

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

Volume LIII

LITTLE ROCK, ARK., THURSDAY, FEBRUARY 8, 1934

No. 6

THE TRUE OBJECTIVE

EVERY ONE, consciously or unconsciously, has an objective in life. Perhaps the simplest is ease. With this objective, one tries to do as little as possible, avoids all hard work and even hard play. Unless supported by others such a one soon comes to want, and then has no ease, but hunger, cold and sickness. It may be, indeed often is, mere pleasure, excitement, thrill. But these soon pall, and increasing effort is necessary to experience them until one actually roams the world for new excitements, and becomes weary in the search. Satisfaction of the physical appetites may be the lure. In our civilization, with the products of every land and caterers innumerable, a vast multitude feasts and fattens, and, unpleasant as it may be to confess it, even our religious leaders are often gourmands and near gluttons. But overindulgence in viands results in multifarious ills to which flesh is heir. Display and following the foibles of fashion in raiment may delight; but here competition between the grades of society leads to extravagance and excites envy. Professional success may attract. This is laudable; but intense rivalries disquiet and annoy. The mere making of money may goad to the limit of strength; but the fear of loss pursues and unnerves. However, few are really misers; and money is usually sought that it may finally give ease, or pleasure, or sensual satisfaction, or rank, or political or social distinction.

Sages and sophists, in every age and land, have expounded the values of these diverse pursuits, compared them, and often pointed to the highest uses of powers and opportunities. In our generation, the pursuit of wealth has been paramount. In a land with almost unlimited and varied natural resources, with new inventions and combinations of capital, with the example of thousands of men rising from poverty to riches, from cabin to palace, from farm and shop to financial leadership, the prize of wealth and of all that it is supposed to bring in its train, has been dangled before the eyes of youth and he has followed the glittering gleam. With the machinery of communication, information, and transportation at hand, practically every one has been subject to the lure of material things. The increase of wealth during the 19th Century exceeded that of any preceding age; and the nascent years of the 20th Century witnessed increment heaped upon increment until our material civilization became top-heavy, and, like an inverted pyramid tottered to its fall. During the fat years just before the beginning of the depression, practically all of us had been impregnated with the germs of greed and the almost infinite possibilities of gratification of carnal desire, and even trusted economists predicted perennial progress in the accumulation of things and in their enjoyment.

Now, our loving Heavenly Father did not fill this natural world with its marvelous variety of resources in order to ensnare and destroy us. Practically every created thing has a legitimate and worthy use; and our Creator intended that we should subdue nature and cause every material object to contribute to our comfort and progress and uplift. Jesus, who alone knew fully the mind and heart of our loving Father, was not

HATH A NATION CHANGED THEIR GODS, WHICH ARE YET NO GODS? BUT MY PEOPLE HAVE CHANGED THEIR GLORY FOR THAT WHICH DOYH NOT PROFIT. BE ASTONISHED, O YE HEAVENS, AT THIS, AND BE HORRIBLY AFRAID, BE YE VERY DESOLATE, SAITH THE LORD. FOR MY PEOPLE HAVE COMMITTED TWO EVILS; THEY HAVE FORSAKEN ME THE FOUNTAIN OF LIVING WATERS, AND HEWED THEM OUT CISTERNS, BROKEN CISTERNS, THAT CAN HOLD NO WATER.—Jer. 2:11-13.

ANOTHER CIRCULATION CAMPAIGN
The following is from an editorial in The Guardian, the official organ of the Diocese of Little Rock, Roman Catholic Church:

"The month of February is Catholic Press Month. That means the prime activity over and above the ordinary parish functions should be centered on the increase in our Catholic homes of Catholic papers. In Arkansas it means a parochial campaign to put the Guardian not in one fourth, or one half, or three quarters of the Catholic homes but in all the Catholic homes. Southern people love to read. We believe that as a people they are second to none in their love for religious literature. It is their right to know what is going on in the religious world. The press, like the radio, is a double-edged sword. It cuts both ways, good and bad. The flood of nonsense that appears in some of the papers of America and that comes over the radio, particularly from the smaller stations, must in some way be corrected. No untrue statement should ever be allowed to pass unchallenged and uncorrected. The Guardian is at war with falsehood, crime and irreligion."

unmindful of man's physical needs, and, as opportunity came, he ministered, to the weak and weary multitude, material things; but He set before his disciples the true objective when he said, "Seek ye first the Kingdom of God and his righteousness." If we are loving and obedient children of a loving and wise Heavenly Father, we shall endeavor to comprehend the meaning of "seeking the Kingdom of God." Undoubtedly it means the recognition of Him as God and Father and then joyful and loving co-operation with Him in promoting kingdom interests. Jesus did not urge his disciples to seek first, as most important, material things, although He knew their dependence upon these things. He insisted on putting "first things first," and promised that "all these things," meaning food and raiment and shelter, "should be added." This does not mean great wealth, because wealth is not necessary for well-being. On the other hand, it does not preclude the obtaining of wealth, provided it is gained under the "Golden Rule"; and it does involve the subjection of wealth to uses in harmony with promoting the Kingdom of God.

Just as the misuse of any opportunity or power in the individual, results in pain and loss, so the

constant seeking of mere material wealth by groups and nations must inevitably culminate in disaster. Men who had, with spiritual discernment, studied the trend of our civilization during the past fifty years, were warning and exhorting the people to beware of a security founded upon things material rather than things spiritual, because they knew that if we sow solely in the material we must reap in the same realm. They knew that only the things invisible were eternal and worthy of seeking and gaining. To those who sensed the significance of the teaching of our Master, accepted His objective, and really endeavored to objectivate His command to disciple all nations, the constant enlargement of the material horizon, without the reciprocal spiritualizing of material possessions, augured peril and ultimate destruction.

There can be little doubt that had we as a people utilized for spiritual ends our abundant and increasing resources, instead of war, and want and famine, we would have had peace and plenty and prosperity. The wealth of the part of the world that knew something of Christ, if used for His purpose during the first ten years of the 20th Century, would have carried His Gospel to every creature, and saved the world from its present debacle. We crucified Christ on a cross of gold, and, like the two thieves, were ourselves crucified as sinners, but not as savors. We are now working and praying for prosperity; but if it comes and its fruits are again abused, we shall be crucified as thieves. What we need is to be crucified in co-operation with Him, using our time and our talents, our gifts and our gold to promote God's Kingdom and produce righteousness. When we have done these things, then God can and will bless us with the prosperity that continues both on earth and in heaven. Born of flesh, with spiritual possibilities, shall we live wholly in the flesh? Or shall we subject the fleshly to the spiritual, and rise to higher heights and a nobler plane, entering now the eternal that we may live eternally? Shall we have the false or the true objective? Our purpose and conduct during this year will largely determine the future not merely of our individual lives, but our Church, our Nation, and even the world.

ETERNAL VERITIES

AT the beginning of a new year, after three years of heart-breaking perplexities and struggle, it may be well to remind ourselves of some things that endure regardless of the kaleidoscopic scene in which we find the world today. The heartening thoughts which are quoted below are taken from a strong article by Dr. C. H. Buchanan, in the January number of Christian Faith and Life, a valuable review published at Reading, Pa. Without a review of our own, our preachers and others who wish nourishing intellectual diet, would do well to subscribe for this periodical, of which our own Bishop DeBose is an associate editor.

In a changing world religion has her unchanging principles, her "eternal verities," which give her distinction and worth:

(1) Religion reveals an orderly universe. In this she long since anticipated science, declar-

(Continued on Page 2, Col. 3.)

The Arkansas Methodist

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should be brief and carefully written.

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special rate of postage provided for in Section 1103
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Personal and Other Items

REV. T. A. BOWEN, a superannuate of North
Arkansas Conference, who has been living in
Cleveland, Ohio, is now making his home at
1162 McLemore St., Memphis, Tenn.

A GOOD farm may be had rent-free by a re-
liable couple. Persons interested should
write M. M. Hamilton, Rison, Ark., Route No.
2, giving full information about themselves and
references.

REV. S. B. MANN, our pastor on Thornton
Charge, writes that on Jan. 14 Presiding
Elder J. L. Dedman dedicated the Harmony
Grove Church and preached a fine sermon, and
the women of the community served dinner.

REV. W. HARDY NEAL, member of the N. Ark.
Conference and one of our general evan-
gelists, would be pleased to hold meetings for
his brethren. He can be reached at Southside
Station, Springfield, Mo., or New Canton, Ill.

REV. J. L. ROWLAND came in Saturday with
100% Clubs for Brasfield and Biscoe
Churches on Wheatley Charge, and expects to
have the Charge 100%. His work is starting
well and he hopes to announce some interesting
plans in the near future.

PASTORS whose churches and communities are
ready for a feature article are requested to
notify our office so that preparations may be
made. It is thought that now, when conditions
are improving, it would be profitable for com-
munities to get helpful publicity.

THE EDITOR last week spent a few hours in
Memphis attending the Forestry Section of the
Association of Southern Agricultural Workers,
and made suggestions for Soil Conservation,
Flood Control, State Forests, and Protection and
Use of Game, that were well received and pro-
fitably discussed. All of these questions are now
attracting the attention of state and national
foresters, who are more and more becoming in-
terested in the preservation of our natural re-
sources, as this editor has been for many years.
It is gratifying to see one's ideas, unpopular
when first proposed, gradually favored and later
adopted.

PRES. J. H. REYNOLDS, of Hendrix College,
last Sunday afternoon at the Community
Forum in this city, delivered a thought-provok-
ing address on the social, economic, educational,
political, and religious conditions of the present
day, and inquired what would be the result of
the revolutionary trends in these departments of
life.

BOONEVILLE STATION should have had credit
for \$111.75 on Benevolences instead of \$40
as shown in the statistical table of the North
Arkansas Conference Journal. According to the
report of the pastor, in the hands of the secre-
tary, it was \$40, and the secretary is expect-
ed to report what is reported to him; but it is
proper that this correction be made for the bene-
fit of the Church.

THE ARKANSAS GAZETTE of Feb. 1, in its
"News of 50 Years Ago," announced that the
Arkansas Press Association would meet at Fay-
etteville on May 7, and that Rev. S. G. Colburn,
editor of the Arkansas Methodist, would deliver
the response to the address of welcome, and Rev.
Z. T. Bennett, editor of the Searcy Beacon, would
deliver an oration. Dr. Bennett four years later
became editor of the Arkansas Methodist.

IT has been estimated that 30,000 Protestant
ministers are without employment. Among
the several reasons are: the frequency of calls
for volunteers; the poor preparation of ministers;
discharged on account of age, and the closing of
thousands of country churches. Reductions of
salary have been the rule; in rural communities
many ministers continue working for food and
shelter only.—Hubert C. Herring in The Nation.

COMMUNITY PROGRAMS FOR CO-OPERAT-
ING CHURCHES, edited by R. B. Guild and
R. W. Sanderson, for the Federal Council of
Churches is published by the Association Press,
105 E. 22nd St., New York City. The price is
35 cents a copy, or four copies for a dollar. This
is a valuable discussion of a vital subject and
should be in the hands of all our pastors. The
bibliography and references will guide those who
need fuller information.

REV. P. J. McKNIGHT, a graduate of Hender-
son-Brown, Southern Methodist University,
and Peabody College for Teachers, who has been
for four years director of Education at Paine
College, Augusta, Ga., has been invited to join
eleven other educators, at Hampton Normal and
Agricultural Institute, Va., to formulate a course
to be used in colleges and training schools in
the summer. This fine young educator is a son
of Rev. B. A. McKnight of N. Arkansas Con-
ference.

THE WESTERN METHODIST ASSEMBLY, on
Mt. Sequoyah, is getting the benefit of some
valuable improvements. The road from Fayette-
ville to the grounds is being heavily graveled and
will be equal to any gravel road in the State;
citizens of Fayetteville have planted hundreds of
fine trees and shrubs and flowers; the General
Board of Education is planning to finish the
second-story rooms in the Epworth Hall; and the
Texas young people expect to complete two of
the lecture rooms. These improvements will cost
several thousand dollars and will add much to the
beauty and value of the Assembly property.

DR. W. S. ABERNATHY, President of the
Northern Baptist Convention, addressing the
National Anti-Saloon League Convention, recent-
ly said: "I predict better days for this organiza-
tion. I will admit I was in some doubt as to
whether the Anti-Saloon League was the organi-
zation best fitted to carry on the fight. I did
not know that it might be better to sweep the
boards clean and start anew with another organi-
zation under different name and officered by
new leaders. But I have changed my mind. I
am now convinced that this is the organization

that must carry on the fight. Your long ex-
perience, the splendid organization you have built
up, the leaders you have developed, all seem to
indicate to me that you are the ones destined
to lead."

SAYS DEAN INGE: "On the whole I feel a
great pity for the younger generation. Life
was comparatively so easy for us and it is go-
ing to be so hard for them. We grew up in
an age of expansion and confidence; they come
in for an age of contraction and perplexity."

CIRCULATION REPORT

Since last report the following 100% Clubs have been
received: Sparkman, C. D. Cade, 33; Wheatley Charge, J.
L. Rowland, Brasfield, S. Biscoe, 4; Chidester Church, F.
C. Cannon, 16; Forrest City, J. T. Wilcoxson, 100; Sulphur
Rock, A. W. Harris, 19; Cato Church, by Fulton Farris,
10; Hulbert-W. Memphis, I. L. Claud, 22; Pangburn
Church, R. B. Howerton, 18; Huttig, C. E. Whitten, 15;
Imboden, Guy Murphy, by Mrs. Poindexter, 22; Abbott
Church, R. E. Groves, 6; Gainesville Charge, Beech Grove
Church, M. A. Cherry, by J. H. Preckenridge, 27, and
Rock Springs Church, 8; A church on Bingen Ct., E. B.
Adcock, 5. The following have also been received: Hickory
Plains, Bethlehem Church, C. A. Simpson, 6; Malvern,
Fred R. Harrison, 12; Friendship Ct., O. C. Robison, by
H. R. Lawrence, 2; Helena, J. W. Cichlow, 1; Morrilton,
E. W. Faulkner, 1; Prescott Ct., F. L. Arnold, 2; Earle, M.
N. Johnston, 3; Thornton Ct., S. B. Mann, 2, and from
Harmony Grove, 5, improperly credited in former report;
Kibler Ct., J. B. Stewart, 3; Wabbaseka, M. W. Miller, 2;
Paron Ct., J. F. Taylor, 2; Searcy, W. C. Davidson, 2; Pul-
man Heights, Hot Springs, B. F. Roebuck, 11; Hot Springs
Ct., A. J. Bearden, 2; Alma, C. W. Good, 4 additional to
100% previously reported. This totals 374, and is a good
showing for one week. The efforts of these pastors is ap-
preciated. As the January work culminates there should
be many fine reports during February. Let no pastor stop
until he has his 100%. In many charges where 100% has
been considered impossible, it is now possible. Let us
make it unanimous. What do you say, brother pastors?

