present. Rev. and Mrs. F. C. Cannon with the ladies of the District, gave all a hearty welcome. The church was beautifully decorated with ferns, and with the cool mountain breezes sweeping through the open doors and windows, it was indeed inviting.

About 10 o'clock, with Mrs. Willard Moseley at the piano, the morning session was opened with a prelude, while soft strains of music filled the room, the congregation sat with bowed heads in "meditation," hearts filled with love and gratitude to our Heavenly Father for the privilege of Christian fellowship. Rev. Mr. Fitzhugh led in prayer. Rev. F. C. Cannon made the welcome address, and the response was given by Rev. Mr. Bearden, pastor of Cherry Hill Circuit.

There was a short business session. Minutes of the previous meeting read and approved. Reports from the Auxiliaries given. The reports from the new Societies were very encouraging, much interest was shown, and a great work is being done. Mrs. A. J. Bearden read the Scripture lesson for the devotional. Dorothy Philpot sang "I'll Go

Where You Want Me to Go."

"What the Missionary Society Does for Methodist Women," by Mrs. H. S. Hoover, and "Why Increase Your Gifts," by Mrs. Autry Hilton, were very interesting and inspiring talks.

The program was closed by prayer by Rev. B. F. Williams of Hatfield. The noon hour was spent on the church lawn, where a delicious banquet was served—"everything good to eat."

The afternoon session was opened with song, "What a Friend We Have in Jesus." Then a very fine talk was given by Miss Lucile Olney, who is devoting her time to social work. Taking for a text, "The Poor We Have With Us Always," Lucile portrayed the work from different viewpoints, not only the person who is in want of material things need the social worker, but those who are down and out in a spiritual way need some one to help them to get on the right path of living.

Dr. Clara Keller brought a wonderful message from the mission fields of South America. After hearing her tell of the hardships the missionary endures, "and how they smile through it all," I'm sure we who heard the message and have such a small sacrifice attached to our work, feel that we are unworthy to be called the servants of our Master.

The next Zone meeting will be held in Mena, December 2.—Mrs. J. F. Averitt, Sec.

MISSION STUDY INSTITUTE AT DERMOTT

Very interesting was the fourth annual Mission Study Institute of the Monticello District, held at Dermott, Sept. 1, with Mrs. H. T. Rucks, District secretary, presiding. Mrs. W. W. Woodard, who represented the District at Mt. Sequoyah during the School of Missions, was leader in the study of the book, "Living Issues in China," by Henry T. Hodgkin. Sixty members were present from twelve Auxiliaries. The assignment method was used in presenting the study, as follows:

Introducing China—Mrs. W. F. Woodard, Pine Bluff.

Life of Sun Yat Sen—Mrs. J. C. Simpson, Hamburg.

Woman's Medical College—Mrs. H. R. Sessions, Lake Village.

Status of Women in China—Mrs. J. W. Willoughby, McGehee.

Girling College—Mrs. Dickey, Dermott.

Such a Chance as This—Mrs. V. A. Peacock, Tillar.

Our New Secretary Foreign Department—Mrs. S. V. Clayton, Tillar.

Home Life in China—Mrs. John Golden, Dermott.

Education in China—Mrs. C. E. Wells, Wilmot.

Political Situation in China Today—Mrs. W. F. Woodard.

The World Outlook—Mrs. E. G. Sponenbarger, Arkansas City.

Problem: What has Christianity to contribute to the changing family life of China?—Mrs. W. F. Woodard.

Discussion: Is the Missionary Still Needed in China? Group.

Preceding the lunch hour, Mrs. Woodard conducted an inspiring devotional.

Mesdames McKenzie and Ward, accompanied by Mrs. Vernon McKimmey, led the songs for the day. These included "Bringing in the

Sheaves," with chorus in Chinese; "Heralds of Christ."

That all topics were "given" and not "read" deserves commendation. To follow this method should make the Fall Study Classes more interesting than ever before.

The program of the day closed with a playlet, "Salt Marshes of China," by the Warren Auxiliary, with the following characters: Mr. Preston, Missionary in China, Mrs. Carl Neal; Mrs. Preston, his wife, Mrs. Louis Edrington; An American Nurse in China, Miss Lenora Mann; An American School Teacher in China, Miss Sarah Garlington; Bing-Yu, Christianized Chinese Girl, Mrs. W. O. Pontius.—Mrs. W. O. Pontius, Pub. Supt.

