

Arkansas Methodist

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

Volume LIII

LITTLE ROCK, ARK., THURSDAY, FEBRUARY 22, 1934

No. 8

THE CHURCH AND THE MODERN CITY

IN SCHOLFIELD'S "The Church Looks Ahead", (Macmillan) Dr. Ira G. McCormack, in a chapter on "The Church in the City," utters a challenging warning. He writes: "America is just awakening to the realization that we are in the midst of a great revolution. . . Our day has been the recipient of new knowledge, new power, new wealth, new freedom—all of which has made such a tremendous change in our civilization that it constitutes a revolution of major dimensions. These change affect the entire life of our nation, but they surely find their climax in our cities. Every church must understand these terrific changes as expressed in the life conditions of our country, and especially is this true of the church in the city. When we raise the question, can we record an advance in morals, in righteousness, in character, equal to the advance we have made in knowledge, in power, and in wealth, the answer is clearly in the negative. The Church has yet to merit the full approval of God in this great hour of human history. We cannot escape the modern city. The Church will either overthrow the menacing and destructive forces of the city or the city will overthrow the Church. . . We of the city church must keep fighting, sector by sector, for we are engaged in a war not in a battle. Keeping in mind that city coming down out of heaven from God, let us carry on!"

"IF I WERE POPE OF METHODISM"

UNDER the above caption, Dr. H. C. Morrison, editor of Pentecostal Herald, great evangelistic preacher, former president of Asbury College, and teacher of E. Stanley Jones, in an article in the Michigan Christian Advocate, makes the following commendable suggestion:

"If I was Pope of the Methodism of these United States, M. E., M. E., South, M. E. Free, M. E. Wesleyan, M. E. Congregational—if I were Pope of all of these Methodisms I would order the preachers and the people, one and all, to hold a three weeks' revival in each and every county seat of the United States by July 1. I would order that these meetings should be held for a term of three weeks, and if the revival grew and it was necessary that they should go on, for four or five weeks.

"Along with this I would issue a bull that revival meetings should be held in all of the towns, villages and communities of the entire country. I would insist that the laity visit every home of the unconverted, within and without the Church, give invitation to the revival meetings, exhortation to a Christian life, and have prayers in every home that is not Christian, throughout the nation.

"I would insist that the preachers preach on sin, its fearful effect and final retribution, on Christ and his power to save, and his willingness to save penitent sinners, on the Holy Spirit and his offices of heart searching, conviction, regeneration, and witness.

"I would instruct that converts of these meetings be received into the Church, organized into classes, and that they be brought together once a week for prayer, testimony, and counsel.

"Awake, and preach in all of the churches,

* * * * *
* I THE LORD HAVE CALLED THEE IN *
* RIGHTEOUSNESS, AND WILL HOLD *
* THINE HAND, AND WILL KEEP THEE, *
* AND GIVE THEE FOR A COVENANT *
* OF THE PEOPLE, FOR A LIGHT OF *
* THE GENTILES; TO OPEN THE BLIND *
* EYES, TO BRING OUT THE PRISON- *
* ERS FROM THE PRISON, AND THEM *
* THAT SIT IN DARKNESS OUT OF THE *
* PRISON HOUSE.—Isaiah 42:6-8.
* * * * *

sheds, under the trees, on the streets—everywhere—preach in a way to compel people to listen; preach until the people hear, think, pray, and cry out, 'What must I do to be saved?' Why not give God a chance to save the people for whom he gave his Son?

"Say, preacher men, let's quit whining, scolding, grumbling, and go to preaching. Preach everywhere, preach anywhere, and preach where it is not expected or wanted—preach until the people want it and are saved!"

ENGLAND'S EXPERIMENTS WITH STRONG DRINK

DR. Guy Hayler, honorary President of the World Prohibition Federation, in a recent article, describes some of the experiments which were tried in England to control the drinking of intoxicants. Extracts from his article are given below.

Drinking, a hundred years ago, was such as to be better imagined than described, if one may judge from the writings of men of that period. Robert Mackenzie, writing of the wealthy classes in his History of the Nineteenth Century, says that "when they received their friends, it was deemed indispensable that every friend should mark his appreciation of the good fare which he enjoyed by becoming intoxicated." In fact, as the writer goes to some pains to describe, "the host claimed it as his due that every guest should drink till he could drink no longer. The supreme crowning evidence that an entertainment had been successful, was not given till the guests dropped one by one from their chairs, to slumber peacefully on the floor when the servants removed them."

Lloyd Jones, the nineteenth century political reformer who was also one of the founders of the Co-operative Movement, tells of the workers of that day being ill-fed, over-worked, ill-housed, and for the most part left uneducated, drink being the mainspring of their enjoyment. A famous New York medical man, Dr. B. J. Clarke, warned the people that "unless something is done to stop drinking we shall become a community of drunkards," and his words found an echo in many a heart in later years. Public houses could open the whole twenty-four hours of the day, nor did business stop when Sunday, Christmas Day, or Good Friday came round. Publicans' tills were fullest on Saturday, which fact called forth the remark of a judge, "Saturday is pay-day and drink-it-away day as well." It was in the midst of such sad and sickening times that the Temperance Movement, as we know it today, was born.