ETERNAL VERITIES

(Continued From Page 1)

ing: "The Lord by wisdom founded the earth;
by understanding hath He established the
heavens."

(2) Religion cherishes and sustains the vital,
indispensable hopes of the race. A materialistic,
scientific age becomes pessimistic, hopeless, and
suicidal. Religion sustains when all else fails.

(3) Religion sustains the native dignity of
mankind. Every new scientific discovery seems
at first to lower the dignity and pride of the
race. But religion comes to his relief. Man,
after all discoveries, is still the object of special
divine care. Is not all science man's work?

(4) Religion secures a future for the race.
Science points to oblivion. But one in a hun-
dred-thousand is remembered. Man asks, Is life
worth living? Man at best sickens and dies. But
religion paints his struggle with a halo of glory;
gives all his triumphs a thrill; his every act is
noble; the obscure warrior is a hero. Since there
is a God man's life is never a failure.

(5) Religion enriches life, making it luminous
and rich in opportunities and fascinating enter-
prise. Ours is a world of song and beauty, a
whole new kingdom of finer values to establish.
The stout heart and strong faith need not want
for combat, zest and romance in a world like this.

(6) Religion supplies the basic needs of the
ages. As she is concerned with the timeless and
the fundamental in human experience, why should
she adjust herself to the shifting moods of every
epoch and human whim?

(7) Religion implies permanency. She forti-
fies herself with the fact that she is not build-
ing for ultimate ruin. There are reason, wis-
dom and justice in all she does. God's universe
is a perfect one, and man's destiny is a part
of the divine perfection.

(8) Religion furnishes the realm of the fel-
lowship of saints, a joyous journeying to the
land of promise.

(9) Religion is the pole-star of the race. She
has ever hoisted the ideals toward which all men
should move—purity, honor and excellence.

(10) Religion's motto is: "What doth it pro-
fit a man though he gain the whole world and lose
his own soul?" An eternal crown is her high-
est reward.

A NEW FINANCIAL PLAN Report of The General Conference Commission on Benevolences

The Discipline of 1930, Chapter IX Paragraph 339 says: "The Commission shall conduct a careful and thorough investigation of the best methods of Church Finance and make such recommendations as it deems advisable to the next General Conference."

Acting under this paragraph, the Commission on Benevolences has studied this quadrennium the question of an adequate financial plan for the Church. It has sought to secure the thinking of laymen, pastors, Presiding Elders and Bishops. The results of the study are submitted to the Church in the form of suggested legislation. The plan is herewith presented in order that the church may have time to make a study of it and offer constructive criticism so that the Commission may be able to re-study the question and incorporate those suggestions which would improve the paper. The members of the Commission regard this as a tentative plan and reserve the right upon further study to change any feature of it. It is simply the best thought of the Commission acting as a whole up to the present time.

In offering this plan for the consideration of the Church we call attention to the following features: (1) It approaches a unified budget. (2) It undertakes to put all questions of finance in one Chapter. (3) It eliminates the Commission on Benevolences and the Board of Apportionments. The Commission on Budget will continue to operate with its present responsibilities. (4) It undertakes to protect the churches from multiplied and unauthorized appeals. (5) It provides for changes in the askings for the General Boards and causes in the interval of General Conferences. (6) It emphasizes the voluntary principle in that the askings shall be submitted to the Annual Conferences for their approval. (7) It does not undertake to tell an Annual Conference how the Benevolences should be raised, but places the responsibility of determining the method of presenting and raising the Benevolences upon the presiding Bishop and the Annual Conference. (8) It undertakes to enlist the agencies and organizations of the Local Church in a cooperative effort with the Pastor and officials in raising the General and Conference Benevolences. (9) It makes specials secondary to General and Conference Benevolences in that a special is not to be assumed until a church has provided for or paid the askings in full. All exceptions to this principle have been noted in the plan. (10) It introduces the principle of tenure of service in the support of superannuated Bishops and the widows of Bishops, a principle already established in the legislation for the distribution of superannuate funds to other ministers and widows.

In place of Section 227 and Chapters V, IX, X and XI in the Disci-

pline of 1930, insert the following Chapter covering the whole question of Finance:

Chapter FINANCIAL PLAN.

Section I. General Commission on Budget

Provision for the incomes from askings of the various Church Boards, General and Conference, for the support of Bishops, superannuated preachers, the widows and orphan children of Bishops and of preachers, the expense of the General Conference, the support of presiding elders and pastors, and for meeting the needs of all other interests asking for financial support, shall be made according to the following plan:

There shall be a General Commission on Budget constituted as follows: Six ministers and seven lay members, none of whom shall be a member or employee of any Connectional Board, to be nominated by the College of Bishops and elected by the General Conference. Vacancies occurring during the quadrennium shall be filled by the Commission. The General Secretary of each of the Boards having charge of interests for which askings are made, or some one appointed by the Board to represent the Board, one Publishing Agent and a representative of the College of Bishops, shall appear before the Commission to represent the interest for which each is responsible. The Commission elected at each General Conference may meet on call of the Chairman, and shall serve until the adjournment of the next succeeding quadrennial General Conference. Eight members of the Commission shall constitute a quorum. The expenses of this Commission shall be paid by the Treasurer of the General Administrative Fund.

The General Commission on Budget after making diligent effort to secure full information regarding all the general interests of the church that none may be neglected, jeopardized, or excluded, shall recommend to the General Conference for its action and determination in a single budget the total amount to be asked for all Connectional Interests.

The General Commission on Budget shall recommend to the General Conference for its action and determination what percentage of the total sum asked for General Interests and of the receipts therefrom shall be allotted to each of the interests included in the budget.

The total askings approved by the General Conference for all general and connectional interests shall be transmitted by the General Commission on Budget to the several Annual Conferences according to the following plan:

One calculation shall be made according to the number of members in the several Annual Conferences, and another according to the amount contributed therein during the preceding quadrennium for the support of presiding elders and preachers in charge, not counting missionary appropriations. The average of the two fractions thus obtained for any Annual Conference shall constitute the fractional part of each of the several askings upon the Church at large, to be asked of such Conference. The Commission shall take into considera-

tion any changes that may have taken place in Conference boundaries and adjust the percentages according to statistical returns from the territory affected by such changes. Let the percentage fixed by the Commission on Budget for the several Annual Conferences be reported to the General Conference before adjournment and recorded in its journal.

Section II. Treasurers.

The Publishing Agents shall be the Treasurer of the General Administrative Fund and shall serve as receiving and disbursing agents for all other funds for general work.

Each Annual Conference shall elect a Conference Treasurer at the first session of the Annual Conference after the adjournment of the General Conference, on nomination of the Conference Commission on Budget. The treasurer shall serve for a quadrennium or until his successor shall be elected. The Conference Commission on Budget shall have full authority and supervision over the Conference Treasurer, and after consultation with the Bishop in Charge, it shall have the power to remove from office for cause and to fill vacancies ad interim. The Conference Commission on Budget shall have the books of the Conference Treasurer audited within thirty days of the close of the Annual Conference.

All amounts collected in the Local Churches on the General and Conference Askings shall be sent monthly by the Local Church Treasurers to the Treasurer of the Annual Conference; and all Annual Conference Treasurers shall make monthly

distribution to the Publishing Agents who are Receiving and Disbursing Agents for all General Work, and to the Treasurers of the several Annual Conference Boards and causes in the total budget for General and Conference work adopted by the Annual Conference.

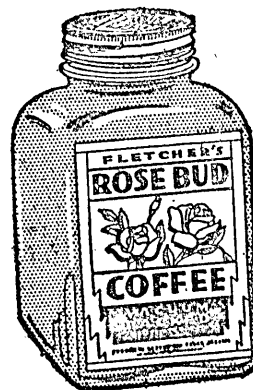
The Conference Commission on Budget shall designate a depository for Annual Conference funds.

Section III. Cultivation And Collection

The amount asked of an Annual Conference by the General Conference for general work shall be submitted annually to the Annual Conference for its consideration. The Annual Conference may accept, increase or decrease the Askings for General Work; provided that should the Askings for General Work be decreased by an Annual Conference there shall be a proportionate decrease in the Askings for Conference Work, taking the Askings for Conference Work for the previous year as the basis of comparison.

It shall be the duty of the Annual Conference to determine the method by which the combined askings for General and Conference Benevolences shall be allotted to the Districts and Charges, and the presiding Bishops and the Annual Conference shall determine the plan by which the Benevolent interests of the Church, both General and Conference, shall be properly and effectively presented to all congregations, and the Bishops, Presiding Elders and Pastors shall make diligent effort to raise the full amount of the Askings accepted by the Annual Conference.

(Continued on Page 4)



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A congregation, class, or other organization within the congregation may raise and direct a special to a Board, institution, or cause only after the Church or congregation has provided for or paid in full its asking before or by the time of the meeting of the Annual Conference. Voluntary gifts and bequests for endowment purposes to colleges, universities, hospitals, orphanages and other authorized institutions and Boards shall not be charged against the askings for any institution or Board from the Benevolent Collections. The receipts from the Collections in the Sunday School on one day in each year, known as Sunday School Day, and the receipts from the Collections in the Fourth Sunday Missionary Offering shall be sent to the Conference Treasurer to be applied according to Paragraphs 434 and 461, Section IV, of the 1930 Discipline; special offerings on other special days of the Sunday School shall be discontinued.

Since the regular financial program of the Church, namely, the support of the Pastor, Presiding Elder, necessary local expenses and the Conference and General Benevolences constitute a prior claim upon the financial resources of the church, the Pastor and Board of Stewards shall be authorized to secure the co-operation of all agencies and organizations of the local Church (Woman's Missionary Society, the Sunday School, organizations of the Board of Lay Activities, Clubs, organized classes, etc.) to aid in raising money until the regular financial budget of the local congregation and the apportionments for General financial budget of the local congregation and the apportionments for General and Conference Benevolences have been paid in full; provided that the funds raised by constitutional or other rights granted by the General Conference shall not be diverted to the payment of the General and Conference Benevolences; provided further that should the local church budget fail to include a fund for Sunday School literature the Treasurer of the Sunday School shall pay for the literature out of the regular Sunday School collections.

No organization within a local Church shall raise and direct funds for any purpose not included within the regular program and budget of the Local Church and within the Askings for General and Conference Benevolences without the consent of the Pastor and the Board of Stewards of the Church. Requests to raise such funds shall be considered and determined by the Pastor and Board of Stewards after consultation with the officials of the organization desiring to raise and direct the funds.

When the total amount to be apportioned to the several claims has been determined by the General Conference and in the case of Conference Benevolences by the Annual Conference, no Board or interest such as a school, college, university, orphanage, or hospital shall make a special appeal for funds without the approval of the College of Bishops and the General Commission on Budget in the case of a General Conference interest, and of the Bishop in Charge and the Annual Conference in the case of an Annual

Conference interest.

Section IV. General Administrative Fund

The General Administrative Fund shall provide for the support of Bishops, their widows and orphans; and for the expenses of the Judicial Council, the session of the General Conference and such General Conference Commissions and Committees as may be appointed, and any other work essential to the execution of the orders of the General Conference.

The allowance for the General Administrative Fund shall be an initial deduction from the funds received for General Work.

The allowance for salary and traveling expenses of active Bishops, for the support of superannuated Bishops, widows and orphan children of Bishops shall be estimated by the Committee on Episcopacy at the General Conference and the amount so estimated shall be reported to the Commission on Budget; provided the Committee on Episcopacy in estimating the allowance for superannuated Bishops and the widows of Bishops shall take into consideration the number of years that a Bishop has rendered active service and the number of years that a widow of a Bishop was the wife of an active Bishop. The support of the children of deceased Bishops shall be estimated according to their necessities.

The Treasurer of the General Administrative Fund shall pay monthly to the Bishops and the widows and orphans of deceased Bishops the sum fixed by the Committee on Episcopacy, and as receiving and disbursing agents, shall make distribution to the participating boards and causes.

The Treasurer of the General Administrative Fund, subject to the approval of the Commission on Budget, shall have authority to borrow such funds as necessary to meet any deficits that may occur in the General Administrative Fund.

Section V. Conference Commission On Budget

There shall be in each Annual Conference a Commission on Budget composed of five ministers and six lay members, none of whom shall be a member, or employee of any Conference Board, who shall be elected at the first Annual Conference following the General Conference. The Chairman of each Conference Board or Commission, or some person appointed by the Board or Commission shall have opportunity to represent the claims of his Board or Commission before the Budget Commission. This Conference Commission on Budget shall serve for a quadrennium.

The Conference Commission on Budget shall make diligent effort to secure full information regarding all the Conference interests that none may be neglected, jeopardized, or excluded, and shall recommend to the Annual Conference for its action and determination the total amount to be apportioned for all the various interests of the Conference.

The Conference Commission on Budget shall recommend to the Annual Conference for its action and determination what percentage of the total sum apportioned and of the receipts therefrom shall be allotted to each of the interests represented without any interest being allowed

A GOOD PLACE TO TRADE High Grade Men's Wear at Reasonable Prices!

SUITS---TOPCOATS AND OVERCOATS

Group 1 } Men's and Young Men's Suits --- Overcoats. **\$15.00**
Sale Price

Group 2 } Men's and Young Men's Suits. Sale Price **\$18.50**

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Well-Known Nationally
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HATS

Men's and Young Men's
Hats. Sample Line from
well-known maker; values
to \$5---

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COTTON SUEDE JACKETS

Cotton Suede Jackets with button or
zipper; formerly priced to \$3.95. All
sizes. Sale price

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You Get Your Money's
Worth and Then Some in

MEYER'S

BUTTER-NUT BREAD

to have a prior or preferred claim.

The Conference Commission on Budget shall determine the amount to be allotted to each District of the Annual Conference of the General and Conference Budgets, to be determined as set forth in Paragraph 5 under Section I; provided the Annual Conference has not adopted another method of distribution.

The Conference Commission on Budget shall not ask for the several Conference Boards and interests a sum in excess of the amount asked of that Annual Conference by the General Commission on Budget for General Connectional interests; provided, however, that should the Conference Commission on Budget, the Conference approving, deem it necessary to ask a larger sum for Conference interests than that asked for the General Connectional interests, the sum for General Connectional interests shall be increased in the same proportion for that Conference.