ZONE MEETING AT COLT

An all-day meeting of Zone No. 3 of Helena District was held at Colt, August 30. About fifty were in attendance from the following towns: Forrest City, Haynes, Widener, Round Pond, Hughes and Colt.

The Zone chairman, Mrs. E. J. Kyle, presided and a most interesting program on "International Peace Through Christianity," was presented, with the following as leading numbers:

Responsive reading with comments, led by Rev. W. F. Shell.

Leaflet, "Every Woman and World Peace," Mrs. J. L. Nelson.

Round Table Discussion—"What They Say About Disarmament," led by Mrs. H. A. Ferrell.

Playlet—"The Terrible Meek," Juniors of Colt, directed by Mrs. Oliver Huffstutler.

Talk—"Let Us Disinfect Our Minds," Mrs. Ben Fogg.

Peace Posters presented with comments, by Mrs. Johnnie McKie.

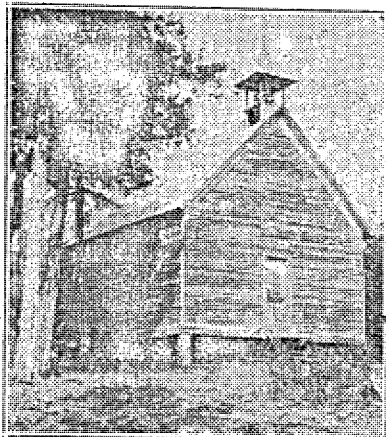
The usual very bountiful luncheon was served at noon and an hour of good-fellowship enjoyed.

The reward for the largest percentage of attendance was a lovely picture of "The Christ," by Hoffman, and was won by the Widener Auxiliary.

The Resolutions Committee submitted resolutions to the effect that as members of Zone 3, we study more diligently and conscientiously the problems of our nation as they are affected by its relations with other nations; that we think, talk and pray for Christian fellowship the world over, and use our individual and collective influence to bring it about through our homes, our churches, our women's organizations and the pressure which we may bring to bear upon those who represent us in our halls of government, and that we inform ourselves on the moral and economic issues of our own times and country and perform our duties as Christian citizens, as intelligently as we can. Also, that we express our gratitude for the cordial welcome extended to us by Mrs. Srum, the gracious hospitality shown to us by her and her co-workers in their attractive new church, and for the inspirational message of the pastor, Bro. Shell; that we voice our appreciation of the bountiful luncheon which was in complete accord with the reputation of the women of Colt as unexcelled hostesses; that we thank all who helped in any way to make this program the helpful one it has been, and that we especially congratulate our chairman and the Program Committee upon their choice of this timely and important subject and that we recommend that similar programs be given

Church News

MOUNTAIN VIEW CHURCH



The little church shown here is the early church home of Rev. H. Lynn Wade, now pastor of First Church, Jonesboro. It was in the little Mt. View Church where Brother Wade preached his first sermon. Brother Wade's father also preached his first sermon in this church. It was in this same pulpit and in this same church that Brother Wade's grandfather preached his first sermon.

Brother Wade's grandfather opened up much of the territory in Boone, Marion, and Baxter counties for Protestantism.

The Mountain View Church is now being served by Rev. H. W. Jett, pastor of the Yellville Charge. This little church is about four miles west of Yellville, on Highway No. 62, and is furnishing a meeting place for an active group of Christian worshippers.—Glenn F. Sanford.

LITTLE ROCK CONFERENCE WIDOWS AND ORPHANS BENEFIT FUND

The annual meeting of the Board of Managers of the Little Rock Conference Widows and Orphans Benefit Fund was held in the office of Dr. James Thomas, chairman, at 1:30 p. m., Sept. 7. Mr. J. S. M. Cannon was elected secretary-treasurer of the Benefit Fund, succeeding Mr. George W. Pardee, deceased. Members present included Dr. James Thomas, chairman; Rev. Leland Clegg, Rev. J. A. Henderson, and Mr. C. E. Hayes, all of Little Rock, and Rev. J. C. Glenn of Pine Bluff, Rev. L. E. N. Hundley of Prescott, Rev. J. M. Hamilton of Monticello, Rev. J. L. Dedman of Camden, and Rev. W. C. Watson of Texarkana.

The report of the chairman, Dr. James Thomas, was read and approved. The financial statement prepared by the acting secretary-treasurer was approved.