The Beer Bill of 1830 was intended to wean the people from spirit-drinking (we hear similar argument today), just as thirty years later the

Wine Bill was intended to set up places distinct from the public house or beer shop. These measures did nothing to lessen drinking; they had rather the opposite effect. "Everybody is drunk. The sovereign people are in a beastly state. The new Beer Bill has begun its operation," so wrote the famous Sydney Smith. He did not exaggerate conditions, when we remember that 40,000 Beer Shops were added to the already existing large number of drinking places up and down the country.

The Wine Licensing Act enabled grocers and drapers, and many other business people (just as our beer law has done for beer), to sell wine, and this naturally gave an impetus to wine-drinking all over the land. The wine wave swept the homes of the people, claiming as victims wives and mothers and daughters who had hitherto been unreached. As if there were not sufficient facilities for drinking at this time, a new form of permit was now allowed, known as the "occasional license," which enabled fairs, sports shows, balls, even church sores and bazaars and the like, to have the freedom to sell intoxicating liquors.

It seems, we may comment, that the repealists are today bent on trying all of these experiments. If they succeed in foisting upon our people similar plans, we may reasonably expect similar results. Can we afford to try such experiments in this day of machines and high speed? Is it not too dangerous? As we read our daily papers, are we not already seeing the dire results of drinking 3.2% beer?

Catholic opinion in Los Angeles, has been aroused against vile motion pictures during the past few weeks to an extent unequalled in many years. Speaking at the annual banquet of the Fourth Degree Knights of Columbus, Bishop Cantwell urged its members to get behind the movement to clean up the movies. The Los Angeles Tidings, official organ of the diocese, devotes more attention to the motion picture situation than it has given it in many a day. Catholic determination to cleanse the motion picture industry is reflected in other parts of the country where, in many instances, Catholics are uniting with Protestants and Jews to combat this evil.—Ex.

IN a letter to the pastors of the Archdiocese of New York, calling attention to February as Catholic Press Month, Cardinal Hayes, Archbishop of New York, called simultaneously for a "crusade for Christian decency," to combat obnoxious and indecent literature. "The time has come," declared the Cardinal, "to take strong measures for safeguarding the morals of our people. And there is reason to hope that we shall be joined by all men and women of good-will who, though not of our faith, are alarmed and scandalized by this ever-rising flood of literary filth."

IN general, education, on the social side, is the attempt to select, increase, hasten, concentrate, and direct the flow of experience from one generation to another. Good education endows the subsequent generation with worthy increases in experience and enables it, so to speak, to stand on the shoulders of the past and successfully meet the problem of heightened human living.—E. G. Cutshall in "The Church Looks Ahead."

The Arkansas Methodist

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Personal and Other Items

Representatives of the Methodist and Baptist
Churches in Galveston, Texas, have joined
with representatives of the Catholic church in
a campaign for cleaner motion pictures, plays and
books.

Rev. L. O. Lee, pastor of Keo-Tomberlin Charge
called last week with a club of 17 subscribers, and
the assurance that in a few days his charge would
report 100%. He is planning for a celebration of
the 25th anniversary of the organization of the
church at Keo.

Rev. Clem Baker, minister of Religious Educa-
tion for our First Church this city, who is
also a member of our General Board of Educa-
tion, is in Nashville, Tenn., this week, attending
a meeting of the Legislative Committee of that
Board. Last Sunday he preached for Bro. Vaught
at Asbury Church.

Rev. H. R. Nabors, our pastor at Kingsland,
sending a 100% club for Kingsland Church,
comments thus: "I have a splendid people to
serve on the Kingsland Charge. They are doing
everything for me that a preacher needs. I have
never preached to a greater number nor to a more
appreciative congregation."

Miss Rosa Lee Wilson and Miss Evelyn Wilker-
son of Jonesboro were injured in an auto-
mobile accident on Feb. 10. They were badly
bruised and were taken to the St. Bernard Hos-
pital at Jonesboro and are now recovering. Miss
Wilson is a daughter of Rev. C. F. Wilson, super-
annuate of N. Arkansas Conference, and Miss
Wilkerson is a daughter of Rev. Geo. Wilkerson,
a local preacher of North Little Rock.

Dr. J. S. Chadwick, formerly editor of the Ala-
bama Christian Advocate, writing in the or-
gans of the Methodist Episcopal Church concern-
ing our coming General Conference, ventures
the following forecasts. "Had this been written
early in January, I would not have hesitated to
predict that no bishops would be elected in 1934.
The death of Bishop McMurray has changed the
situation, and even more, has changed the state

of mind of the Church. My prediction now is at
least two general superintendents will be elected
... With the Conference of 1934 the Judicial
Council of the Church, provided for by the legis-
lation of 1930, will be constituted, and a new
order of things in Southern Methodism will begin"

Rev. F. E. Dodson, P. E. of Searcy District,
sending in his Quarterly Conference Round,
writes: "I think we are starting off better than
I have ever known. Every charge is ahead of last
year in finances. Congregations are growing.
It looks like the people are turning their hearts
toward God and the Church. Was at Harrison
last Sunday, and it has the best report in its his-
tory—everything in full up to date. Valley
Springs and Harrison Circuit are also up on fin-
ances. Prospects are favorable for a good year."
Bro. Dodson is pushing the circulation campaign
and indicates eleven pastors who will soon have
100% clubs.

Rev. K. S. L. Cooke, pastor of Leola Charge,
called last Monday with a nice list of sub-
scribers. Two of his churches are already 100%
and soon the whole charge will have that honor.
Each church made a liberal Christmas offering
to the Methodist Orphanage. Bro. Cooke reports
that last week for three days the Grant County
Young People's Union was in session at Sheridan.
Almost every church in the county took credit, 16
from Leola League. It was the largest attendance
in the history of that Union. Dr. W. C. Watson
delivered a strong address.