Section VI. The District Steward's Meeting

There shall be held annually, in every District, a meeting composed of one steward from each Charge, to be elected by the Quarterly Conference, on the nomination of the Presiding Elder, at the annual election of stewards. After consultation with the Presiding Elder who shall preside in the meeting, they shall estimate and apportion among the several Charges of the District according to their ability, the salary and traveling expenses of the Presiding Elder, together with the Askings ordered by the General and Annual Conference and apportioned to the District by the Conference Commission on Budget, unless the Annual Conference has adopted a different plan for the distribution of Askings among the Charges. The amount apportioned for the Presiding Elder shall be added by the stewards of each Charge to the allowance for its own preacher, and its collection provided for in the same way, and distribution prorata of the amount collected shall be made at the Quarterly Conference. The Presiding Elder shall fix the time and place of the District Stewards meeting.

Section VII. The Support of Preachers in Charge

Every minister who by the rules and usages of the Church is a claimant on its funds, shall have his claim estimated, as far as practicable, by those who are to pay it or by an agent authorized to act for them.

The salary and traveling expenses of the Preacher in Charge shall be estimated by the Board of Stewards, after consultation with him.

The Stewards shall report to each Church the whole amount to be raised, and that part of it which each congregation is expected to pay. The Church Conference may adopt its own method of raising the money. Unless otherwise ordered by the Church Conference, the Stewards shall adopt the plan of the every-member canvass as provided in the following paragraph, provided, however, that no Board of Stewards or pastor shall incur any indebtedness for the payment of the preacher's salary or the benevolences, by note or otherwise, which indebtedness shall be left upon the Charge.

Each member of the Church is ex-

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

AN APPEAL TO LITTLE ROCK CONFERENCE SOCIETIES

My dear Friends: Our financial report for the year shows that we paid a fraction over seventy-five percent of our pledge to the Council. I know you join me in regretting the deficit, realizing that this and other deficits must of necessity weaken our Missionary Program. Let us resolve, here and now to do better this year—Sacrificial giving will bring it about.

I am eager that the World Day of Prayer be widely observed throughout the Conference. Let us make it a day of vital intercession. We were never more in need of it.

I trust that each Auxiliary is having a part in the campaign for the wider circulation of the **Arkansas Methodist**. It is the official organ of our Church and the Woman's Missionary Society is greatly indebted to it. We can and must help our preachers in this work.

Our Annual Meeting will be held in Hope, Arkansas, April 3-5. I trust that each Auxiliary will arrange to be represented. We elect officers this year and other matters of great importance will be presented.

The new Year Books are unusually attractive and offer a rich and varied program. If you do not have one in your Auxiliary, send to Nashville at once for them.

I am grateful for your loyalty and steadfastness through the year. I am counting on you to do greater and better things this year.—Mrs. W. P. McDermott.

NOTICE NORTH ARKANSAS CONFERENCE

Committee on Spiritual Life
And Message

My Dear Fellow Workers:

Another year has passed, ending a quadrennium since we began our work in the Spiritual Life and Message Campaign. I am eager to have from your district as full a report of the work as possible, as to the progress of the work that I may make a report to my Council chairman, Miss Daisy Davies. I think splendid work has been done in the Conference. It has not been possible for me to cultivate the more closely. I regret that I could not be more

pected to pay according to his ability for the support of the ministry, and payments shall be made weekly or monthly. An every-member canvass shall be made by the stewards of every Charge in order to ascertain how much each member is able and willing to pay, and whatever amount each member agrees to pay shall be regarded as a solemn obligation.—W. G. Cram, Chairman; Wm. F. Quillian, Secretary; R. N. Allen, S. H. C. Burgin, E. L. Crawford, J. E. Crawford, T. D. Ellis, W. E. Hogan, C. C. Jarrell, G. L. Morelock, J. F. Rawls, L. E. Todd, C. W. Webdell, B. A. Whitmore.

helpful. But it is difficult to give definite instructions as each church has its own peculiar conditions and the plans have to be worked out for each group to meet its own need. I believe the opportunity for effective work by our spiritual life groups is greater than ever, and we have hardly begun to touch the possibility for service. I am urging you to press on in the work with more earnestness and faith than ever before.

I am writing to urge you to send me a full report of work of last year. If possible find out number of groups at work in your District and some stories of results. I should like to have the numbers as accurately as possible. I am sure you will do your best to secure this information promptly. The time is short—I am depending on you and expecting your report not later than Feb. 10th. I will appreciate any suggestions or criticisms that will be helpful in formulating plans for the progress of the work.

Let us pray earnestly for our coming Council meeting and the General Conference. Much depends on the work of these two groups and our committee can be most effective in corporate intercession for them.—Alice C. Graham, Chr. of Spiritual Life Groups of N. Ark. Conf.

IMBODEN AUXILIARY

The following officers were elected for 1934: President, Mrs. A. W. Lindsay; Vice President, Mrs. A. R. Richardson; Corresponding Secretary, Mrs. J. C. Poindexter; Recording Secretary, Mrs. Jewel Weir; Auxiliary Treasurer, Mrs. Ora Ashburn; Local Treasurer, Mrs. C. W. Hill; Supt. of Studies, Mrs. Guy Murphy; Supt. Children's Division, Mrs. A. C. Moore; Supt. of Publicity Miss Lilly Steadman; Supt. Local Work, Mrs. J. L. McKamay; Supt. Supplies, Mrs. L. H. Kaiser; Supt. Christian Social Relations, Mrs. W. C. Yeager; World Outlook Agent, Mrs. S. B. Henderson.

We are organized and starting the year with renewed interest; all indebtedness paid and with \$21.67 in local treasury.

The Program Committee has the year books made out, and the World Outlook meeting was held at the Parsonage January 22nd, with a good attendance of the members and three visitors. An especially good number on program was the playlet "Forget-Me-Not-Magic" given by Mesdames, Dallton Henderson, Dot Fortenberry, Cleo Hill and Mrs. W.

C. Yeager and daughter Wilma.

Mrs. M. F. Henderson, President the past 2 years, was presented with a lovely baking set.

After the program Mrs. Murphy, assisted by her daughter, Miss Marion, served dainty refreshments.—Lilly Steadman, Supt. of Publicity.

ALTHEIMER AUXILIARY

In October, 1933, the Altheimer Missionary Society was reorganized, after two years of inactivity. Mrs. R. J. Bowen, a very capable and efficient leader, was chosen as President, and under her leadership the society is making progress. The ladies of the church are interested in the society and a great year is predicted for the auxiliary.

On January 15th, the society met at Tennesseesaw, the beautiful country home of Mr. and Mrs. C. K. Lowe, with twenty-six ladies present.



LYDIA E. PINKHAM'S TABLETS

FOR the relief and prevention of periodic pain and such like ailments peculiar to women. Not just another pill to deaden pain. It reaches the cause of the trouble and so helps to prevent future disturbances. If yours is not a surgical case, persistent use should bring permanent relief. Chocolate coated. Small box 50 cents.

Try Lydia E. Pinkham's Pile Suppositories

Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, highly recommended, 75 cents.

NEVER FORGET THIS TABLET

It Means the REAL ARTICLE

GENUINE
ASPIRIN

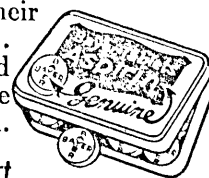


Of Bayer
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When you go to buy aspirin, just remember this: Every tablet of real aspirin of Bayer manufacture is stamped with this cross. No tablet without this cross is GENUINE Bayer Aspirin.

Genuine Bayer Aspirin Does Not Harm the Heart

Remember this for your own protection. Tell your friends about it for their protection. Demand and get Genuine Bayer Aspirin.



MEMBER N. R. A.

The meeting was so good and the ladies had such a delightful time that it was the talk of the town for weeks.

The World Club and the World Children's Circle were organized last year by the former pastor and his wife, Rev. & Mrs. R. W. Menard, and are doing fine work. The World Club has ten members and the Circle has sixteen members.—Reporter.

PARAGOULD AUXILIARY

Paragould First Church Auxiliary closed its year with a report of which it is justly proud. Co-operating with other civic clubs, its Christian Social Relations department rendered great service. In the Study Class fourteen took Council credits and twenty-four Conference credits. The total amount of money raised was \$1,184.04. There are 82 members, nine of whom were added during the year. The new year's work has started with renewed energy and interest. The circles are studying, "Methodist Church, Its Message and Work," and finding it interesting. In a recent meeting at the church, with Mrs. E. E. Ellis and Mrs. D. G. Beauchamp in charge, the subject of Stewardship was discussed and an interesting playlet presented by Mrs. Mabel Raith-Brady, Mrs. James McDaniel, Mrs. Alvis Hancock, Mrs. Robert Steadman, and Mrs. Ben DeVoll.—Mrs. A. C. Cloyes, Pub. Supt.

BEARDEN AUXILIARY SERVES DINNER

On Tuesday night, January 23rd, the members of the Methodist church met together in a "get-together supper and social." At 7-30 the members and friends were called from the auditorium to the church parlors where tables were spread. 90 were seated, and the program was carried out while dining. Mr. M. E. Marbutt was toastmaster, and introduced the subjects as follows: The relation of the church to politics, Robert Lan-ius; Relation of the church to spiritual life, Mrs. G. T. Henry; relation of the church to youth, Harry Evander Frizelle; relation of the church to education spoke on the relation of the church to the community and the social life of the community. These talks were interspersed with music under the direction of Miss Juanita King, teacher of music in the public schools, Mrs. C. H. Smythe, a violin solo, Sloan Henry a vocal solo, and Miss King a piano solo, after which the membership stood and sang "Blest Be the Tie that Binds." The supper was prepared and served by the Women's Missionary Society.—Mrs. H. C. Frizelle, Supt. of Publicity.

A LETTER FROM EDITH MARTIN

Wembo Nyama Station,
Sept. 5, 1933

Dear Friends:

Peculiar things happen in Africa as well as America. A boy asked me Why Jesus went to Palestine instead of coming to Wembo Nyama. I asked him why Jesus did not go to America first, and when he seemed puzzled, I told him it was in fulfillment of the prophecies. Then he asked why Jesus waited so long to send young people to Africa to teach the Truth. This is a hard question to answer intelligently for illiterate people who have gone anywhere and everywhere when called. When I said God had to wait until men and wom-

en were ready and Boards had the money to send them, he remarked, "Doesn't everybody everywhere want people in every country to know the Truth?"

We lost about 50,000 francs (\$1,400) on the last Board of Mission draft. When the matter was mentioned to a group of natives, they remarked, "Where did it go? Drop into the ocean?"

Even though we have been working in the field for about twenty years, our young Christians become very confused. I heard some boys and girls saying they could not take communion because they did not have money to buy bread and wine. Some still think they give their tenth to get the bread and wine, because they are not permitted to take communion until they give their tenth. Of course, the older Christians understand better. Our work must be very slow to be permanent.

I wish you could see our fifty-five little girls from the little Girls' Home carrying brick on top of their heads to build their new kitchen. One girl will place from five to ten bricks on another girl's head while she stands erect, then this girl will move off toward the new building talking and laughing with her friends.

This year Miss Rees is trying a regional school in Chief Wembo Nyama's village, about a mile from the Mission. I wish you could see the children trying to learn. Our appropriations have been cut so much that we can furnish only a few supplies and the children are too poor to buy many. Therefore they have to write their arithmetic and grammar lessons in the sand. What does that remind you of? It is so thrilling and encouraging to watch them try. Then, too, the village drummer is drumming for the exercise classes and for the children to march into the building. Thus the drum may be used for something besides the dreadful funeral dances.

Mrs. Zicafosse, Mrs. Barden and I visited some of the out-villages last week. It is doubly interesting to visit a village where a white woman has never been before. They feel of our clothes and of us to see if we are real. It is very encouraging to visit the out-stations.

Our work is going forward. This term boys were not permitted to enter the boarding school if they live close enough to walk—that is within five miles, because so many boys come from villages where we have no evangelists and teachers, begging to enter. Time and again we have had to say, "You must wait until another day; we have no room."

It is good to be here, and I greatly appreciate all the sacrifices that have been made to keep our work going. Even though you are not on the field, you are doing a great work in the homeland.—Edith Martin.

CONWAY DISTRICT, NORTHERN ZONE

The Northern Zone held its meeting in the Lamar Church, December 12.

Mrs. L. Adams of Pottsville, presided. Rev. J. A. Reynolds of Russellville led in prayer. Rev. Wm. Sherman, P. E. led the devotional using Christian Education as his subject. Welcome address, Rev. Ray McLester. Reports of Auxiliaries on the year's work. Report of District

Secy., Mrs. C. L. Gardner, of Russellville, urging Auxiliaries to meet their pledge.

Attendance count showed 63 present.

The following officers were re-elected: Mrs. L. Adams, Pottsville, Chm.; Mrs. Murl Turner, Dover, Vice Chm.; Mrs. Hazel Bell Bowden, London, Secy. A new officer, Mrs. Claud Black, Lamar, was elected pianist. A bountiful lunch was enjoyed. During noon hour a program by children under six. At afternoon session Mrs. Saye Ross, Russellville, gave the devotional, "Why do we celebrate Christmastide." "Christian Education in the Sunday School, Past and Present," by Mrs. Taylor, Dover.

"What a Four Year Course in a Christian College Could & Should Mean to an Individual," by Mrs. Paul Teeter, Pottsville.

A Resolution was passed commending the work our schools are doing for Christian Education and urging that they continue to set a high moral and religious standard.

"A Religious Education and Philosophy of Life," by Mrs. Emory Farris, Russellville, emphasized the importance of the Family Altar.

Educational Advantages of Our Leadership Schools.

Religious Educational Movement in other lands, Mrs. Clayton, Dover.

"Educational Values Gained by Study of Leaflets & Study Books," Mrs. Haney, Atkins.

Mrs. C. L. Gardner responded to the Greetings of welcome. Mrs. T. R. Rye expressed appreciation for the work of the Young Women of our Zone. Voted to send an Easter Box to Edith Martin and a word of appreciation to Mrs. Crichlow.

Rev. R. E. Wilson, Pottsville dismissed with prayer.

—Mrs. Hazel Bell Bowden, Secy.

SPARKMAN AND SARDIS CHILDREN'S GROUPS

The children of the Sardis Boys' and Girls' World Club entertained the children of the Sparkman World Club and their superintendent, Mrs. E. E. Fohrell, at the Sparkman Church, at noon, Thursday. Each of the Sardis children brought lunch for two, and in addition cookies and hot chocolate were served. The president of the Sardis Club, Willie Lee Morris, presided over the program that was given while the children ate their lunches. Those taking part on the program were Willie Lee Morris, Marvin Morris, Betty G. Butler, Billy Taylor, Bertha Lee Ballard, Charles Cade, and Miss Virginia Walsh.

The motto of the Club is "Love and Service," and children, not only in America but in foreign lands, are organized into these groups for the purpose of creating better understanding between the children of all races.