The Benefit Fund was organized last November when the Little Rock Annual Conference met at First Church, this city. Four claims have been paid this year, including Mr. G. W. Pardee, Rev. W. T. Wilkinson, Rev. J. M. Cannon and Rev. W. R. Harrison.

in each community represented. Signed: Mrs. L. A. McBee, Mrs. W. H. Buford, Mrs. C. H. Harvison, Miss Muriel Morris, Mrs. Peter Kittel, chairman.

Note: Material for this program was obtained from the National Council for the Prevention of War, 532 17th street, Washington, D. C.—Reporter.

Plans were outlined for a membership drive beginning this month. A special committee, composed of Mr. C. E. Hayes, Rev. Leland Clegg and Mr. J. S. M. Cannon, was appointed to prepare special campaign material for distribution among the pastors and laymen of the Little Rock Conference. The immediate goal is 500 members. The Board of Managers hopes to enroll this many between now and January 1, 1933. It is purely a benevolent enterprise and is sponsored by the Little Rock Conference for the benefit of pastors and laymen of our Conference.—J. C. Glenn, Acting Secretary.

REVIVAL AT CUSHMAN

We have just closed one of the best revivals at Cushman that has been held here in many years. Rev. B. E. Robertson, pastor at Knobel, doing the preaching. We had 46 conversions and 37 joined the church. Bro. Henry Evans led the singing and did it well. The meeting was a success from the beginning. Bro. Robertson did fine work, his sermons were of a high type—the old-fashioned sermons that have saved our Churches in years gone by, and the most brotherly man the writer has ever worked with. He is safe and true and a good helper. Our church was left in a good spiritual condition and will pay everything in full.—Hoy M. Lewis, P. C.

CLINTON

I wish to acknowledge my indebtedness and appreciation of those who have been helpful to us in our work at Clinton. First, Rev. Glenn F. Sanford gave us a good boost with one of his Cokesbury Courses early in the spring. This was the first Cokesbury Class ever conducted at Clinton. Five credits were issued. Then, during July, we were happy to have Mrs. T. N. Collins of Scarritt College, who has been helping our District missionary this summer, to assist in our two weeks' Vacation Church School. This was also the first such school to be held in Clinton. Seventy-six were enrolled.

The type of work done would do credit to any first-class school.

We were privileged to have Rev. S. F. Goddard to teach the Cokesbury Class in Evangelism in August. Eleven received credit. This class was a very helpful introduction to our revival meeting, which closed August 28. Rev. and Mrs. J. F. Glover of Augusta shared with us part of their vacation by coming to our aid the second week of the meeting. The visible results were twelve conversions and numerous reclamations. All of the converts were baptized and became members of our church. During the last week of our Clinton meeting, Rev. John F. Taylor of the Little Rock Conference was conducting a revival on Evans Mountain, a few miles out of Clinton. The results of this meeting were six conversions, all of which were added to our local membership. So far this year we have received into membership 25 by profession of faith and three by certificate. Everything that could be said that is fine and good would be truly appropriate for these consecrated men and women who have been so kind to us.—Vernon E. Chalfant, P. C.

THE DANVILLE REVIVAL

Our church at Danville is nearly 70 years old. During its existence, it has suffered losses and enjoyed gains. Many great revivals have been held. In 1911 Rev. John B. Andrews assisted the pastor, Rev. H. H. Griffin, in a stirring revival, which was looked upon as being the greatest revival held in the history of the church, but the community meeting led by Rev. H. C. Hankins of Springdale, for three weeks during August, proved to be the greatest evangelistic campaign ever held in Danville and vicinity.

The services, conducted under a large tent, were attended by people of Danville and those who came from the adjoining towns and communities. All the churches of the town assisted in making the revival a success. The attendance for 21

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nights aggregated over 13,000. The results were 150 reclamations and conversions. About 65 will unite with the church, and the Danville Methodist Church now has a membership totaling over 200 souls.

Bro. Hankins is an excellent choir director as well as an able minister of the Gospel, and his messages bring conviction and conversions. He gives a large place to music, and his faith in what God will do through the Holy Spirit is undaunted.

He goes to a place and commences a meeting on faith. He is very reasonable and extra easy to compensate for his services, and it is the intention of the pastor of the Danville Methodist Church to use him again. —Henry A. Stroup, P. C.