A Little Rock man who is now in Washington,
writes as follows to a friend in this city: "A
couple of Sundays ago I went to hear Dr.
Forney Hutchinson at Mount Vernon Place Meth-
odist Church. As you probably know, it is one
of the largest Methodist churches in the country,
and is considered the prize assignment. The whole
church was crowded, both downstairs and the
gallery. I understand this is the usual thing. Dr.
Hutchinson preached a very fine sermon, and we
people in Arkansas can be very proud of him."

A Visitor Sees Rural Denmark, found on page
12, is an article of such value at this time
that our readers are urged to read it. Denmark,
without a navy and with only the skeleton of an
army, merely enough for a home guard, is the
most prosperous country in the world today. It
has few natural resources and was in wretched
financial condition fifty years ago, but, under the
leadership of a Lutheran bishop, agriculture was
put on a sound foundation and now is prospering.
Arkansas might profitably learn from the exper-
ience of Denmark.

OUR STATE'S MOST USEFUL CITIZEN ATTACKED

A few days ago, our honored fellow-citizen, Mr.
Harvey C. Couch, was viciously criticized by
a Mississippi member of Congress, and the de-
mand was made by this member that Mr. Couch
resign from the Reconstruction Finance Corpora-
tion or be removed by the President, because, as
the critic charged, "The Couch interests have
been to the South what the Insull interests have
been to the North."

Ordinarily, in a journal of this kind, no atten-
tion would be paid to such a tirade; but there
are good reasons why Mr. Couch should be de-
fended by those who are in position to know what
he has done and is doing for Arkansas. It is true
that Mr. Couch is this editor's personal friend;
but, if he were his personal enemy, and yet had
done what Mr. Couch has done for Arkansas, we
would feel under obligation to defend him.

The chief occasion for the criticism is that,
through the publication by the Federal Trade
Commission of salaries paid executives of power
companies, it became known that last year Mr.
Couch had received \$70,000 in salaries from

three power companies operating in Arkansas,
Louisiana, and Mississippi. To most of us that
seems large and it serves the purpose of the
demagogues who wish to stir public prejudice and
win the votes of the ignorant and unthinking.

While \$70,000 is a large sum, it is not exorbi-
tant when the service rendered is considered. In
business it is customary to reward executives
somewhat in proportion to the volume of busi-
ness. If a banker or broker negotiates a loan, he
gets a certain commission based on the amount.
Now, it is well known that Mr. Couch secured
the investment of millions of dollars in Arkansas
and created an industry that has given employ-
ment to thousands of men and has paid mil-
lions in taxes to the State. In addition to creat-
ing the great power industry, he induced capital-
ists to invest many millions in mills at Camden
and Malvern. He has also made it possible for
many small communities that could not have had
their own light plants to have electric light and
power and even for farmers to have electric
current. If not thwarted and hounded by dema-
gogs, Mr. Couch is in position to bring other
millions to the State and to furnish current to
industries in remote communities where other-
wise such industries could not be established.

During a period of rising prices his company
reduced prices in spite of increasing taxes and
other costs, and, instead of failing as did Insull's
corporations and thousands of banks and other
kinds of business, Mr. Couch's Company is solvent
and still paying enormous taxes and small divi-
dends.

A few years ago Mr. Couch was voted "the most
useful citizen of Pine Bluff," and with equal
propriety he might have been declared "the most
useful citizen of Arkansas." From the standpoint
of business and taxes paid, Mr. Couch has done
infinitely more for Arkansas than any one man
has ever done, and, in proportion to created
values, his financial rewards have been very
reasonable. If we back him and co-operate with
him, he can do even more for our State than he
has done. He deserves credit and not criticism;
thanks and not threats. Financially Mr. Couch is
our greatest single asset. Shall he be destroyed
or defended?

LITTLE ROCK CONFERENCE

General Conference

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Wade.

CIRCULATION REPORT

During the past week the following 100 per cent
Clubs have been received: Adona, Hoy M. Lewis, 14;
Mt. Carmel Church, Vilonia Ct., J. W. Howard, 8;
Jonesboro, First Church, H. Lynn Wade, 155; Junc-
tion City, G. L. Cagle, 22; Hunter's Chapel, Leola Ct.,
K. S. L. Cooke, 12; Cushman, B. A. McKnight, 22;
Arkansas City—Watson, E. L. McKay, 15; and others
that are not yet 100 per cent: Bethesda, B. A. Mc-
Knight, 11; Huntington, G. A. Burr, 1; Forester, G. F.
Hyde, 1; Keo-Tomberlin, L. O. Lee, 17; Kibler, J. B.
Stewart, 1; Nettleton, H. J. Couchman, 1; Hebron,
Hickory Plains Ct., C. A. Simpson, 1; Rowell Ct., J. B.
Hoover, 4; Lepanto, C. E. Gray, 6; Nashville, J. F.
Simmons, 1; Austin Ct., D. L. Wilcox, 26; DeQueen,
A. W. Waddill, 1; St. Charles Ct., G. E. Reutz, 4;
Branch, J. C. Cofer, 2; Perry, J. W. Harger, 12;
Strong, A. E. Jacobs, 15; Friendship Ct., O. C. Robi-
son, 3; Malvern, Fred R. Harrison, 3. Total, 356. This
represents interest and activity on the part of pastors.
If the others who have already intimated that they
would have 100 per cent will promptly report, the
showing will be fine. We believe our pastors are go-
ing to make a record this year of which they will
be proud. Let us make it unanimous.