There are over a hundred children enrolled in the two groups. With 21 subscribers to the children's magazine, World Friends. Both groups are A-Grade, which means that they meet weekly and have a Vacation Bible School, and both groups are on the Honor Roll, and have carried out many splendid social service projects, reaching hands in friendliness toward children of many countries. Miss Edith Folden, Miss Virginia Walsh, and Mrs. C. D. Cade are sponsors for the Sardis group, and

Mrs. E. E. Fohrell for the Sparkman group.

The Sardis children organized a community library, last summer, with about twenty-five volumes, which is slowly growing and to which they would appreciate any additions for so far there are more children than books. Our reading, however, can not be measured by the number of volumes in the library, for the children bring their favorite books and exchange with each other each week. Some of the books in the pastor's library are quite in tatters—not from careless handling, but from passing through many small hands.

The Sparkman group recently sent gifts to the children of Japan: harmonicas for the boys and paper dolls for the girls.

The two groups are expecting to have other good times together.—Mrs. C. D. Cade.

LITTLE ROCK CONFERENCE SOCIETY, REPORT OF TREASURER

FOURTH QUARTER, 1933

Receipts

Adult	\$ 6,446.66
Children	61.69
Total	\$ 6,508.35
Balance from, 3rd Quarter	20.47
Total	\$ 6,528.82
Supplies	133.00
Local reported	5,785.35
Grand Qr. total	\$12,426.70

Disbursements

To Council Treasurer	
Adult, Pledge	4,512.30
Adult, Missry. Salary	250.00
Adult, Bible Women	390.00
Adult, Foreign Schships	120.00
Adult, Life Membership	25.00
Adult, Scarritt	
Maintenance	39.80
Adult, Week of Prayer	
Offering	862.16
Adult Total	\$ 6,199.26
Children, Beginners	1.57
Children, Primary	9.03
Junior	32.96
Junior, Week of Prayer	18.13
Children, Total to	
Council	\$ 61.69
Total to Council	6,260.95
Rural Worker	75.00
Conference Extension	175.33
Tax on Checks	.42
Total Disbursed	\$ 6,511.70
Balance on hand at close of	
Fourth Quarter	17.12
	\$ 6,528.82

—Mrs. S. W. C. Smith, Treas.

DOCTOR'S ANSWERS

To Questions

By S. C. Babcock, M. D.

Q. I am in a rundown condition due to a frequent bad cough and stomach trouble. What can I do to help this condition?

Ans.—This is not an unusual condition. You can help yourself by a diet which should include plenty of milk, fruits and vegetables. A good medicine like Dr. Pierce's Golden Medical Discovery, which any good drug store can supply, has my greatest confidence.



STOP HEADACHES

RIGHT NOW!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

Christian Education

CHRISTIAN CULTURE INSTITUTE AT FORDYCE

More than 125 took part in Institute held here Friday through Sunday. The institute was for the young people of the north part of Camden District. Representatives from Chidester, Kingsland, Hampton Harrell, Thornton, Fordyce and Bearden were present. Mrs. Guy T. Patterson acted as toastmaster at the banquet. Three courses were offered, with the following teachers: Evangelism and Church Relationship, by Mrs. J. M. Workman; Recreation, by Miss Hallie Oates of Pine Bluff; Leadership Training, by the Rev. Thornburgh Workman of Bearden. Diplomas were awarded to 44 young people who had taken all the classes and passed the work. Ralph Sewell, District secretary, presented diplomas.—Reporter.

PICTURES AT PRIMROSE CHAPEL

I was at Primrose Chapel Sunday night January 28, with the pictures. "The Romance of the Country Church." Mr. L. A. Miller is Superintendent, and Rev. J. D. Montgomery is pastor. I enjoyed the visit with the fine people who compose the membership of this wonderful church.—S. T. Baugh.

PICTURE DATES IN FEBRUARY

The pictures, "The Romance of the Country Church," will be given at the following places on dates named: Monticello, Feb. 4, 7:00 p. m. Fairview, Texarkana, Feb. 11, 7:00 p. m. Fordyce, Feb. 18, 7:00 p. m. Mineral Springs, Feb. 25, 7:00 p. m.

Other dates and places will be announced. I have on file many applications for this service. I have had a number of requests for a return engagement from some of the larger churches. Will be able to respond to a few of these requests this year.—S. T. Baugh.

PICTURES AT DELIGHT

Sunday night, January 21, the pictures, "The Romance of the Country Church," were given at Delight to an overflow congregation. Rev. F. P. Doak is pastor, and Mr. C. A. Kizzia is Superintendent. While in Delight I met many friends, and spent a happy night in the home of Mr. and Mrs. C. A. Kizzia.—S. T. Baugh.

OF SUPREME IMPORTANCE

Our people are being reminded, through pulpit and press, of the need for sufficient funds to keep our Missionary Work going, both at home and abroad.

This is a good time to call the attention of our people to the important role played by the Fourth Sunday Missionary Offering in our Foreign Missionary Work.

Nearly half of all the money raised each Fourth Sunday goes direct to the General Board of Missions to help carry on the Missionary Work in all our fields of operation. If it were not for this steady income each month from this source the General Board of Missions would have to make further retrenchment.

Tell your people this inspiring story. Each fourth Sunday they contribute to Missions, they are not only helping us carry on our country work in Arkansas, but they have a share in the world-wide enterprise of Methodism. They are helping to tell the story of Jesus to people of other lands.

We are not surprised that the offerings are increasing where the people are given the information. Our people are missionary in spirit when they know the program of the church.—S. T. Baugh.

FORDYCE CHRISTIAN CULTURE INSTITUTE

Rev. Jas. R. Sewell, dean, reports 55 enrolled and 44 certificates of credit awarded at the Christian Culture Institute held in Fordyce January 26-28. The instructors were: Jas. R. Sewell, M. T. Workman, and Mrs. J. M. Workman. This is the first of a series of such institutes to be held in the Camden District this year.—Clem Baker.

GRANT COUNTY CHRISTIAN CULTURE INSTITUTE

The program for the Grant County Christian Culture Institute to be held at Sheridan, February 16-17, has been received. The instructors are: Mary Turner, Hallie Oates, and Joe McCain. Rev. W. W. Nelson is to serve as dean. This is the third Christian Culture Institute to be held in Sheridan and is one of four planned for the Pine Bluff District this year.—Clem Baker.

PLANS MADE FOR THREE TRAINING SCHOOLS IN PRESCOTT DISTRICT

At a recent meeting with his District Staff, Presiding Elder Hundley made plans for three Standard Training Schools to be held in the Prescott District. They are as follows: Nashville, April 8-13. Hope, April 15-20; and Glenwood, May 20-25. Ramey Garland and Bro. Hundley are also planning for our Christian Culture Institutes to be held this year.—Clem Baker.

DERMOTT TRAINING SCHOOL THIS WEEK

A training school for the Delta Section of the Monticello District is being held at Dermott this week with Rev. T. T. McNeal as pastor host. The instructors are: Miss Faye McRae, Rev. J. E. Cooper, and Rev. R. B. Moore. Three other training schools will be held in the Monticello District this year.—Clem Baker.

DEAN R. E. SMITH SECURED FOR LITTLE ROCK SCHOOL

Dr. R. E. Smith, from Centenary College, has been secured to teach the Bible Course in our State-Wide School at Little Rock March 11-16. This will be good news to the friends of Dr. Smith who have heard him on previous visits. He is offering one of 16 splendid courses to be given.—Clem Baker.

FIRST CHURCH PARENT ASSOCIATION

An outstanding feature of work at First Church, Little Rock, is the Parent Association headed by Mrs. Hugh Wicker and including in its membership a large percentage of the parents in First Church. This Association gives a banquet with a splendid program once each quarter, last Wednesday night being the occasion for the second meeting of the year. This Association sponsors the Mothercraft Class with an enrollment of 50 mothers, meeting each Sunday

The Pyramid Life Is On The Air!

Station KGHI is now located in the Pyramid Life Building in Little Rock.

Each SUNDAY EVENING at 9 o'clock, a program of music and other entertainment will be broadcast under the title of "MEMORIES."

Each MONDAY EVENING at 7:45 o'clock, a member of the official staff of the Pyramid Life will discuss the work-out of PERSONAL PLANS, such as the education of children and retirement incomes.

Each TUESDAY EVENING at 7:45 o'clock a program entitled "ARKANSAS PROBLEMS AND OPPORTUNITIES" will be presented by a well known Arkansas citizen.

Each FRIDAY EVENING at 7:45 o'clock a program of musical entertainment by high-class talent will be presented, and this feature will also be continued each Friday evening.

YOU ARE CORDIALLY INVITED TO TUNE IN ON THIS SERIES OF PROGRAMS OVER STATION KGHI

(1200 Kilo Cycles)

**PYRAMID LIFE
INSURANCE COMPANY**

OF LITTLE ROCK, ARKANSAS

Herbert L. Thomas, President Ben R. Hamilton, Vice-Pres.
Robert L. Stark, Secretary



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210 NORTH STREET

LITTLE ROCK, ARK.

with Mrs. Jack Frost as president and Mrs. J. O. Blakeney as teacher. During February, these mothers have invited their husbands to meet with them for a series of special addresses on "Character Building in the Home." The interest has so grown that a large room has been provided for the meeting on Sunday mornings. —Clem Baker.

LEARNING MORE ABOUT METHODISM

By C. A. Bowen, Editorial Secretary

Preachers, dust off your histories of Methodism and sermons by John Wesley. This is going to be a Methodist year in the literature of the Church School. One hundred and fifty years ago Methodism in America took organized form and the pupils and teachers in our Church School will want to know all about it. In order to assist them in their effort to learn more about our great Church, the Church School literature is carrying much material denominational in character.

Here are some of the things scheduled to appear in the periodicals issued by the General Board of Christian Education:

1. Two elective courses for adults on Methodism.
2. A course for seniors and young people dealing with the history of the Methodist movement.
3. "The Lesson in Methodist Literature"—a special feature in the Adult Student.
4. Studies of Methodist leaders in the lessons for intermediates.
5. Special programs on Methodism for use in Epworth League meetings.
6. Adult Fellowship Services featuring the importance of our Church.
7. Programs for Sunday School Day and Young People's Day built around the history and achievements of Methodism.
8. Articles, fiction, pictures poems, special features and editorials interpreting the spirit of the Methodism of the world.
9. Vacation church school courses on the Church.

To give a detailed description of all the special features which are being carried in our Church School periodicals, would trespass upon the space of this paper. The purpose of this announcement is to emphasize the fact that some of the finest material on Methodism now available, is being furnished to our local churches through the Church School literature. In the use of this material our children and young people will need the guidance of the pastors and the teachers of the Church School. The pastor's library will doubtless be put into hard service. So will his time, patience, and knowledge of the history, doctrines and policy of Methodism. But here is the opportunity to study the work of our great Church for which so many of us have been waiting. Let us make 1934 a great Methodist year!

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Church News

EXECUTIVE COMMITTEE NORTH ARKANSAS CONFERENCE BOARD OF CHURCH EXTENSION

The Executive Committee of the Board of Church Extension of the North Arkansas Conference will meet in the Marion Hotel, Little Rock, Thursday, March 1, at 11:00 o'clock. —C. W. Lester, Secy.

NORTH ARKANSAS BENEVOLENCES

TREASURER'S REPORT to FEB. 3.

Charge	Paid
Batesville District, C. W. Laster, P. E.	
Batesville, 1st church, O. E. Goddard	\$125.00
Bethesda-Cushman, B. A. McKnight	45.00
Bexar-Viola, M. L. Egrington	1.05
Charlotte, W. T. Griffith	6.00
Cotter, Eli Craig	11.00
Evening Shade, J. W. Johnston	23.74
Mountain View, A. T. Mays	5.00
Newark, A. E. Grimes	64.94
Newport, 1st church, A. E. Holloway	100.00
Newport, Umsted Mem., J. G. Ditterline	34.86
Salem, W. J. Faust	21.50
Sulphur Rock-Moorfield, A. W. Harris	14.50
Tuckerman, L. E. Mann	54.00
Total	\$506.59

Booneville District, F. M. Tolleson, P. E.	
Adona, Hoy M. Lewis	\$25.50
Booneville Sta., W. J. Spicer	25.00
Danville, W. J. Clark	50.00
Dardanelle Ct., V. F. Harris	10.00
Mansfield, H. F. McDonal	100.00
Paris, W. P. Whaley	115.00
Plainview, H. J. Harger	31.25
Waltrick, Carl Shelton	10.00
Total	\$366.75

Conway District, Wm. Sherman, P. E.	
Atkins, C. N. Guice	\$25.00
Cabot, Edward Forrest	100.00
Conway, J. W. Workman	50.00
Greenbrier, R. A. Robertson	5.00
Lamar, R. L. McLester	25.00
Naylor Ct., A. Wall	10.50

North Little Rock:	
First Church, E. T. Wayland	200.00
Gardner Mem., F. A. Lark	50.00
Washington Ave., G. A. Freeman	15.00
Plumerville, B. L. Harris	110.00
Pottsville, R. E. Wilson	7.50
Quitman, T. C. Chambliss	40.00
Russellville, J. A. Reynolds	33.00
Salem, A. E. Goode	10.00
Levy, J. H. Hoggard, (in full)	60.00
Total	\$741.00

Fayetteville District, F. R. Hamilton, P. E.	
Bentonville, R. S. Hayden	\$71.25
Eureka Springs, J. T. Byrd	36.00
Fayetteville, Central, Warren Johnston	275.00
Pea Ridge-Bright Water, Bates Sturdy	10.00
Rogers, Connor Morehead	35.00
Springdale, E. H. Hook	50.00
Springtown, Roy Bagley	26.25
Total	\$503.50

Fort Smith District, H. H. Griffin, P. E.	
Clarksville Sta., A. D. Stewart	\$163.00
Fort Smith:	
Midland Heights, E. B. Williams	160.00
Second Church, J. E. Lark	25.00
Greenwood, Earl Cravens (in full)	300.00
Van Buren, First church, J. A. Womack	23.25
Total	\$671.25

Holena District, G. G. Davidson, P. E.	
Brinkley, J. J. Galloway	\$40.00
Crawfordsville, S. B. Wilford	38.00
Elaine, G. E. Patchell	25.00
Harrisburg, E. J. Slaughter	90.00
Haynes Ct., C. H. Haryison	2.00
Holena, 1st church, J. W. Crichlow (in full)	1,500.00
Holly Grove-Marvell, A. N. Storey	145.00
Hughes, J. M. Harrison	104.00
Huiebert-West Memphis, I. L. Claud	7.60
Marianna, J. Sherman	25.00
Vandale-Cherry Valley, B. T. Williams	22.00
Weiner-C. E. Patton	30.00
West Helena, W. H. Goodloe	18.00
Widener-Madison, M. A. Graves	30.00
Clarendon, Paul V. Galloway	60.00
Total	\$2,136.60