MEETINGS NEAR DANVILLE

Rev. George Patton, assisted by his brother, Earl Patton, has held three evangelistic meetings in the vicinity of Danville this summer, resulting in 150 conversions and many reclamations. As a result of Bro. Patton's untiring efforts two Methodist Churches have been organized from the converts.

Bro. Patton, although young in the service of his Master, is bringing to his large congregations many valuable, soul-stirring messages, which have and are enabling those who are placed under conviction to make peace with God. —Henry A. Stroup.

REVIVALS ON SWAN LAKE CIRCUIT

The Swan Lake Circuit is greatly helped because of three meetings held, one at each church on the charge.

The revival at Bayou Meto was a great success, with 66 conversions and reclamations. Thirty-eight joined the Bayou Meto Church and eight that I know joined nearby Baptist Churches. Rev. Roy Jordan, pastor of Carr Memorial Church, Pine Bluff, brought the soul-inspiring message for this meeting.

On July 31, a meeting was started at Swan Lake Church. This lasted for 10 days, with the pastor doing the preaching. Rev. Alfred Doss, pastor of Tigert Memorial at Hot Springs, was in charge of the song service and the young people's work. The whole community fell in love with Bro. Doss and regretted to see him leave. During this meeting there were 16 conversions, with 16 additions to the church.

The meeting at Brewer started on

Aug. 14, with Rev. J. B. Hoover, pastor of Rowell Circuit, bringing the messages, which were the kind needed at this place, and the entire population was spiritually lifted. On several nights as many as 300 people were present. The visible results were 69 conversions and reclamations, with 52 additions to our church and several joining the Hagler Baptist Church. I baptized four infants during this meeting.

To sum the results and report as a charge, I submit the following: 151 conversions and reclamations, 104 additions on profession of faith, two additions by letter, four infants baptized. —D. L. Wilcox, P. C.

PRESCOTT DISTRICT BROTHERHOOD

The pastors and a number of laymen from the churches of the District met at Murfreesboro, the capital of Pike County, for another very inspirational and helpful retreat. Brother M. T. Workman led us in the singing, along with prayers offered by Brothers M. T. and J. M. Workman and B. F. Roebuck.

After a season of prayer and song Brother Hundley read a very appropriate Scripture Lesson. He then stated the purpose of the meeting to be none other than a spiritual retreat. After giving a very optimistic report of his work during the year, each pastor was called on for a report from the various churches. A brief summary of the reports shows that during the year there have been over 340 new members added to the churches of the District, 229 conversions, 28 reclaimed, and 39 revivals, with others yet to be held.

At 12 o'clock the ladies of the Missionary Society served a very

generous and appetizing plate lunch (a la chicken).

In the afternoon a real old-fashioned "experience meeting" was held, practically every pastor and layman giving some experience of the year that had brought him or her a blessing.

Brother J. L. Cannon, son of our good pastor of Hope, told of his work on the Hope Circuit, a work which he has organized since he returned from S. M. U.

With resolutions of appreciation to Brother Williams and his good people, read by Dr. J. M. Workman, we adjourned to meet at Prescott, October 4, at 9:30 a. m. —Gilbert F. Hyde, Reporter.

CREDO

I believe in the Christian Sabbath, labeled with name of the Lord of the Church, the Lord's Day.

I believe in our American Sunday which is recognized in the Constitution of the United States, Article I, section II, paragraph II, as our National Weekly Rest Day.

I believe the Sabbath is a sign between God and me, that I may know that He is the Lord, my God. —Ezekiel 20:20.

I believe that if the Sabbath falls the Sanctuary goes down with it. —Levit. 19:30.

I believe the Sabbath is the basis of all our religious work. —1 Cor. 16:2.

I believe the American Christian Sabbath is better than the Continental Sunday.

I believe that no man is a "champion of liberty" who does not reverence and obey the laws of our own beloved land, "whose laws we ourselves have made."

I believe that our Sunday laws are included in this test and that the

surest proof of patriotism is that which respects and obeys these laws, "which we ourselves have made."

I believe that the American-born citizen who tries to destroy our Sunday laws is worse than the ignorant foreigner who has brought his Continental Sunday with him.

I believe it is time for every friend of Christ, of the Church, of Christianity to stand against the countless harmful invasions of our Sunday.

I believe it is time that every Christian minister should stand up and be counted on this issue.