THANK GOD! I TOO, SHALL DIE
Thank God! I, too, shall die, I, too,
shall pass

To some fair shore, where weary
souls find rest.
And flowers shall blossom, and the
tender grass
Will grace the mold above my quiet
breast.

And stately pines will lacy shadows
throw,
And wave their wands above the
verdant sward.
Where monuments, and mossy stones
below,
Like silent sentinels keep watch
and ward.

Thank God! I, too, shall die, I, too,
shall go

To some sweet land, some haven
bright and fair.

Or, may perchance, where Lethe's
waters flow,
My troubled spirit shall find solace
there.

Yet life is sweet. True love has walk-
ed with me,
A faithful wife has shared my every
care.

And happy children, too, have climb-
ed my knee,
A father's kiss, a father's love to
share.

And in my days of dark adversity
Good friends, and true, have hast-
ened to me here,
To grip my hand, in tender sympathy
To whisper words of counsel in my
ear.

Yet life is cold. Old age comes on
apace,
And friends and loved ones pass
beyond my ken.
Oh, I would meet my dear ones, face
to face,
And hear their voices speaking
once again.

Thank God! I, too, shall die. Some
even-tide
I, too, shall sail across the crystal
sea,
To where death's friendly portals
open wide,

And friends of long ago will wel-
come me.—J. A. Morris in Ar-
kansas Gazette.

"THE BLOOD OF THE POOR."

It would be no exaggeration to say that one will search in vain to find any person who has rendered a higher account of his stewardship of time, talents, and possessions than John Wesley. Just now we are interested especially in his stewardship of possessions—the disposition of the money that came into his hands. He lived with the utmost economy himself and gave away every dollar above his actual needs. With him this was a matter of conscience, as the following note from his diary will show:

"Many years ago, when I was at Oxford, on a cold winter's day, a young maid called upon me. I said, 'You seem to be half-starved. Have you nothing to cover you but that thin linen gown?' She said, 'Sir, this is all I have.' I put my hand in my pocket, but found I had scarce any money left, having just paid away what I had. It immediately struck me: Will the Master say, 'Well done, good and faithful servant.' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. O Justice! O Mercy! Are not these pictures the blood of this poor maid? Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

The past few years have witnessed much suffering among the poor. For the lack of nutritious food many children will go through life with enfeebled bodies. In some cases their schooling has been seriously interrupted and they will face life with a handicap. But if all Christians were as conscientious in the use of money as was John Wesley, can we believe that a single soul would be compelled to go hungry or naked for lack of the necessities of life?

Wesley had already given away his

last shilling when the poor girl came to his attention. The average person would have thought within himself: "I deeply regret that I cannot help this poor child, for I have already given away my last cent,"—and left the matter there. But Wesley was not like the "average person." He went deeper—as he always did when spiritual matters were involved—and scrutinized his habits of spending money. Seeing a picture on the wall, he questioned whether it should be there. No matter what that picture was; for we know his frugal habits and may be well assured that it was not an extravagant use of money. But with Wesley the point was this: "People around me are suffering for food and clothing. I cannot sleep unless conscience assures me that I have practiced the utmost self-denial in order to help them."

Who would say that it was wrong for one to adorn his home with some good works of art, if he feel able to do so? We are not to judge others in such matters: but are there not many today who are spending their money selfishly while the world about them suffers? A recent authority has said that nine-tenths of the world's social ills are caused by selfishness.

"The blood of the poor!" How Wesley's words should pierce us to the heart! With far too many the question is, "How can I get the most pleasure out of my money?" when it should be, "How economically can I spend my money so as to be able to help my fellow man, who is less fortunate than myself?" If our conscience were as keen as it should be, we might be pricked to the heart as we meditate upon lost opportunities to lend a helping hand. When we read of a young man getting into bad company and committing a crime that sends him to prison for life, we might ask our selves whether the Y. M. C. A. might not have saved him from such a life, had we contributed more liberally to the support of the Community Fund. When we read of a poor girl who has gone sadly astray, we might ask ourselves if the Y. W. C. A. might not have saved her from such a fate if we had supported that institution more liberally.

"The blood of the poor!" Is Wesley too severe when he says: "Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor?" Alas, the world is not spending its money according to the rule of "Christian duty." We are all entirely too slow in learning how to "lay up our treasures in heaven." To deny self means to say, "No" to self when the gratification of our own wishes conflict with our duty to our fellow man. A little personal book-keeping might help most of us today. Put it down and face it squarely: How much did I spend the past year, that "Christian duty" did not require, for dress, for movies, for pleasure, etc? How much did I contribute for charity and church purposes? Perusing his books, a business man was brought to himself as he read these items in his ledger: "For a poodle pup, \$15.00; for Missions, \$5.00."

Money alone cannot relieve all the distresses of the world; the human touch is needed. We must give ourselves in sympathetic service as well as our money. But in the present

economic order money is necessary to relieve the pressing wants of the less fortunate. As followers of Him who ever had compassion upon the poor, are we doing our best to use every dollar that comes into our hands according to the law of "Christian duty?"—H. H. Smith, Ashland, Va.

SOME THINGS FOR AN ANNUAL CONFERENCE TO CONSIDER WHEN A CANDIDATE APPLIES FOR ADMISSION INTO THE TRAVELING CONNECTION

Just what is involved when a man presents himself at the door of our Church as a candidate for admission on trial?