Jonesboro District-S. B. Wiggins, P. E.	
Blytheville, 1st church, W. V. Womack	\$150.00
Blytheville, Lake St., W. J. LeRoy	35.00
Blytheville Ct., Grover Sutherland	4.00
Bono Ct., G. R. Ditterline	132.00
Brookland, Martin Bierbaum	10.00
Joiner-Turrell, J. T. Randle	42.00
Dell, D. C. Holman	3.00
Jonesboro, 1st church, H. L. Wade (in full)	1,950.00
Jonesboro Fisher St., J. L. Pruitt	187.00
Jonesboro, Huntington Av., H. H. Blevins	100.00

Lake City, Porter Weaver	49.75
Lepanto, C. C. Gray	5.00
Luxora-Keiser, J. R. Nelson	20.20
Manila-Leachville, J. W. Moore	175.00
Marion, E. K. Sewell	155.00
Marked Tree, J. A. Sage, Jr.	100.00
Monette-Macey, F. M. Sweet	19.74
Nettleton-Bay, H. J. Couchman	16.00
Osceola, R. C. Morehead	1.00
Trumann, C. H. Bumpers	50.00
Tyroneza, G. C. Taylor	94.00
Wilson, H. M. Lewis	50.00
Burrows Chapel (Ext. church) C. F. Wilson	1.00
Total	\$3,349.89

Paragould District, J. A. Anderson, P. E.	
Black Rock Ct., Griffin Hamilton	\$10.45
Corning, W. W. Albright	100.00
Hoxie-Portia, E. H. Hall	35.00
Imboden, Guy Murphy	47.50
Lorado-Stanford, L. F. Lafavers	6.00
Mammoth Spring, H. C. Minnis	32.25
Marmaduke, J. A. Gatlin	13.50
Paragould Ct., E. Marlar	7.00
Peach Orchard-Knobel, A. McKelvey	4.65
Pocahontas, G. C. Johnson	400.00
St. Francis, E. J. Hollifield	2.00
Total	\$658.35

Searcy District, F. E. Dodson, P. E.	
Augusta, J. F. Glover	\$50.00
Bald Knob, V. E. Chalfant	10.00
Beebe Sta., S. O. Patty	89.12
Harrison Sta., W. L. Oliver	100.00
Valley Springs, T. E. McKnight	25.00
Total	\$274.12

Grand Total	\$9,207.85
Standing by Districts:	
Jonesboro	\$3,349.69
Helena	2,136.60
Conway	741.00
Fort Smith	671.25
Paragould	658.35
Batesville	606.59
Booneville	366.75
Fayetteville	503.50
Searcy	274.12
Total	\$9,207.85

Last year this date \$2,919.41 Increase \$6,288.44

215 per cent plus
Charges paid in full: Helena, First Church; Jonesboro, First Church; Greenwood; Levy
Last year, this date 2
Charges, 200; Charges paying, 101; Per cent, 50 1/2.
Paid to Conference Boards, \$4,500.00; General, \$4,500.00; Total \$9,000.00.
—Guy Murphy, Treasurer, Imboden, Ark

ARKANSAS METHODIST ORPHANAGE

During January, we have received the following cash contributions aside from the Christmas Offerings:
Mother's Class Winfield Mem., City \$5.00
Susanna Wesley Bible Class, First Church, Texarkana 3.00
Marguerite Clifford Class, Winfield Mem. Church, South, City 5.00
H. M. Martin, Little Rock, Rt. 3 3.00

Since my last report of Christmas Offering, we have received the following:

LITTLE ROCK CONFERENCE

Arkadelphia District	
Amount previously reported	\$436.60
Midway S. S.-Friendship Ct.	.27
Gum Springs S. S.-Hot Spgs Ct.	1.00
Leola S. S.-Leola Ct.	3.75
Clear Creek S. S.-Leola Ct.	2.35
Hunter's Chapel S. S.-Leola Ct.	1.35
Total	\$273.24

Camden District	
Amount previously reported	\$436.60
Chidester Ct.-Chidester S. S.	5.00
Whelen Springs S. S.	2.00
Missouri S. S.	1.00
Strong Ct.-Rhodes Chapel	3.55
Taylor Ct.-New Hope S. S.	1.50
Sharon S. S.	1.50
Philadelphia S. S.	2.15
Harmony S. S.	2.00
Total	\$455.15

Little Rock District	
Amount previously reported	\$168.14
England S. S. (add)	12.94
First Church, City (add)	2.00
Winfield Mem. (add)	1.30
Total	\$609.92

Monticello District	
Amount previously reported	\$315.53
Selma S. S.-Tillar Ct.	3.65
Warren S. S.	45.00
Mt. Tabor S. S.-Wilmar Ct.	.72
Total	\$361.90

Pine Bluff District	
Amount previously reported	\$433.42
Humphrey S. S.	10.00
Roe and Hunter's Chapel, Roe Ct.	5.00
Total	\$448.42

Prescott District	
Amount previously reported	\$251.44
Biggs' Chapel-Bingen Ct.	.50
Center S. S.-Center Point Ct.	1.60
Total	\$253.54

Texarkana District	
Amount previously reported	\$391.95
Ashdown S. S.	25.00
Fomby S. S.-Richmond Ct.	1.10
Total	\$418.05

Personal Gifts	
Amount previously reported	\$124.00
Grand Total from L. R. Con.	\$3,122.71

NORTH ARKANSAS CONFERENCE

Batesville District	
Amount previously reported	\$64.03
Bexar Ct.-Bexar S. S.	.28
Viola S. S.	2.23
Mt. Pleasant S. S.	1.15
Total	\$67.69

Booneville District	
Amount previously reported	\$98.14
Abbott S. S.	3.30
Total	\$101.44

Conway District	
Amount previously reported	\$194.30
Central S. S.-Quitman Ct.	1.60
Total	\$195.90

Fayetteville District	
Amount previously reported	\$125.32
Harmon S. S.-Elm Springs Ct.	.65
Viney Grove Ct.-Viney Grove S. S.	1.04
Rhea S. S.	1.67

Whose Fault?



When a Child Won't Study

"Kept after school!" And it isn't the child's fault, or the teacher's. His mother is to blame. How can a boy get his lessons when his senses are dulled day after day by dosing with sickening purgatives? When a child's bowels are stagnant they need help, of course. But not some drastic drug to upset the stomach, perhaps weaken the entire system; or form the laxative habit. On the right, parents will find a happy solution of this problem:

Here's a boy who gets good marks, has time and energy for play. He is never ill, hardly ever has so much as a cold. When he does show any symptoms of being sluggish, his mother knows just what to do. She gives him a little California Syrup of Figs—and that is all. It's a natural, fruity laxative that is agreeable to take, and its gentle laxative action comes from senna. Parents are urged to use just pure California Syrup of Figs. Be sure bottle says "California".



New Sulphur S. S.24
Green Forest S. S.	6.00
Lincoln S. S.	1.65
Bentonville S. S.	8.48
Total	\$145.05
Fort Smith District	
Amount previously reported	\$134.21
Lavaca Ct.-Central S. S.	3.00
Lavaca S. S.	3.50
Alma S. S.	6.05
Total	\$146.76
Helena District	
Amount previously reported	\$204.54
Wynne S. S.	10.00
Brasfield & Biscoe W M S	5.00
Forrest City-	15.00
Total	\$234.54
Jonesboro District	
Amount previously reported	\$112.47
Osceola S. S.	18.00
First Church-Blytheville	17.83
Total	\$148.30
Paragould District	
Amount previously reported	\$118.10
East Side-Paragould	2.00
St. Francis Circuit	4.10
Total	\$124.20
Searcy District	
Amount previously reported	\$147.05
Judsonia S. S.	4.65
Total	\$151.70
Personal Gifts	
Amount previously reported	\$ 5.40
Grand Total from the N. Arkan-	
sas Conference	\$1,320.98
Grand Total from both Con-	
ferences	\$4,443.69
—James Thomas, Supt.	

ARKANSAS METHODIST HOME

Received in the Home during January: W. M. S. Hughes, canned fruits and honey; Rock Hill S. S., Locksburg Ct., canned vegetables and fruit; Fountain Hill church, dried butter beans and peas; Blytheville S. S., 3 dozen Christmas boxes and apples; Friendship Ct., O. C. Robison, Pastor, 97 quarts canned goods, 16 gallons sorghum, Irish and sweet potatoes, turnips, dried fruit, and peas; W. M. S., Magnet Cove Church, quilt; Rev. E. L. Boyles, Paragould, hose and towels; Primary Department, Texarkana S. S., 1st Church, toys, clothing, canned goods; Mr. Thacher's class, Winfield S. S., kiddy-car and book; Pulaski Heights S. S., large picture for front hall; Carlisle Church, sorghum, canned goods, pop corn; New Hope, Congo, Oak Hill, on Ery-ant, Ct. canned goods; Bennett Club, New Hope Community, canned goods; Primary Depart., Hammons Chapel, toys; W. M. S. West End Church, Searcy; canned goods, dry goods; Mrs. H. H. Tull S. S. Class, Sardis, 2 hens, peas; Gum. Springs, Cry-

stal Springs; Mountain Pine, New Salem, Bethlehem Church, Hot Springs, Ct., A. J. Bearden, P. C., canned goods, sorghum, greens, 5 hens, hickory nuts, and pop corn; Gillham Ct., canned goods, butter beans; Mrs. J. R. Dickerson, Hot Springs, 1 pr-skates; Gillette, Rev. E. T. Miller, canned goods, peanuts; Perry S. S., canned goods; Bald Knob S. S., 3 big dolls, 6 pieces doll furniture, canned goods; Happy Home Workers' Circle, Pullman Heights church, Hot Springs, quilt; Waltreak S. S., canned goods; Forrest City, church, canned goods, toys, games, books; First Church, Hot Springs, canned goods, gifts; Louis Schneider, City, 10 lbs. candy; W. G. Angus, 120 N. Spruce, City, 9 boxes assorted candies; Mrs. Hart's Class, Pulaski Heights, school supplies, dress, slippers, 75c cash; Jonesboro S. S., peas, jam; Mrs. R. L. Wade, City, underwear, hose, mittens for Mary Lee; Mrs. Freemeyer, City, clothes, shoes for small boy; W. M. S., First Church, City, 7 doz. rolls, 6 fruit pies; Game and Fish Commission City, 100 lbs. fish; Primary Dept., Lincoln S. S. Class 4, 3 book-lets; Gassville, W. M. S., canned food; Young Woman's M. S. Cotter, canned food. —Mrs. S. J. Steed, Matron.

LETTER FROM BROTHER DICKERSON

Conference is over and the preachers are all hooked up and going well on another year. May this be a great year for the Church and the kingdom of God. We are now in our superannuate home, and I am sure it is the nicest home in the Conference—located at 210 Alcorn Avenue, Hot Springs, Arkansas.

We have been doing quite a bit of work on the place since Conference. Have filled in the front yard, planted winter grass, and are putting out flowers. We certainly appreciate the Board of Finance paying the debt off, and now we have nothing to worry about.

Any time of the preachers are in Hot Springs, we will appreciate their coming out to see us, and the home. It is in good condition now, and we expect to keep it in good condition as long as we live, and when

we are gone, some other superannuate will have a good home.

The preachers in Hot Springs, and as far as I have heard all the preachers in the District, are starting for run to make this a good years. If the Arkadelphia District does not make a good record, and even go ahead of last year, it will not be the fault of the Presiding Elder. Bro. Henderson is a sure enough Presiding Elder. He looks well after every interest of the church, and the preachers as well.

It is hard for a preacher who has been busy for 40 years to quit and do nothing. I am not going to be idle, if the preachers will let me work at any job in the church. I am not going to forsake my Lord, for he has never forsaken me, but I expect to go fishing some.

Brother A. J. Bearden is making a good start on the Hot Springs Circuit and I am expecting good things of him this year.

We are not exactly idle, for we have two girls staying with us and attending High School here in Hot Springs.

Since I have no work, I enjoy more than ever the visits of the Methodist.—J. R. Dickerson.

BETHESDA

We are now at the close of the first quarter. We have been kindly received, and congregations are fine. Sunday School and Epworth League work is good. We have the Conference Collections provided for in good subscriptions and three-fourths paid in cash. We are planning for a meeting for Bethesda and Cushman to be held in August, and propose to follow the plan offered by Rev. Glen Sanford. We are praying for 200 conversions.—B. A. McKnight, P. C.

CAMDEN DISTRICT K. E. INSTITUTE

The preachers and laymen of Camden District met at Camden January 24, with presiding elder, J. L. Dedman in the chair. Dr. James Thomas led in prayer. Psalm 95 was read in unison and after comments by Rev. J. L. Dedman, Rev. J. T. Rodgers led in prayer.

Rev. S. T. Baugh spoke of his work and told of the importance of the fourth Sunday offering in the Sunday Schools.

Dr. A. C. Millar introduced Dr. C. C. Grimes of Tulsa, Oklahoma, who brought a very inspiring message on "Knowing Jesus." He said among other things, "That it is of more importance to know Jesus than to know things about Jesus."

Rev. W. C. House, the host, announced that luncheon would be served in the church.

Dr. Thomas addressed the conference on "Evangelism." The appeal was a stirring message that warmed our hearts.

Dr. Millar spoke of the importance of the Arkansas Methodist, in assisting the pastors in getting the necessary information to the people in order that the program of the church might succeed.

He brought to our attention the progress of America since the Revolution; but called to mind the fact that we have not devoted enough of our wealth to the extension of "The Kingdom of God."

Rev. T. M. Armstrong led the closing prayer.

At lunch the meeting continued

with the introduction of the pastors and laymen and laywomen. The ladies of Camden Church, who served the bountiful luncheon were also introduced.

A resolution of thanks, to our visiting brethren, to the Presiding Elder, to Dr. W. C. House and to the ladies of First Church, was adopted. —A. E. Jacobs, District Sec.

HOT SPRINGS CIRCUIT

Last Thursday morning, January 23, Mrs. Bearden and I had started to a quilting and had quite a wreck, doing quite a bit of damage to our car, and also to Mrs. Bearden, she getting one hand and arm and both knees pretty badly bruised. We went to get our car repaired, or trade it for one that was able to go, leaving our house in care of the ladies of Mountain Pine. When we got back they, and others, had taken the old cook stove out of the parsonage and put up a new one and tried it out by cooking and serving lunch.

Wonderful people we have on the Hot Springs Circuit, some of the best in the world.

The evening of January 28 Mrs. Esau Godwin, Mrs. Bearden and myself had been to Bethlehem church, and, while on our way home, we were held up, by a car loaded with one man, three women, and some children. They waved and we halted a little and they parked their car just in front of ours and just forced us to take some bills of large denomination, and then told us we could go when we wanted to. Thanks.