I believe it is time to stop apologizing for the Puritan Sabbath and to put more of the real, common-sense Puritan spirit into our American Sunday.

I believe, with Robert J. Burdette, that "the Declaration of Independence wasn't born in a Chicago beer dive on a Sunday afternoon; not by a jugful." I believe it is time "the churches give as generously to the cause of the Sabbath as they give to any Board of the Church."

I believe it is time every public official learns that it is his business to enforce the Sunday laws, no matter what so-called popular opinion may be. —The Lord's Day Leader.

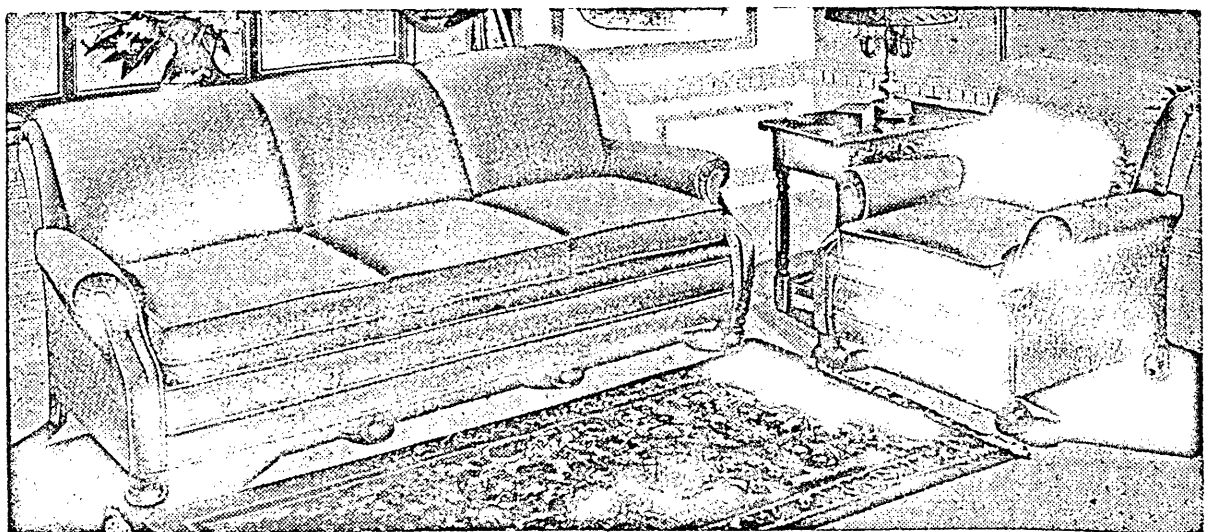
"HOGTIED"

Great is the Democracy of South Carolinians! Her altars stand on the holy ground of every high hill and under every green tree. Homage is paid and the incense of worship rises every two years. Her priests perspire under August suns and shout their loyalty in bombastic verbosity. And woe to the foolish voter who may chance to disagree. There is none so wise that he has a right to an individual conscience, and the privilege to express

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it in a practical way at the polls.

We meet at our various precincts and express our wisdom, more or less, and elect delegates to County Conventions. They, in turn, elect delegates (or think they do) to state conventions. State convention then sends delegates (?) to the National Convention. These delegates had seen passage of a resolution, by a former governor, expressing the position of South Carolina as dry. But behold these delegates in action! One of the first state standards to join in the wet parade (and carried by a Methodist official and trustee of a Christian college) was that of South Carolina. And by its asinine block system of voting the delegation tried its very best to betray the state, and succeeded. All glory to a few who would not be stampeded! But South Carolina is now listed as a wet state, yet, we have the same dry laws, none of which have been erased. And along with the delegation (handpicked, not elected) of Louisiana's "Kingfish," they helped nominate a man pledged to Al Smith's Tammany platform of Repeal.

And now they demand that the South Carolina voter consider the action of these frenzied stampedeers as infallible. And what can the free (?) voter in this state do? Nothing! He is "hogtied." The most devoted and honest Democrats of this great commonwealth are in the "middle of a plumb bad fix," if they are so unfortunate as to possess a conscience. When the voter goes to cast his ballot in the primary for the protection of his home and neighborhood, there he faces the despicably tyrannical Rule 32 which pledges him to the support of Apollyon. Al Smith had the right in 1928 to repudiate the platform of the Democratic Party but no South Carolina Democrat had a right to repudiate the candidate. Today we face the same dangers and issues and the South Carolinian with a conscience still has no choice. Podunk's population is educated, law-abiding and church-going. It is a dry town and has been these many years. South Carolina has no finer people. And yet, they stand at the threshold of a momentous election disfranchised! Some of us fought in the World War for what we thought was Democracy. Yet we have no voice that we can express unless we choose to cast a vote for the brewer and be one more hair on the tail of the Tammany Tiger.