I take it that we Methodists are unanimous in the belief in a call to the ministry, but when we are asked to name what constitutes a call our silence is puzzling even to ourselves. It is interesting and illuminating to ask ministers of all denominations as well as those of our own Church these questions: What constituted your call to the ministry? What did you take into consideration in answering that call? Do you still think of a call to the ministry as you did when you answered your call? But if you want something even more interesting than that ask yourself these questions and honestly try to answer them.

There are those who seem to hold to the idea that conversion and an inner urge to tell the good news to others is sufficient preparation on the part of the candidate. Therefore, the Church should admit any who come with these credentials, and trust Providence for the rest.


In the call to the ministry there is involved more than an inner urge, as important as that it, for there is something about Christianity that puts within every Christian that inner urge to share his experience with those who have it not. While this inner urge is a vital part of this call, it is only a part. A person may have the inner urge to share without possessing qualities necessary to be a successful pastor of a Church. And every pastor of experience knows that the requisites and prerequisites to a successful pastorate are many and complex; and my reason forbids that I should think that God calls a person to do anything for which he is not fitted. I admit that this urge that prompts from within is important; furthermore, I insist that it is essential. I do not minimize that in the least; I rather magnify it.

There is also involved in the call to the ministry something vastly greater than intellectual preparation, as important as that is, and intellectual training is not only important, but essential. As my experiences in the ministry multiply I feel, as I am sure other ministers feel, how necessary it is that "I study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I would not change our educational requirements for admission if I could. I think they are neither too high nor too low. I do think, however, to make any educational (scholastic) standard the only or even the major basis for admitting one into the itinerant ministry is to place more value upon the branches of the tree than upon its roots. A person must have implanted within his being something that books, school, professors, and degrees cannot give nor take away. There are

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VICKS PLAN FOR BETTER CONTROL OF COLDS

those who seem to have the idea that our schools can take a person without regard to his native endowments and fit him for any kind of work. It seems to me that there could be nothing further from the truth than this idea. Every normal person has some natural endowment or endowments and he or she can be a success only when these natural endowments are considered.

Now, if that be true, the first consideration in a call to the ministry, or any call as far as that is concerned, is the natural endowments which God has given the person in question. These natural endowments constitute the first claim upon any person's life. The mere possession of these native endowments is not sufficient, however, for they are but gems in the rough. These must be developed, cultivated, and polished. Here is where one's educational training comes in. It is important, but only after the native endowments have been determined. We think of an education as filling full, but education literally means to draw out, stretch, enlarge, develop. This is what an education should do for the native endowments, but these operations cannot be performed on a thing that does not exist.

Again, I should like for our educational requirements to remain just as they now are, and in addition I should like to see some way worked out and put into practice by which a candidate's native endowments, aptitudes and attitudes might be determined by the Annual Conference. A course of training might be able to change one's attitudes, but never one's aptitudes. The training can develop and make greater one's aptitudes, but never change them. Furthermore, there is no course of training that can beget aptitudes within a person if those aptitudes are absent at the time of matriculation.

I do not claim to be wise enough to know how these endowments, aptitudes and attitudes can be determined. I do believe, however, that we have in our Church men wise enough and Christian enough to work out such a scheme. But, thinking a word might not be amiss, I offer a suggestion.

Change the law governing admission so that a candidate does not become a member of the Annual Conference when he is admitted on trial, but when he is admitted into full connection; and let the period during which he is on trial mean that he is really on trial, and not simply a time to "get off the Conference Course." As it is now the period during which a minister is "on trial" means nothing at all. Theoretically he is on trial, but practically he is no more on trial than a veteran of a quarter of a century. The candidate's endowments, aptitudes, attitudes, and habits could be and should be discovered during this period and passed upon by the Annual Conference along with his educational qualifications at the time when he comes up for admission into the Conference, which, in this case, would be into full connection.

I should like to hear from others on this subject through the *Arkansas Methodist*.—E. B. Williams



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Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

WOMAN'S ORGANIZATION IN THE CHURCH

By Mrs. J. W. Perry

As the General Conference approaches attention is centered largely on the mechanics of the Church and upon legislation that will make "the wheels go round." Special interest centers on economy. Every organization within the Church, as it functions from the overhead down to the local congregation, is being brought under close observation with the desire so to adjust the machinery as to avoid duplications and reduce expense. It is well to study the question and to seek to develop the most efficient plan of organization for carrying forward the program of the Church. However, in trying to reduce expense and reorganize the work to meet new conditions, there is danger of losing some values that can ill afford to be lost. In the effort to improve the machinery, care should be taken to preserve or improve the quality of the materials produced.

The question is asked: Why have a woman's organization in the Church? This is a fair question and should be given consideration. We have come some distance in working together as men and women, but we still have a considerable journey ahead. It is not an assured fact that there will not always be the necessity for doing some things in separate groups. The question of the time for holding meetings, the difference in the methods by which we work, the objectives which engage our interest, and other matters which might be mentioned, make it desirable, for the present at least, to continue men's and women's organizations in the Church. Much could be said about the possibilities and opportunities for men's organizations, but this is not the subject under discussion.

Three reasons will be considered, briefly, as to why have a woman's organization—namely the Woman's Missionary Society.