We have organized all the church officials into a Circuit Board, and then organized the church officials at every church and took an inventory of our charge and find we are able to go out against sin, and Satan in a much better way than to just go out single-handed.

Brethren, pray for us. We want all the combined forces that can be had on the Hot Springs Circuit, this year. We want to put sin on the move, but it takes all working at the job at the same time.—A. J. Bearden, P. C.

SOME GREAT EXPERIENCES

Last fall I was permitted to spend just one night and part of one day at the North Arkansas Conference. What a wonderful Conference, and what a wonderful group of men! It was my first Conference in these five years of depression. The men have suffered, and with them, and yet strangely alone, I have suffered, too—suffered with them and with Paul, "The loss of all things", Money land, home, and in some instances friends. But it is worth it and infinitely more to learn how to live simply and to live a day at a time, and to be able to put the Church and God's Kingdom above everything in this World and thus find our peace, our tongue, our pen, our health, our ALL in His service.

Then I was permitted to attend the sessions of the Memphis Conference into which I was admitted as a boy preacher more than 30 years ago. What blessed fellowship, and yet what loneliness through the changed personnel of that great Conference in which the most romantic part of my ministry was spent! But as a compensation I found that I had a number of sons in the ministry about whom I did not

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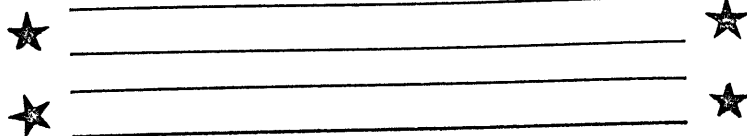
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Little Rock, Ark.



know.

I came to Philadelphia to attend the Conference of Evangelists and Christian Workers of which I am a member. Workers came from all over the World with messages containing everything needed by the worker today amid the confusion of the conditions about us. And, the music—Well there will certainly be none better until we get inside the Golden Gates and hear the song of redemption.

How I wish every preacher in America could have heard the message of the splendid Russian pastor of a demolished Protestant church in Russia tell us what to expect as a result of the recognition of Russia. He closed by saying: "If the Church of America knew what I know, it would be having two prayer meetings a week instead of one, and the churches would be crowded instead of almost empty."

With the return of whiskey and beer, you can hardly find a place to eat in Philadelphia without having the stuff around you, and men and women half drunk making the atmosphere terrible with smoke and almost lurid with vulgarity and profanity. Nothing is going to help us but the right kind of a revival and that must come by the way of the Church, rather than on independent lines. We can run on side lines and do a vast amount of good; but the main trunk line needs to be wide open now, and all of God's men in the Ministry as well as in the laity ready to do their duty even should it lead them to be martyrs as it has again and again in Russia in these dark days.

The story cannot be told in one

article. If you like it, tell us and I will follow with an article confined to the Russell Conwell Temple and its work. Then an article centered around the Wannamaker store, and some of the things of historic interest in the "City of Brotherly Love."

I am a guest in the home of Dr. Frank B. Kehler, one of the physicians in the Wannamaker Store and Mr. Wannamaker's physician and spiritual adviser at the time of his death. Dr. Kehler was saved from a life of dissipation in a Rescue Mission, married one of the workers, and built a home for the Lord. In his home he has a prophet's chamber and I am one of his guests. I have a key and a meal ticket. Should you ever come to Philadelphia go to Wannamaker Building and ask for Dr. Kehler and you will meet one of the biggest-hearted doctors and lay preachers you have ever met, except, perhaps our own John R. Pepper.—W. Hardy Neal, Southside Station, Springfield, Mo.

AUSTIN CIRCUIT NEWS

The Circuit Board of Stewards held their monthly meeting, Friday evening, January 26, at Concord church. There were twenty members present. The devotional service was conducted by Mr. A. B. Cross. Our pastor, Bro. Wilcox, believes that great things are going to happen for the good of the Kingdom on Austin Circuit this year. Several others made very favorable reports and the entire meeting was enjoyed by all.

Mr. Willie Rae, who was a member of the Mt. Zion church, died January 15, and was buried at the Glover Cemetery. We extend our heart felt sympathy to the rel-

atives and friends of Bro. Rae for his loss.—J. C. Lasiter, Sec.

LITTLE ROCK DISTRICT BROTHERHOOD

The monthly meeting of the Brotherhood was held at First Church, February 5, with 24 members present.

Dr. James Thomas gave an encouraging report of the District set-up Meetings for Kingdom Extension and praised highly the character of addresses by Dr. Grimes.

The devotional service centered around the thought of brotherly and kindly relationship in the dealings of one with another. This word of timely admonition was followed by brief talks by a number of the members.

Dr. Thomas announced that the next meeting would be at Winfield, at a date to be announced later.

Rev. Clem Baker spoke of the prospects of the Training School to be held March 11 to 16.—Roy E. Fawcett, Sec.

LIQUOR AGAIN AT THE WHITE HOUSE

On January 29, the Associated Press reported that Mrs. Roosevelt had announced that on February 15, it will become legal in the District of Columbia to serve wine. No distilled liquor will at any time be served in the White House. There will be no fixed rule as to the serving of wines, but when served, they will be, of course, simple wines, preference being given to American wines.

Bishop Cannon, President of our Board of Temperance and Social Service thus comments: "Millions of

supporters and well wishers of President Roosevelt will regret the decision that intoxicating liquors shall again, after the lapse of over fifteen years, be served publicly at the White House. It is true that a discrimination is made between distilled liquor and wine, but it cannot be ignored that wine contains twelve or more per cent of alcohol and that wine was the cause of the drunkenness of antiquity when the process of distillation was unknown. Belshazzar's revel was a wine revel and as school children we were taught that Alexander the Great died at the age of thirty-three from drinking too much wine. It is to be feared that this discrimination between wine and distilled liquor will be considered to be an intimation that wine is not harmful or intoxicating, whereas it contains far more alcohol than beer, and some wines as much alcohol as some distilled liquors, and that alcohol, whether in wine or distilled liquors, is a narcotic poison and a habit forming drug. Millions will regret that alcohol will again be served at the White House."

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

"The Monk of Wittenberg."

A Slide Lecture, "Life of Martin Luther," 78 slides and lecture. For rent at a rental of \$1. and transportation both ways. Address K. H. Sausaman, 1312 Scott St., Little Rock, Arkansas.

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Mr. and Mrs. Grocery Buyer: Have you ever thought what you would be paying for groceries if it were not for BLACK AND WHITE STORES?

BLACK AND WHITE STORES have consistently fought for lower prices . . . and higher and higher qualities! BLACK AND WHITE STORES have won that fight with bigger and better values.



JUST A LINE ON THE SUBJECT OF SUPPLIES

I noticed in the *Arkansas Methodist* of Dec. 14, that Bro. James F. Jernigan, calls attention to 32 supplies in the North Arkansas Conference.

I also notice we have 20 supplies in Little Rock Conference, and I am somewhat like Bro. Jernigan.

These men take the hardest work of the Conference and travel more miles, take more exposure, and collect as great a percent of the Claims, and do all this and don't murmur. Why shouldn't they have the same right in the Conference that the Conference men do?

Some one would say they don't have the qualifications. In what way? Educational way. Who made that standard? Our educated men. Who called these men to preach? God. Well, didn't God know their qualifications when he called them? I will agree that some are very limited in education, but God knew that, and still he called them, and He is the same God that called the best educated men we have.

Now, brethren, as I see it, these men are serving the same God that the Conference men are. Don't you think so?

Well, as Bro. Jernigan said, suppose these 52 supplies should say: "Brethren, we want equal rights, or we'll not work." What would become of these 52 Charges?

But this will not happen. These men are called of God to preach, and I know some of them are true and tried, and will not take the chance of quitting, because "Woe is me if I preach not the Gospel?"

Now, Brother Conference Man, is this woe as great for the supplies as it is for the Conference man?

Brethren, we all need to get a clearer vision of the Christ, and sing that good old song, "Oh, for a closer walk with God"; and that other one, "Oh, for a thousand tongues to sing my great Redeemer's praise."—A Supply Preacher's Wife.

STATEMENT FROM THE TEAM OF UNITED FOREIGN MISSIONS CONFERENCES 1933

We, the members of the interdenominational group which has just finished a tour of thirty-two cities in the interest of Christian Missions, desire to express certain convictions at the close of this tour.

First of all, we must express our sense of profound gratitude to the American churches for the very remarkable interest shown in our message and movement. It has surprised us. It has humbled us. Had this interest been confined to a certain section of the country we could have explained it on the basis perhaps of local and sectional interest. But the interest has been country-wide and consistent, the only limit seeming to be the capacity of the largest halls and of our power to meet the demands laid upon our spirits.

The outstanding single thing that has borne in upon us everywhere is the conviction that there is an undertone of spiritual hunger upon the American people such as we never before have seen. This spiritual hunger has been born, seemingly, of perplexity and disillusionment regarding material values. The old has gone out from under many. Nothing has taken its place—except yearning. It may be that people crowded into our meetings because we represented

a voice from the outside, a new voice that might bring a fresh word from God and therefore an assurance. If this be true, then this lays on us both at home and abroad, the necessity to be and to give that fresh word. This hunger must be met with more than stale phrases and outworn platitudes. American Christianity must go deeper before it can go further. But this reassuring word, if it is to be authoritative, must be set in a larger framework than has been evidenced in the past.

People are sensing the fact that the sum total of life must be reconstructed. The very basis of society must be shifted from selfish competition to a cooperative order, one in which every life of every color or class will be sacred and sacredly developed.

We believe that the world-ground has been prepared for a spiritual awakening on a world scale. The outer movements have outrun the inner movement's with resulting disaster. Men are consciously or unconsciously turning to the inner forces that must remake outer life. The Church, therefore, has its supreme opportunity. But we question whether it is ready. The spiritual life of the Church has been sagging. We have taken on protective resemblance of our environment. That environment has been materialistic. We have shown but faint difference between ourselves and our surroundings. The basis of the slump in missionary giving is the slump in spiritual conviction and certainty. Quicken that and missions will blossom again. If we renew within our churches the sense of mission, then missions will inevitably result.

Never has the world situation demanded, as now, that we regain that sense of mission. The situation in the East is growing acute. In the midst of the breakup of old values and customs the tendencies are in two dangerous directions; one toward Fascism and the other toward Communism. The chief need of Christianity in our time is supreme loyalty to Christ and the progressive exploration of His mind in relation to the basic needs of human personality and of human society. Only by the fullest expression of such loyalty to Christ can we hope to save our generation from the domination of crusading forces; propaganda which professes exclusive loyalty to and a satisfaction of a single human need, i. e. economic justice, as does Marxian Communism, or which defies a single human group—the State—as, does Fascist Nationalism.

In China the lines are converging on a single issue—Christianity or Marxian Communism. Said a leader in China: "China is weighing the program of Christianity with that of Communism and is deciding which it will adopt." Never have we had a more open door in China; never a more sympathetic hearing and response. The issues are tremendous for the future history of this planet. In India everything is undergoing modification and change. The old faiths are feverishly trying to set their house in order to meet the new demands. Change is demanded of everything—but there is one exception, Jesus Christ. Concerning Jesus Christ there is no demand for change. There is demand that we live Him, not change Him, that we carry out His imperious demands, not

soften them. In a world undergoing modification He stands unmodified.

This does not mean that the system which we have built up around Him does not need modification. It does! And that includes the structure of Christian Missions. The health of our movement demands that we periodically and persistently examine our aims, our motives and our methods. We believe so profoundly in our Christian movement that we are eager to do that. We believe that the more this movement is scrutinized the more its essential soundness will be revealed. We therefore call on the Boards to view afresh every constructive proposal made by the Laymen in their Report, or by any other group or person, tending to make this movement thoroughly expressive of the mind of its Master and thoroughly operative as His redemptive purpose. To that end we must do away with all duplication and all competition between Christian bodies at home and abroad. In the face of a world situation such as this competition between Christian bodies is not absurd, it is sinful. We plead for its cessation.

During this tour we think that we have sensed an undertone of craving for Christian unity. Where the meetings were interdenominational there was enthusiasm and a sense of solidarity. We think the American churches will not be aroused again into merely denominational fervor. The future lies in cooperation; meeting our problems with a sense of Christian solidarity. We feel that as a group our interdenominational approach was sound.

We must not only get rid of the cleavage between denominations, we must also face it between races. Repeatedly in the mission lands our critics raise the objection that we have built racial exclusiveness into our Christian system by having racial churches in the home lands. No Christianity can compete with Marxian Communism or Islam that has race exclusiveness at its heart. It is imperative that we wipe out race snobbery, not for the purpose of competition with Communism or Islam, but because in doing so we are expressing the genius of our Christian movement. It is a brotherhood transcending race and class and color. In order to prove our sincerity in this matter we suggest a possible step forward. We suggest that each white church invite at least one member of the colored or any other race to become an honored member of its congregation, and that each church of the colored or any other race likewise invite a white person to become its honored member. To accomplish this each church might call for volunteers from among its members to respond to this interchange of membership. Each church would then select from those responding, the most Christian representative. Such representative would be instructed that he was not only to cast his lot with the cooperating unit but also to aid the life of that church in every way possible, to be the center of good will and understanding. We, as a group, did not offer this as a solution of the problem, but we do offer it as a step in the right direction. However, we would suggest that we do not want controversy over this issue. If a church cannot see its way clear to accept our proposal let

it silently ignore it.

Another way in which America can solve the racial issue is in regard to the Asiatic immigration law. America held the moral leadership of the East until the passage of the exclusion Act. We do not challenge the right of America to restrict immigration. She has that right. But we do feel that she has no Christian right needlessly to insult nations in the act of doing so. We say "needlessly" because had the Asiatic countries been put on a quota basis (2% of the nationals in the 1890 census) then the total number from all Asia would be only 250 people. This could not become an economic problem. The fact is that probably more than that number are smuggled across the borders. We have no redress. In our opinion this simple putting of Asiatic countries on the quota basis would do more to banish war clouds on the Eastern horizon and to bring us again to a moral leadership than any single thing that the United States could do. We, as a nation, would then be in a better position to see that justice is done between nations, e. g., between China and Japan, for we should have demonstrated our friendship toward each.