South Carolina has stood as the most loyal of devotees at the altars of Democracy. But one may search the world over and not find a place where the best people are chained with a more damnable despotism. And the pity of it is that nobody

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cares! How long will honor-loving and free-spirited South Carolinians put up with a state of affairs where the very devil might be nominated as our national leader and all we can do is help elect him? A state of affairs where such a nominee will even disdain to visit our state because he knows it is already his free gift? The pitiful plight of our beautiful commonwealth is only overshadowed by the more pitiful plight of her, so-called, free voters. By the greatest stretch of imagination one could not say that South Carolina Democracy is in the hands of her best citizens. So it can be said also that this condition will prevail as long as her best citizens put up with it. Have we lost our power of indignation and our love for freedom?

The Key Man will never forget a moment in a country store precinct when he was a barefoot boy. A rugged mountaineer stood with flushed face and trembling voice holding a heavy paper weight grabbed from the counter and said to the man in charge, "John Brown, do I put my vote in that ore carcass in Jerusalem cemetery?" The vote went in. They wanted to disfranchise him on a technicality because he was not voting to suit them. Perhaps we do not need pugnacity of that sort today, but there is something about it we do need very sorely.—The Key Man, in Southern Christian Advocate.

"WHY I TAKE MY CHURCH PAPER"

A great many people subscribe for their church paper in about the same spirit in which they read the Bible or attend church or Sunday School. They do it simply because it somehow salves their consciences or because they feel that if they do not they may not have such good luck. Such motives do not make for permanent interest and the slightest pretext is sufficient excuse for them to become derelict in such matters. It seems that all of these things should be examined on their merit and one's interest in them should be actually challenged because he sees in them a real and definite benefit. Other people take their church paper merely to help out. This may in one sense be a very laudable spirit, but certainly it is not one which would lead to a full appreciation of the genuine value of this periodical. In simple words, if the church paper is not a real and definite benefit to one subscribing for it, then the right thing for him to do is to refuse to take it and to use that money in some other way which he might conceive to be more beneficial either to himself or to humanity. This same motive and careful consideration should govern us in our interest toward our church and all of its activities.

Careful consideration will certainly show anyone that the church and its teachings are the very foundation stone upon which our social order rests. Such being the case, we need to know more about our church and its activities. For two reasons, mainly:

First, that our own interest may be challenged and kept alive.

Second, that we may learn enough about its organization and work to be able to take our part intelligently. Just going to church will not serve as an adequate source of information. Simply reading such detached leaflets as are sent out from time to time will not give us any corre-

lated idea of the work, but will result in a disjointed view instead of a broad and comprehensive vision.

There has never been a time in the history of our church when there was need for a more general knowledge of its principles and purposes. No medium furnishes as completely adequate and comprehensive knowledge of the full scope of our church work as does a good church paper. The Southern Christian Advocate is the official organ of our Conference. It gives us more than any other periodical, information and news about our church activities. Therefore, it would seem impossible for any real active church member adequately to carry on his work without the Southern Christian Advocate. For years the writer has taken it because he felt that he needed it, not only as a church worker, but as a Sunday School teacher.—Jas. F. Risher in Southern Christian Advocate.

THE HAYES-LOVE PUBLIC SCHOOL-TEACHER-BILL

"No person, agency, bureau, corporation, or association employed or maintained to obtain or aid in obtaining positions for teachers, principals, superintendents, clerks, or other employees in the public schools of the State of New York, and no individual or individuals conducting or employed by or interested directly or indirectly in such an agency, bureau, corporation, or association, and no board of education, trustee of a school district, superintendent, principal, or teacher of a public school or other official or employee of a board of education, shall directly or indirectly ask, indicate, or transmit orally or in writing the religion or religious affiliation of any person seeking employment or official position in the public schools of the State of New York. Any person who shall violate any of said provisions . . . for every such offense shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than one hundred dollars nor more than five hundred dollars, or shall be imprisoned not less than thirty days nor more than sixty days, or both such fine and imprisonment."