I. Because of the contribution it has made and is still making to the women of the Church. For more than fifty years the women have been finding in the Missionary Society the channel through which to express their own initiative. As they have formulated plans and policies for the promotion of the work committed to them, their horizon has widened, the task to which they were called has enlarged, their interest in the work of the missionary enterprise at home and abroad has deepened, their loyalty to the Church has been quickened, their own lives enriched and their religious experience has been greatly blessed. The development of the Society has been constructive. Out of small beginnings there has evolved a program of study and of service so inclusive that it is challenging an ever increasing number of the women of the church. It is true, there are scores of church women yet unreached. "Every woman in the Church a member of the Missionary Society," is a goal yet un-

realized, but there is no disposition to cease working until this purpose is consummated. Realizing what the Society has meant in the development of the women of the Church, one can but shrink from the thought of the impoverishment that would come without such an organization.

II. The contribution which the Missionary Society is making to the Church is not to be overlooked. Whatever enriches the life of individual members is contributing to the life and work of the church. No one can live to himself. The influence of a developing personality is far reaching in any group or organization. The Missionary Society would be an hindrance rather than a help if its members were not becoming more vitally interested in and were not making a larger contribution to the whole program of work in the Church. It is not difficult to establish the fact that in a Church with an active, well organized Missionary Society, the members of the Society are among those to be counted upon to engage in and contribute to the other interests of the Church. It would be a sad commentary if it were not so. Any organization in the Church, which becomes self-centered and conceives of the organization as more important than the Church, is to be pitied and will sooner or later pass away. Any organization taking its place as a unit in the whole program of the Church and making of its members better Chris-

tians and better church-members is worthy of approval.

Not only does the Woman's Missionary Society make a contribution to the Church through the type of church-members it helps to develop, but the activities of the Society in the local community strengthen the influence of the Church and are a source of helpfulness to the pastor in ministering to the needs of the people. The pastor who comes to his Missionary Society for assistance in any program of work, whether it be in relieving physical want and suffering, or ministering to crushed and broken spirits of men, or in an evangelistic program, or whatever the appeal for service, will find a ready response there. If it is not so, it is the exception rather than the rule.

In financial support the Society is making a large contribution to the Church aside from the funds raised for the promotion of the work for which it was organized. The pastors, the board of stewards, and others have found the Missionary Society a reliable source from which to secure financial help. The local appeals have become so urgent and insistent that the money raised and expended for pastors' salaries, benevolent claims of the Church, church building debts, parsonages, and numerous other calls, is two and three times as much as that which is paid to the missionary treasurer. This fact is frequently overlooked. Because the contributions for Mis-



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Try this medicine yourself. You will be pleased with the results:



LYDIA E. PINKHAM'S TABLETS

PERSISTENT USE BRINGS PERMANENT RELIEF

sions in the department of woman's work has fallen off somewhat less than those of the general work of the Board of Missions, there are some who have become solicitous lest the Society was responsible for this state of affairs.

In addition to contributions the Missionary Societies are making to the local budget, it is true that as members of the Church the members of the Society are making their contributions to the Church budget also. The figures are not available, but I am of the opinion that the members of the Missionary Society will measure up to any other group of members in the Church in their support of the Church budget through their individual contributions. The strain put upon the Societies by the local demands is in danger of finding the department of Woman's Work encumbered with debt for which it stands as responsible as for the General Work.

The statement has been made a number of times that our Church is becoming congregational rather than connectional in its interests. There are numbers of reasons for this, but space will not permit a discussion of them now. The intensive program of education which the Woman's Missionary Society promotes is a potent factor in keeping alive the connectional interests and a real service is being rendered in helping to keep the horizon far out beyond the confines of the local Church.

III. The women of the world need the Christian women of America as they have never before needed them. A new life is coming to women everywhere. Snares and pitfalls lurk in the wake of progress and many are in peril. There are unchurched women in every community who must be reached with the message of Christ's love. Women banded together for the purpose of helping other women and children compose a factor in the program of the Church and is not something apart from but a part of the Church at work doing a specific task. The opportunities before us are overwhelming, and we cannot fail Him, who has called us into this service. We believe He still has a work for the women to do through the Missionary Society that can be more effectively done than in any other way. We shall look to Him for strength and help as we press forward.

We shall be looking, too, to our General Conference to safe-guard the Missionary Society through which the women of our great Church may labor together to help bring in a better day.

LITTLE ROCK FIRST CHURCH STUDY CLASS

Mrs. C. B. Nelson, Mission Study leader, of Little Rock District, addressed a study group of First Church, which met at the home of Mrs. Frank Tillar on Feb. 12. She stressed the fact that groups of women everywhere were studying "The Eastern Woman of Today."

The subject was discussed by Mrs. H. G. Frost, Mrs. H. B. Allis, Mrs. A. D. McConnell, Mrs. L. C. Holman, Mrs. Hugh D. Wallace, Mrs. R. E. Wait and Mrs. Harvey Parnell, showing the needs of Eastern women as they face new problems as a result of freedom from old conventions.

Mrs. Herbert Thomas, secretary, enrolled 43 members, each naming some outstanding women. As a pre-

Christian Education

VANDERBILT RURAL CHURCH SCHOOL

The Rural Church School of the School of Religion of Vanderbilt University will be held April 2-13. Interest will be enhanced by the delivery at the same time of the Cole Lectures. The lecturer for 1934 is the Rev. Dr. Shailer Mathews, Dean Emeritus of the Divinity School of the University of Chicago.