As a group, we call our churches sacrificially to support the Christian mission movement. We ask for intelligent, planned, persistent sacrificial backing. We are not getting that now. Except, of course, here and there. We would like to see the pastor become the living link—the interpreter and inspirer—between the larger movements and his local congregation. There was a time when he was that living link; then the Boards began to take his function. He must regain his place. Moreover, each local church should have a mission study class and a church missionary society, manned by laymen or women for inspiration and persistent gathering of funds. The matter should not be left for a spasm of endeavor at the close of the church year. Something is wrong when one

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of the largest denominations represented in this group gave last year three-quarters of a cent a week per member for its foreign mission enterprise. Poverty cannot account for this. It is the fruit of spiritual negligence—a negligence that is spiritually criminal in the face of a world in need. The Mission Boards have trimmed until further trimming is abdication. Nowhere in this world does a dollar go farther; nowhere is it spent more carefully than in the missionary enterprise.

To the objection that we cannot think about Christianizing the world until we are Christians at home, we must reply that this very enterprise is a part of our Christianization at home. Each individual, each group, each nation must have something beyond its own confines to which it can unselfishly give of itself in order to realize its own Christianization. The missionary enterprise is in itself a prayer that we may be more Christian at home. Science does not wait until it is fully applied in all the departments of life in the West before it shares itself with the East. Nor can we. The fact is that we hope the Christian movement will come back to us from the East clarified and dynamic to help in our own Christianization.

During these several months we have looked into the soul of the church. Are we discouraged? There may have been impatient words upon our lips, but they have not represented our deepest convictions. We are not discouraged, for as we stand off from the picture and view it we reach the conclusion that the Christian church, with its faults, is the greatest serving institution in the world. It has many critics but no rivals in the work of human redemption. And because the missionary movement represents the church sacrificially at work in every land to give life and give it more abundantly to individuals and races, we are with this cause, to live and die in it.

We call the membership of our churches to a whole-hearted sacrificial allegiance to this movement because Christ is in it. And He is being more and more discovered as the world's one hope. Everything else has let us down. He has not! As we project His movement into the soul of the nations we are discovering that His Kingdom demands the renovation of the whole of life—individual and collective. In His conception of the Kingdom of God on earth we find a program that demands not merely social amelioration, but social reconstruction. It demands the changing of the whole basis of life from selfish competition to unselfish cooperation, from the exploitation of people to the expression of people, from shambles to a brotherhood. But more than that it offers grace and power for the

renovating of the individual man. It offers new men for a new day.

This conception of the Kingdom renovating the whole of life makes Marxian Communism and Fascist Nationalism seem small and inadequate and unworthy. Nothing less than the Kingdom of God on earth is large enough and redemptive enough to compel man's final allegiance. It compels ours. We believe it will yet compel the allegiance of the whole Church. One pastor said to us, "Do not be afraid of our letting die this movement for the redemption of the nations. The Christian Church could just as easily tear out its own heart as to let this movement wane." We believe that the Church is sensing the fact that to let this movement wane would, in fact, be to tear out its very heart.

In Jesus Christ and His Kingdom we are persuaded that we have the message which the world needs. We know nothing better. We can give nothing less.—E. Stanley Jones, Herman Chen-en Liu, Lillian L. Pickens, Logan H. Roots, J. Roy Strock, Charles R. Watson, Yi-fang Wu. December, 1933—Foreign Missions Conference of N. A., 419 Fourth Avenue, New York City.

"STATESMANSHIP AND RELIGION"

(The address by Henry A. Wallace, Secretary of Agriculture, bearing the above title, given before the Federal Council of Churches in Washington, D. C., on December 7, the day following the President's address, is reproduced here in full.)

The problem of statesmanship is to mold a policy leading toward a higher state for humanity, and to stick by that policy and make it seem desirable to the people in spite of short-time political pressure to the contrary. True statesmanship and true religion therefore have much in common. Both are beset by those, who, professing to be able politicians and hard-headed men of affairs, are actually so exclusively interested in the events of the immediate future or the welfare of a small class that from the broader, long-time point of view they are thoroughly impractical and theoretical.

Isaiah, Jeremiah and Micah were truly great statesmen. They caught the vision of a superior social state and with all the fire at their command held up that vision before the people in spite of the protests of those concerned with politics, priestly intrigue, and commercial gain of the day.

The prophets failed in that their statesmanship was not adopted, but their efforts were so striking that the record remains to this day as an incentive to those who desire to look beneath the surface.

Religion to my mind is the most practical thing in the world. In so saying I am not talking about church-going, or charity, or any of the other outward manifestations of what is popularly called religion. By religion I mean the force which governs the attitude of men in their inmost hearts toward God and toward their fellowmen.

Jesus dealing with that force said: "Thou shalt love the Lord thy God with all thy heart and all thy strength and all thy soul and all thy mind. Thou shalt love thy neighbor as thyself."

The Catholic Church dealing with

this force said in effect that the minds and hearts of men are best attuned to God and humanity through the continued celebration in due form of the Mass by specially ordained priests whose duty it is also to receive and distribute alms.

Martin Luther and John Calvin dealing with this force said each man can meet his God face to face without priestly intercessors—each man can worship God most effectively by working hard in his chosen calling every minute of every day except the Sabbath.

The Reformation in action contracted rather than expanded the doctrine of Jesus; nevertheless the extraordinary emphasis on the individual unleashed forces which enabled man through energetic self-discipline to conquer a new continent in record-breaking time, to develop an unprecedented control over nature, and to develop capitalism as a temporary mechanism for social control.

The classical economists of 100 years ago in their highly individualistic, laissez faire doctrine expressed in non-emotional terms the economic essence of Protestantism. Spencer, Darwin, Huxley, and their followers in promulgating the doctrine of natural selection and the survival of the fittest gave the whole idea an apparent foundation in nature. As a result Protestantism which in its origin was highly spiritual became in fact more and more material. Many of the ministers fought against the trend, but the children of the best families in their congregations for two generations or more have gone to college and accepted as gospel truth laissez faire economics and "survival of the fittest" biology. Trimmings have been put on this foundation but most of the children of our leading families have accepted as a matter of course an attitude toward the universal and toward their fellow man which is based on pseudo economics, pseudo science, and pseudo religion.

Today I am glad to say that economics, science and religion are all reexamining the facts under pressure from the common man who is appalled by the tragic nonsense of misery and want in the midst of tremendous world stocks of essential raw materials. Science has given us control over nature far beyond the wildest imaginings of our grandfathers. But unfortunately the religious attitude which produced such keen scientists and the aggressive business men makes it impossible for us to live with the balanced abundance which is now ours as soon as we are willing to accept it with clean, understanding hearts.

To enter the Kingdom of Heaven brought to earth and expressed in terms of rich material life it will be necessary to have a Reformation even greater than that of Luther and Calvin. I am deeply concerned in this because I know that the social machines set up by this administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard driving profit motives of the past. More than that the man in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it. They must have the intelligence and the will power to turn down simple solutions appealing to the short-time selfish motives of a particular class.

Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolution, and of

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continuous daily discipline into human nature which had hitherto been lacking. Great religious movements which consist essentially of a changed human nature eventually come to fruition and are followed by a time when a spiritual vacuum coincides with great material uncertainty. The people in their anguish then seek to change their course. They admit the errors of their past ways and turn toward the potentialities of a brighter future. In such a time, the truly religious, in the broadest sense of the term, have an opportunity to plant seeds some of which will flower almost at once and others of which will not produce fruit for a century or two.

What a marvelous opportunity there is today to minister to the disillusioned ones who at one time had such perfect faith in endless mechanical progress, in the continual rise of and values in their own particular sections, in the possibilities of ever-expanding profits, and in wages which were to go higher and higher while the hours of work per

week became less and less. This faith in triumphant machinery as the last word in human wisdom has now been rudely shaken. The ideal of material progress could satisfy, only so long as we were engaged in the material job of conquering a continent. Of course, those of us who are close to the scientists and inventors realize that extraordinary progress is yet possible. As a matter of fact, the possibilities along this line are almost infinite, but the significant thing is that we cannot enter into these possibilities until we have acquired a new faith, a faith which is based on a richer concept of the potentialities of human nature than that of the economists, scientist and business men of the nineteenth century. What an extraordinary twist of the human mind it was in the nineteenth century to think of human society as composed of so-called "economic men"! As a result of this thought, an increasing percentage of our population did become in fact "economic automatons." The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy.

It is possible for powerful men in positions of financial influence or in control of certain fundamental mechanical processes to pose as hard-headed men of affairs when as a matter of fact they have all too often created temporary illusions, they have been merely blowing bubbles. By the manipulation of money, the floating of bonds, they have distorted the judgment of our people concerning the true state of future demand and future supply. Oftentimes with excellent motives and looking on themselves as realists, they were in fact sleight-of-hand performers and short-change artists. Yes, we have all sinned in one way or another and we are all sick and sore at heart as we look at the misery of so many millions of people, including among them many of our close friends and relatives; and we ask again and again why this should be so in a nation so blest with great resources, with nearly half the world's gold, with great factories, with fertile soil and no embarrassing external debt. We look at all this and ask what mainspring inside of us is broken, and where can we get a new mainspring to drive us forward.

I am wondering if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives and other forms of charity which good men among Protestants, Jews and Catholics alike support so loyally. The thing I am talking about goes far deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an over-

whelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old.

Neither socialism nor communism meets the realities of human nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the "economic man" and I crave in addition the flesh, and blood and spirit of the religious and the artistic man. I want to see whole realms of being kept out of the sphere of economics and business. The economic and business machine should be subjected more and more to the religious, the artistic and the deeper scientific needs of man. The business man prompted all too often by short-time profit motives has had altogether too much influence; or possibly I should say that his ideals have caused the nation to put entirely too high a percentage of its energy into efforts which were bound to be self-defeating and eventually productive of unemployment and misery.

It is proper that we should respect the business man in his true sphere. He should be encouraged to develop a social machinery which will make it possible to bring about an equilibrium from year to year between productive power and consumptive power. He should be encouraged to work out social machinery to bring about as nearly as possible a just distribution of our physical output to the different individuals of the nation. For rendering his technical services, the business man should, like all the other elements of the population, be assured of a fair salary and a modest return on capital, combined with such assurances of security as may be possible in view of the resources and productive power of the nation.

The bitterness in the hearts of many of the communists and farm strikers in this country appalls me, but I am even more concerned about the way in which powerful business interests, steeped in the doctrines of laissez faire and survival of the fittest, are able to hire fine intelligent men to serve short-time selfish ends by presenting their case in Washington. The expressions of the extreme left-wingers may oftentimes be venomously cruel and brutal but I am thinking even more about the intelligence burrowing of those who thoughts are guided chiefly by concern for immediate profit. Of course, our hope lies in the fact that the great bulk of laboring men, farmers and business men are neither bitter nor rapacious. They are patient, long-suffering, slowly struggling to find the light.

If the Christian religion is to help them in finding that light, it must furnish the spiritually hungry people with something which is truer and more compelling than the "dog eat dog" philosophy of the classical economists and the biological scientists. I am not denying either evolution or the law of supply and demand. But I am denying the right of a philosophy based on such laws to guide humanity toward the infinite richness which is resident on the

one hand in human nature itself and on the other hand in the capacity of science to exploit the material world for our benefit. Business men operating as individuals on the animal plan can destroy us no matter how great our scientific discoveries. And as a matter of fact, the greater the discoveries, the more certain the destruction.

We are approaching in the world today one of the most dramatic moments in history. Will we allow catastrophe to overtake us, and as a result force us to retire to a more simple, peasant-like form of existence, or will we meet the challenge and expand our hearts, so that we are fitted to wield with safety the power which is ours almost for the asking? From the standpoint of transportation and communication, the world is more nearly one than ever before. From the standpoint of traffic walls, nationalistic strivings, and the like, the nations of the world are more separate today than ever before. Week by week the tension is increasing to an unbelievable degree. Here reside both danger and opportunity.

The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of cooperation. When cooperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class, not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the Christ will be on their way toward realization.

This spiritual cooperation to which I refer depends for its strength on a revival of deep religious feeling on the part of the individual in terms of the intellectual concept that the world is in very truth one world, that human nature is such that all men count on each other as brothers, that the potentialities of nature

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and science are so far-reaching as to remove many of the ancient limitations. This concept which now seems cloudy and vague to practical people must be more than the religious experience of the literary mystic. It must grow side by side with a new social discipline. Never has there been such a glorious chance to develop this feeling, this discipline, as in this country today.

Let me illustrate from the immediate dilemma which confronts this nation: Shall we follow the path of nationalism, the path of internationalism, some combination of the two, or let things drift? Each of the first three paths carries with it great benefits and great penalties. Nationalism means an extraordinary degree of internal regulation, especially in agriculture. Internationalism means planning of foreign loans, lowering of tariffs and a planned retirement of certain types of industry. To carry out either one or a combination of the two sufficiently well to prevent great misery means widespread debate in Congress and among the people until the national will has been aroused sufficiently to make it possible for the people to hold resolutely to a sensible plan in spite of the handicaps which go with it.

Until the tariffs are lowered we are forced in agriculture to follow in some measure the plan of nationalism. Frankly, I don't like it, but there is no alternative for the time being. It may, of course, have invaluable results if a high degree of social discipline is developed. Already there are signs that our wheat

acreage reduction plan is developing some of this social discipline.

The national quota is split up among the states and then among the counties and individuals. There is the hard problem of wrestling with the stubborn individual facts to meet a social outcome. Some of the newer Kansas counties claimed the right to grow more wheat than we thought they should. We had to reexamine our facts; the farmers had to reexamine theirs. There have been literally hundreds of thousands of individual debates, many of them conducted on a very high plane, but all the time I believe there has come an increasing appreciation of both the international and the national problem in terms of the local welfare. In another year the problem will have shifted but I trust there will still be a machinery for voluntary social discipline.

We must have more and more of this kind of thing throughout our entire national life. If the international plan instead of the national plan is eventually decided upon we shall still need a social discipline, though of a somewhat different type. In any event every individual in the country should feel that he is necessary to carrying out the plan. He should feel that the plan is necessarily a shifting one but that the shifts are to be made in terms of the total welfare and not as the result of pressure from a particular region or class. He should feel that the national plan is to be fitted into the welfare of the world as rapidly as can be done with safety.

The social discipline can be given a very definite machinery but after all the really important thing is the spirit pervading the whole effort. If men close to the inward realities are able to grasp the present national and world picture with their minds they can make the necessary social discipline seem tremendously worth while. Without such men the discipline will prove sterile and we shall drift on a sea of sophisticated materialism toward not only national disaster but world catastrophe.

THE HOME FURNITURE COMPANY

Mr. R. L. (Bob) Foreman, manager, announces that the furniture business formerly known as the Laseter Furniture Co., at 400 W 7th Street, Little Rock, has been taken over by the Home Furniture Company. He says, "There is no place like home, and invites customers of the old company to come and see the new company in the 'old home place.'"

No child of God that is not filled with the Spirit can come up to God's ideals in his work and life.—Andrew Murray.