Governor Roosevelt signed this bill after denying all requests for a hearing on the bill. Mr. Hayes is a Knight of Columbus. The main lobbyist, for the bill, I am told, was a Knight of Columbus.

Was there ever a more intolerant, bigoted, and narrow bill ever passed by a state legislature? A candidate for the Presidency signed it, which

indicates his attitude toward our public schools. The Pope could not have asked more. I wonder how our Southern people will appreciate such an act. The only purpose of such a law is to Romanize our public schools. Eternal vigilance is the price of our school system.—W. J. Carpenter in Christian Advocate.

CHURCHES OF PRESIDENTS

If Franklin Delano Roosevelt, now Governor of New York State, goes to the White House, he will be the ninth Protestant Episcopal President of the United States, we are reminded by a brief historical resume in the New York Times. The eight who have already held the highest office in the land, were George Washington, James Madison, James Monroe, William Henry Harrison, John Tyler, Zachary Taylor, Franklin Pierce and Chester A. Arthur.

Governor Roosevelt is senior ward of St. James' Church, Hyde Park, N. Y., where his ancestral estate is located. The rector of the church is the Rev. F. R. Wilson. Mr. Roosevelt is also a trustee of the Cathedral of St. John the Divine.

Next to the Protestant Episcopal faith, the Presbyterian Church has furnished the largest number of Presidents, six: Andrew Jackson, James K. Polk, James Buchanan, Grover Cleveland, Benjamin Harrison and Woodrow Wilson. Although Abraham Lincoln never formally united with a church he regularly attended Presbyterian services.

The Methodist Episcopal Church has given four Presidents: Andrew Johnson, Ulysses S. Grant, Rutherford B. Hayes and William McKinley. Four have also come from the Unitarians: John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft. Two Presi-

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dents were of the Reformed faith: Martin Van Buren and Theodore Roosevelt.

Four religious bodies have had one member each in the Presidency. James A. Garfield was a Disciple of Christ and Warren G. Harding a Baptist. Calvin Coolidge is a Congregationalist and Herbert Hoover a Quaker.

Thomas Jefferson did not claim membership in any denomination.—Ex.

OBITUARY

Lark.—On August 1, 1932, Mrs. J. E. Lark passed to the life triumphant from the Fisher Street Methodist parsonage, Jonesboro, Ark. Clara Morelock was the daughter of William F. and Ludmilla Morelock. She was born in Morrilton, Ark., April 11, 1879, where she spent the first fifteen years of her life. She moved to Van Buren with the family where she resided until 1908 when she was married to Rev. J. E. Lark, from which time to her passing she beautified and ennobled the parsonage homes in which she lived. She was not educated in our colleges, yet she was an educated woman, for she had studied and read extensively, having a keen, penetrating mind and retentive memory. She was a fine musician. She loved art and poetry and sometimes gave time to these. She was retiring in her nature, despising show. She died in great triumph. In the last days, when informed that she could live only a very short time, she said: "I'm not afraid, for Jesus is with me." Pointing to the motto on the wall: "Come unto me and I will give you rest," she said: "That is my hope and stay." Her husband says: "As the end drew very near, words cannot portray the heavenly peace that came upon her countenance. It was Heaven breaking through the veil of flesh. I have never witnessed anything so glorious."—F. M. Tolleson.

A TRIBUTE TO REV. C. F. HIVELY

Charles F. Hively, son of Rev. Thomas R. and Jane Hively, was born October 6, 1866, in Baxter County, Arkansas. He was converted when he was about sixteen years of age and joined the Methodist Church. On September 9, 1886, he was married to Mary Dixon. The following year he was licensed to preach and for many years served as local preacher. On October 24, 1919, his wife passed on to her reward. He was married, November 2, 1920, to Mrs. Effie Sweitzer of Jacksonville, who survives him. He was ordained deacon in 1897, admitted to the old White River Conference in 1910 on