The facilities of the Educational Building of West End Methodist Church will be available, and comfortable plans for room and board will be made. The cost should not exceed \$25 for the two weeks. Tuition is free, and a limited number of scholarships covering also room and board will be available. Application blanks for these and other literature will be supplied on request. Correspondents may address letters to the School of Religion, Vanderbilt University, Nashville, Tennessee.—G. B. Winston, Dean.

HENDRIX COLLEGE NEWS

Ten denominations are represented in the student body this semester, a survey by Prof. Nat. R. Griswold of the Department of Religion shows. Of these 207 are Methodist, or students who prefer the Methodist Church; 28 Baptists; 19 Presbyterians; 6 Episcopalians; 8 Christians; 3 Catholics; 2 Lutherans, 2 Christadelphians; 1 Unitarian; and 1, Jewish.

Independent studies of a research nature have been announced by various departments. Nine of the 25 are from Conway. Independent study consists in a special problem worked out individually by a student under the supervision of a faculty member in the department in which the student is working. From one to five semester hours may be worked out during each semester of the junior and senior years, and students are relieved from meeting the equivalent number of hours in the regularly scheduled courses. The officially stated purposes of independent study are: First, to provide superior students with an opportunity for training in self-education, and the technique of original investigation, second, to furnish a channel through which they may acquire special academic honors.

At the regular chapel assembly Thursday morning, Dr. C. M. Reves, pastor of First Methodist church Little Rock, spoke on "The Revelation to the study, the morning session was devoted to a memorial service. Mrs. Tillar paid tribute to the late Mrs. H. L. Remmel; Mrs. H. C. Rule to Mrs. W. H. Pemberton; and Mrs. B. J. Reaves to Mrs. Flora V. Holmes.

Mrs. J. T. Thompson sang "Hold Thou My Hand," by Briggs. She was accompanied by Mrs. L. P. Hutson.

As the closing feature, Mrs. H. M. Matthews outlined, in humorous vein, the changes that have taken place in the American homes of today as related to women.

Mrs. J. R. McAllister, chairman of Mission Study, announced the next meeting would be held at the home of Mrs. C. M. Reves on March 12, at which time lives of outstanding world women will be correlated with the study of the book.

tion of God in Living Man." "Skepticism is natural to any thinker," said Dr. Reves, "yet genius always speaks of God in sincerity. Jesus is the full revelation of God in man, and we have only to inquire into the lives of many men who concern themselves with the under-privileged and oppressed to find God. You ask where is God? What is He like? He is in love and sacrifice, in good men and women, whose time and efforts will make a better world for all of us." Rush week for the seven Fraternities and Sororities began Monday, February 12, and extended until Saturday, February 17. The activities of the week were regulated according to rules announced by the Inter-Fraternity Council. Following rush week there is a silence period, after which pledges will be announced by the different organizations. — Reporter.

THE PROGRAM FOR THE CONFERENCE-WIDE SCHOOL TO BE HELD AT LITTLE ROCK, MARCH 11-16.

Sixteen instructors, carefully chosen, will teach courses in the Little Rock School. In addition, there will be morning and afternoon sessions from Tuesday through Friday. At 9:00 each morning a representative of our General Board will bring a message for the entire group. Following this there will be group meetings for the district directors of various phases of work, led by the General Board representatives.

At 5:00 each evening Dr. Washburn, will lead the group for a half hour with the great hymns of the Church. At 5:30 Dr. R. E. Smith will tell in his own entertaining way, of his experiences in the Holy Land.

The supper and social hour will be at 6:00 and the first classes will be at 7:00. This is going to be one of the greatest schools in the history of Arkansas. The worker who fails to take advantage of it will never cease to regret it.—Clem Baker.

WHY EVERY CHURCH SHOULD OBSERVE YOUNG PEOPLES' ANNIVERSARY

Our church has set Sunday, March 11, for the observance of Young People's Anniversary. (See 1930 Disciple, Par. 461) Every church in Southern Methodism is expected to observe this day with a special program given at the regular preaching hour for the whole congregation. A splendid and easily given dramatic program for this service has been prepared and copies can be secured from my office by simply writing for them. Our young people, in the Little Rock Conference, are doing magnificent work. No organization in the Conference is more active and sincere. They are organizing Young People in every church. They are promoting Unions in reach of all churches. They are training young people through Christian Culture Institutes, and Training classes. They are holding assemblies both for Intermediates and Young People. They have an active director in each District as well as their Conference officers. They are simply doing a great work in building a new generation of Methodist leaders. They raise nearly a thousand dollars in their local organization and give every cent of it for Missions. Their only source of income for their work is from Anniversary Day offerings. It is remarkable that they can do

so much on so little, but they have their own treasurer and watch every penny. Not one cent is paid out except upon approval of the Presiding Elder of the District and the approval of the entire cabinet of Young Peoples' workers. All they ask is that every church observe this day and take an offering for them. Surely no pastor will neglect this. No matter what you can get, show the young people that you do appreciate them and their work by observing this day. For small churches a simpler program will be found in the March issue of the High-Road.—Clem Baker.

IN TEXARKANA DISTRICT

Sunday morning, February 11, I drove to Ashdown in time to hear Rev. H. D. Sadler, P. E., preach a most helpful sermon to an appreciative audience. Met with Rev. R. A. Teeter and his men in the afternoon looking to a men's organization. Drove to Texarkana for the night service.

Fairview.—Put on the pictures, "The Romance of the Country Church" Sunday night. Brother Spore has had a splendid beginning in this charge. He has made a map of Texarkana, located the families in his church, and is laying plans to serve them in a fine way.