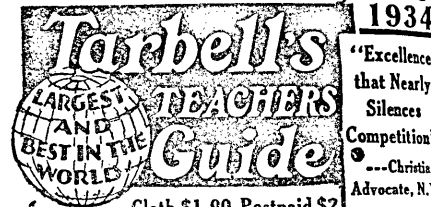
QUARTERLY CONFERENCES MONTICELLO DISTRICT, 2nd ROUND

Dumas, Feb. 18, 11 a. m.
Dermott, Feb. 18, 7:30 p. m.
Hamburg, Feb. 25, 11 a. m.
Crossett, Feb. 25, 7:30 p. m.
Tillar-Winchester, Mar. 11, 11 a. m.
New Edinburg, Mar. 18, 11 a. m.
Ark. City-Watson, Mar. 25, 11 a. m.
Hermitage, April 1, 11 a. m.
Lake Village, April 8, 11 a. m.
Eudora, April 8, 7:30 p. m.
Fountain Hill, April 7, 11 a. m.
Wilmot, April 15, 11 a. m.
Portland-Parkdale, April 15, 7:30 p. m.
Wilmar, April 22, 11 a. m.
McGehee, April 22, 7:30 p. m.
Montrose-Snyder, April 29, 11 a. m.
Monticello, April 29, 7:30 p. m.
Warren, April 25, 7:30 p. m.
—J. M. Hamilton, P. E.

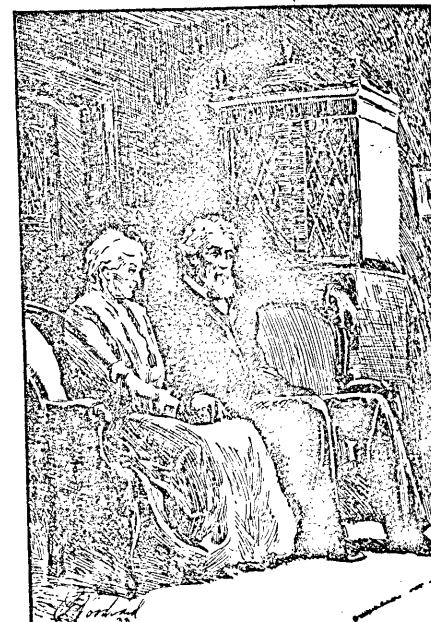
TEXARKANA DISTRICT, 2nd ROUND

Fouke St., at Silverina, Feb. 18, a. m.
Doddridge Ct., at Olive Branch, Feb. 25, a. m.
College Hill-Texarkana, Feb. 25, p. m.
Lockesburg Ct., at Rock Hill, Mar. 4, a. m.
Gillham Ct., at Chapel Hill, Mar. 11, a. m.
Ashdown, Mar. 11, p. m.
Stamps, Mar. 18, a. m.
Lewisville-Bradley, at L., Mar. 18, p. m.
Umpire Ct., at Smyrna, Mar. 25, a. m.
Dierks-Green's Chapel, at D., Mar. 25, p. m.
Richmond Ct., at Wilton, April 1, a. m.
Fairview-Texarkana, Apr. 1, p. m.
First Church, Texarkana, Apr. 8, a. m.
Winthrop Ct., at Wallace, Apr. 8, 3 p. m.
DeQueen, Apr. 8, p. m.
Horatio Ct., at Walnut Spgs., Apr. 15, a. m.
Foreman Ct., at Climax, Apr. 15, 3 p. m.
Foreman Sta., Apr. 15, p. m.
Cherry Hill Ct., at Ransom, Apr. 28, a. m.
Hatfield Ct., at Potter, Apr. 29, a. m.
Mena, Apr. 29, p. m.
—Harold D. Saddler, P. E.

HALF-A-MILLION SOLD
and commended everywhere



Cloth \$1.90 Postpaid \$2.00
F. H. REVELL CO., 158 FIFTH AVENUE, NEW YORK



...As Falls the Eventide

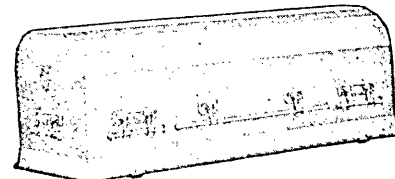
THINK not that those who feel the lengthening shadows closing about them are indifferent to the fading garment of their own mortality. Spoken or unexpressed, it is their hope that loving hands will lay it away in reverence and dignity beyond the reach of all that could defile. To discharge this duty and fulfill this hope is the sole purpose of the

GALION CRYPTORIUM THE UNDER-GROUND MAUSOLEUM

Secure in the rust-resisting, non-crumbling, Armco Ingot Iron vault of the Cryptorium, hermetically sealed or locked inviolate by the compressed air within it, the casket rests untouched by the surrounding clay, unsullied by the water in the grave, as dry, as free from external elements as at the hour of interment. This protection out-lasts the memory of those who provide it for their dead.

The Cryptorium brings the consolation of beauty to the final rites. Its distinctive design, the embossed luster of metallic bronze that reflects the sunlight in shimmering rays, the massive imperial handles... all are in harmony with its purpose and with the occasion.

Your own funeral director can furnish the Cryptorium at your hour of need. Some models are priced as low as \$100, f. o. b. Galion, Ohio.



Mail the Coupon for book explaining how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.
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GALION, OHIO

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Please send a copy of the Cryptorium Book

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Address.....

Lemons For Rheumatism Brings Joyous Relief

Want to be rid of rheumatism, or neuritis pain? Want to feel good, years younger and enjoy life again? Well, just try this inexpensive and effective lemon juice mixture. Get a package of the REV PRESCRIPTION. Dissolve it at home in a quart of water, add the juice of 4 lemons. A few cents a day is all it costs. If you're not free from pain and feeling better within 3 or 4 days you can get your money back. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

STRENGTHENED BY CARDUI

Did you know that CARDUI has helped thousands of women to overcome monthly sufferings? If you feel badly at monthly times, try taking CARDUI for relief. Harmless. Sold at drug stores.

PROTECTION

AGES 1 to 80. \$1,000.00 MAXIMUM
Cost \$1.00 per month. Full benefits immediately. Operates in Christian homes only
Send age and beneficiary
NATIONAL CHRISTIAN AID SOCIETY
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Black-Draught For Gas After Meals

"About five years ago, I suffered at my stomach quite a good deal," writes Mr. M. H. Venable, of Persia, Tenn. "I would smother, have a lot of gas, and bloat. A friend asked me why I didn't take Black-Draught. I took little doses after meals and my stomach trouble was over and has not come back. Now I only take a dose every once in a while."

* * Children like the new, pleasant tasting SYRUP of Black-Draught.

ANNOUNCING THE



— "THERE IS NO PLACE LIKE HOME"
400 W. 7th Street

We have taken over the Laseter Furniture Co. Come to the store and see the advantages we offer you in quality and service at the right price.
We Buy and Trade Used Furniture

Under the Management of R. L. (Bob) Fireman



A NEW YEAR.

A NEW DEAL.

A NEW GASOLINE

LION

VITALIZED

Golden Knix-Knox

FIRST

in the south to discard
third grade gasoline.

FIRST

in the south to market a
truly premium quality
gasoline at regular price.

NOW

Lion again steps forward with the new Vitalized Golden Knix-Knox—a special gasoline crammed full of surplus power and energy. ★ ★ Lion, by offering the new Vitalized Golden Knix-Knox, again proves to southern motorists that they may look to Lion for continued leadership in gasoline producing, refining and marketing. ★ ★ Vitalized Golden Knix-Knox retains all the fine qualities which has made Golden Knix-Knox the fastest selling gasoline in the southern field*—extra mileage, smooth performance, high anti-knock rating—PLUS quick starting—surplus energy and power. ★ ★ Modern motor cars with high compression motors, capable of almost unbelievably high speeds, demand an exceptional gasoline; a gasoline with extra vitality and an octane rating sufficiently high to withstand terrific motor heats. The new Vitalized Golden Knix-Knox meets all these requirements—with power and energy to spare. It improves the performance of new models and to the owner of an older model, it will prove a revelation. ★ ★ Get rid of cold weather starting-trouble. Save on the extra mileage and power. Start using Vitalized Golden Knix-Knox today.



*Lion's gasoline sales for 1933 increased more than 24%, while sales of the entire industry in this territory increased approximately 5%.

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★ LION is an Arkansas Company. Keep your Gasoline Dollars at home. Buy LION Vitalized Golden Knix-Knox.

ARKANSAS MADE FOR ARKANSAS TRADE

WEEKLY
ANNOUNCEMENTS

SUNDAY evening, 6:30, Young People's meeting.

SUNDAY morning at the 11:00 o'clock service Bro. Steel will be glad to baptize infants. If there are any who want their babies baptized, please notify the office.

WEDNESDAY evening, Fellowship Supper at 6:30, followed by the devotional service at 7:15. You are cordially invited to attend these Wednesday evening services.

BOY SCOUTS

President Roosevelt will speak over a national hook-up next Saturday morning at 11:00 o'clock to the Boy Scouts of the country. The Winfield Scouts will meet at Weidemeyer's store to hear the address. The friends and parents of Scouts are invited to listen in at home.

ITEMS OF
INTEREST

We have a communication from Bishop Dobbs which informs us that he will preach for us the first Sunday in March.

Miss Geraldine Gordon, 1721 Gaines Street, has been ill.

Mr. and Mrs. E. Ray Scott, 324 E. C Street, Park Hill, are both ill with the flu.

We regret to lose from our congregation Mr. and Mrs. R. H. Walker, who left last week to make their home in Oklahoma City.

OUR SYMPATHY

The sympathy of our congregation is extended to the family of Mrs. Dixie May Sherman, who passed away Friday morning at Camden. She had been a member of Winfield Church for many years.

NEW MEMBERS

We were happy to receive into the fellowship of Winfield Church, last Sunday: Miss Laura Stuart, 412 Rosetta; Miss Jane Volz, 412 Rosetta; Mrs. Nora James and Miss Hazel James, 907 Louisiana.

The Early Church was often known as "The Church in the Home" It is only as the spirit of praise, prayer, Bible-Study and Christ like kindness characterizes our home life that we will have an enduring church.

Pulpit and Pen
Winfield Methodist Church

Sixteenth and Louisiana

Little Rock, Ark.

MARSHALL T. STEEL, Pastor

Office Phone 4-1994 Residence 4-1080
W. G. Borchers, Missionary Pastor Campinas, Brazil

Vol. VI.

FEBRUARY 8, 1934

No. 6

SUNDAY SERVICES

11:00 A. M. Brother Steel Will Preach
7:30 P. M. Brother Steel Will Preach

PASTOR'S LETTER

TO ALL LOYAL MEMBERS
OF WINFIELD CHURCH

Dear Friends:

I wish you could have been with me at the Stewards' meeting last night. Under the leadership of the Finance Committee the men faced a difficult situation with determination and courage. Our income is averaging a bit over \$600 a month less than our budget calls for. If that should continue we would have about \$8,000 to raise at the end of the year. We could scarcely do that. The Board agreed that we would make every possible effort to balance the budget quarterly. That means that during the month of February we are to raise \$1,800 over our normal income.

There are three sources from which this extra money may come. First, those who have not paid their pledges up to date are asked to do so. Be sure that before this month is past at least one fourth of your total pledge is paid. Second, those who did not pledge are asked to make a liberal contribution. This is not a call to sign up for an unknown future, but to do the best you can right now. We feel that every member of our Church who has an income should make some contribution at least once a quarter to the work of the Church. And third, those who have pledged are asked to give as much extra as they can. The amount is too great for any one group to raise, but with every member helping we certainly can reach our goal.

If on the first Sunday in March we can announce to you that our budget is balanced to date, we will have won a victory that will carry us through the year.

As your pastor I do not propose to be driving and nagging at you through the year about finances. In counsel with the Stewards we have planned a program which we think is worthy of your support. We have no apologies to make for it. It is large and costly, but we would be ashamed of anything less. I have at the Altar of God pledged my life to the work and will give the best that there is in me to it. I feel I have a right to expect as much from you; and am confident that as a Church you will stand with me. In advance, I thank you for the cooperation and support with which we shall make the month of February a month of victory for Winfield.

Sincerely and devotedly, I am,
Your Pastor,
Marshall T. Steel

MORE THAN DUTY

I was glad when they said unto me,
Let us go into the house of the Lord.—Psalm 122:1.
A sense of duty should not be the only motive that leads us to Church. The true Christian has far stronger reasons for faithfulness: The unrelenting urgency of the quest for God; the hunger unsatisfied without the bread of life; the longing to be caught up in some high enterprise; the desire to lend a hand in the battle for truth and right. To neglect the Church is to rob the heart of the glow that comes with the certainty that life has found its fulness.—Duplex Company.

CHRISTIAN
EDUCATION

CHANGE MEANS PROGRESS

Change often precedes progress and many times follows it. Because of the progress of certain classes in our Adult and Young Adult Departments, changes in classrooms are to be made next Sunday. Some smaller classes have very generously given up more attractive rooms that others may have more room in which to grow. The spirit in which they make this sacrifice is truly Christian, for it shows the value which is placed upon other persons. Too, it is demonstrative of the value they place on the Church School as an organization for the promotion of Christian Education.

Men's Bible Class

Next Sunday, the Men's Bible Class, taught by Judge J. H. Carmichael, meets in the Church Office. Changes in the office furnishings make space available for this class.

Mother's Bible Class

The Mother's Bible Class, taught by Mrs. L. E. Hinton, will occupy the Clifford classroom.

Bullington Class

The class taught by Mr. J. R. Bullington will meet in the room formerly occupied by the Men's Bible Class.

Marguerite Clifford Class

The Clifford Class, taught by Mr. C. R. Hamilton, meets in the room formerly occupied by the Mother's Bible Class. New officers of this class are: Mrs. Louise Smith, president; Mrs. James Clifford, vice-president; Mrs. A. S. Grooms, secretary; Mrs. D. F. Covey, assistant secretary.

FACULTY BANQUET

The teachers and general officers of Winfield Church School are invited to a banquet given in their honor, Friday, February 16. The Women of Winfield are donating the food and serving the banquet that they may show their appreciation of the work of the faculty. A program of fun and fellowship has been provided. Notify your department superintendent of your acceptance of this invitation.

FELLOWSHIP DINNER

The Couples' Class is sponsor of the fellowship dinner, Wednesday, February 14, 6:30 o'clock. Circle Seven serves at this time. This is the regular Wednesday evening dinner which is served for twenty-five cents. The goal of one hundred which has been set is expected to be reached at this time.

CURTAIN CLUB

Those who attend the regular meeting of the Curtain Club next Tuesday, 7:30 o'clock, will be entertained by the play, "The Straight and Narrow Path," directed by Miss Mary Frances Clifford. Parts are played by Miss Carolyn Skinner, Aubrey Blount, and Ralph Weber.