trial and into full connection in 1913 and was made elder in 1915. He served the following charges: Desha Ct. (supply) two years; Sulphur Rock and Moorefield four years; Central Avenue, Batesville, three years; Gardner Memorial, North Little Rock, five years; Leslie two years; Beebe one year; Midland Heights, Fort Smith, two years; Conference evangelist one year; Washington Avenue and Levy one year; Jelks two years, and Bradford one year. In 1930, he took superannuate relation and moved to Jacksonville. Bro. Hively sustained serious burns when their home was completely demolished on the morning of March 9. He passed away in St. Vincent's Infirmary, March 17, 1932. In addition to his wife the following children survive him: Mrs. J. L. McCormack, Mrs. R. J. Goss, Mrs. Oscar Goss, Alix Hively, Bob Hively, Mrs. J. W. Russell. The funeral was held from Gardner Memorial Church, which he loved with great devotion and to which he had given

outstanding service. The following ministers conducted the funeral: Rev. J. W. Crichlow, Rev. Ira A. Brumley, Rev. Sam B. Wiggins, and his pastor. The body was laid to rest in Oakland Cemetery, Little Rock, Arkansas, March 19, 1932. I have known Brother Hively since my young manhood. He was a man of unusual native ability, preaching with earnestness and power, consequently he was a great power in revival meetings. He was brotherly as a preacher-friend and as a pastor, lovable in his home. A true servant of God has passed into the realm of the just—Edward Forrest, His Pastor.

QUARTERLY CONFERENCES.

Helena District—Fourth Round
Widner, Sept. 11, A. M.
Colt, Sept. 11, P. M.
Brinkley, Sept. 18, A. M.
Wheatley, Sept. 18, P. M.
Clarendon, Sept. 25, A. M.
Holly Grove, Sept. 25, P. M.
Wynne, October 2, A. M.
Parkin, October 2, P. M.

Aubrey, October 9, A. M.
West Helena, October 9, P. M.
Forrest City, October 10, P. H.
Earle, October 12, P. M.
Weiner, October 13, P. M.
Marianna, October 16, A. M.
Elaine, October 16, P. M.
Vandale, October 17, P. M.
Haynes, October 20, P. M.
Harrisburg, October 23, A. M.
Helena, October 23, P. M.
Crawfordsville, October 30, A. M.
Hughes, October 30, P. M.
On to the Annual Conference, November 2. Not a moment to lose.
Our Slogan: "Conference claims plus over last year in every church."
Yours for service and victory in the work—G. G. Davidson, P. E.

Arkadelphia District—Fourth Round in Part
Grand Avenue, Sept. 18, P. M.
Percy Ct., at Percy, Sept. 24, 1:30 P. M.
Arkadelphia, Sept. 25, 2:00 P. M.
Benton, Sept. 25, 8:00 P. M.
Holly Springs, Ct., at Mt. Carmel, Sept. 26, 2:00 P. M.
Dalark Ct., at Rock Springs, Oct. 1-2.
Sparkman-Sardis at Sprakman, Oct. 2, P. M.
Malvern, Oct. 3, P. M.
Pullman Heights, Oct. 5, P. M.
First Church, H. S., Oct. 6, P. M.
Leola Ct., at Clear Creek, Oct. 8-9.
Carthage-Tulip at Tulip, Oct. 9, P. M.
—A. C. Millar, P. E.

A SACRED TRUST
To the faithful and efficient labor of its superannuated preachers the Methodist Episcopal Church, South, owes largely its material assets and its position of influence and power. In their youth they preached the Word; they comforted the sorrowing; they visited the sick; they admonished the erring. Now their places must be taken by younger men and it is the Church's duty to care for, in their age and feebleness, those who served her in their youth and strength. Approximately 1,650 Methodist superannuated preachers who did this service are now entitled to your support. It is a sacred trust. Contribute liberally to the Conference Benevolent Collections and the Superannuate Endowment Fund.

20. METHODIST PUBLISHING HOUSE 20.

METHODIST MESSAGE ENVELOPES

METHODIST MESSAGE ENVELOPES are provided in sets, single and duplex; 52 envelopes, numbered and dated, in a carton, with pledge card, initial offering envelope, and explanatory leaflet; in "stock-form," lettered "Methodist Episcopal Church, South"; or "printed-to-order," containing the name of your individual church and the wording you specify. Also in monthly sets, stock-form and printed-to-order.

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(Signed)
GENERAL CONFERENCE COMMISSION ON BENEVOLENCES.

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Because one of the surest ways to increase the individual's contribution is to put before him the needs and opportunities in the various fields.

Because Methodist Message Envelopes offer an economical and efficient method of getting this information into the hands of the individual in terse, attractive form that is almost certain to be read.

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