Fouke and Doddridge.—Monday morning Brother Sadler and I took Rev. R. S. Beasley, pastor Fouke Circuit, with us to Fouke, where we met Rev. C. E. Burdette, pastor Doddridge Circuit, and two laymen, with whom we held a conference looking to mapping of these circuits and locating our people, after which we propose more adequately to serve them and increase the Sunday School attendance.

Richmond. — Monday afternoon we met Rev. and Mrs. W. C. Lewis and a group of their people of Richmond Church in a conference looking toward mapping the circuit and increasing the Sunday School attendance and better serving our people.

Lockesburg.—Monday night we had the pleasure of eating supper in the old "Aunt Kit Locke" hotel, a famous eating place of a former generation. We held an institute with Rev. Edward W. Harris, pastor, and a group of his workers, looking to the

Taking Unknown Drugs A Great Folly

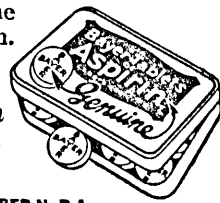
Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

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MEMBER N. R. A.

mapping of this charge and increasing the Sunday School attendance.

Gillham. — Tuesday morning we drove to Gillham and held an institute with Rev. C. H. Gilliam, the pastor, and Brother Johnson, the leading layman of that charge, in which we planned the same type of work as for the other charges.

Winthrop. — In the afternoon we were at Winthrop with Rev. D. A. Williams, and a few of his people, making plans to increase the Sunday School attendance throughout this charge. Under Brother Williams' leadership our people are beginning a new parsonage, which is commendable.

Horatio. — Tuesday night we held an institute with Brother Walsh and a group of his people in which plans were made for increasing the Sunday School attendance throughout this charge. After the institute adjourned, we drove out into the country and saw Bro. Walsh marry a couple.

In all these institutes Brother Sadler took a leading part. His contribution to these meetings was most vital. Each pastor was requested to complete his survey, make his map, and be ready to report progress in a meeting to be held at a stated time and place when the preachers of the District will be called together.

In many respects this was the most satisfactory group of institutes we have held. I thoroughly enjoyed the fellowship with Brother Sadler and his preachers and their workers. — S. T. Baugh.

HENDERSON UNION MEETING

Henderson Young People's Union meeting for February was held at Salem Church, Bryant Circuit, Friday night, the 16th, with the following Churches represented: Mt. Carmel, 6; Sardis, 8; Douglassville, 12; Bauxite, 13; Salem, 14; with a few adults making a total of 60 present.

The program was well handled by Mr. Hubert Couch, leader. Mr. Kenneth Chambers, of Bauxite, is president. I addressed these fine young people, making suggestions, which, if carried out, will aid the pastors in their church program, and will lead to a more careful study of conditions.

This Union is named for Rev. J. A. Henderson, former Presiding Elder of the Little Rock District. Those young people love Brother Henderson, and have invited him to deliver the principal address in the April meeting, at Mt. Carmel, April 20.

While the Union is doing good work, I am persuaded that we have not realized the full potentialities of the Union. This is true of all the Unions. With the sympathetic co-operation of our pastors and mature workers in local churches, our young people will undertake any worthy task for Christ and the Church. — S. T. Baugh.

FOR SUNDAY, FEBRUARY 25

Sunday morning, February 25, is Missionary day in the Sunday School. A wonderful program will be found on pages 110, and 111 in The Church School Magazine.

The subject is "Sharing the Faith." The Scripture lesson is Ephesians 3:14-19. The aim is to help all our people understand the needs of others, and give them an opportunity to share in the sending of the Gospel to the ends of the earth.

Church News

FRIENDSHIP CIRCUIT

Friendship has made a start for a record breaking year. All assessments are already pledged at almost all places. Most all places are saving Sunday eggs for the Conference Claims.

Everybody seems to like Bro. Robison. Butterfield church is out-doing itself. All collections are over-pledged. Everyone favors the Sunday egg plan. Those that have no chickens promise to pay as much as anyone that has eggs.

We are sending in our 4th Sunday offering. Each active family, except one, has subscribed for the Arkansas Methodist. — H. R. Laurence.

TEXARKANA DISTRICT

Fulsome flattery is nauseating to sensible people; but praise worthily bestowed is a wonderful tonic. In writing of the beginning of a new year in the Texarkana District, we can truthfully state, that our Presiding Elder is not only efficient and brotherly but is equally popular among preachers and lay members. Rev. Harold D. Sadler is certainly demonstrating his ability as a leader. He is zealous in the work of the Master, looking after every interest and cause of our Christ's Kingdom. He does it in a business-like manner and his Quarterly Conferences are patterns of efficiency, ease and administrative ability. He relates himself most helpfully to churches and preachers alike.

In no less degree, his wife contributes to the on-going of the church. Sister Sadler takes an active interest in the work of the church, locally and throughout the District. For instance, she is president of the Frost Bible Class for Women at First Church, Texarkana. She is, also, a member of the Sunday School Choir of the Adult Department. In addition, she is Chairman of Zone 2 of the District W. M. S. When she is not out over the District with Bro. Sadler, she is a regular attendant upon all the services of the Church.

The monthly meetings of the District Brotherhood are largely attended. They are occasions of inspiration and fellowship. The District-wide Rally for Kingdom Extension was one of the greatest meetings of its kind the writer has ever attended. The attendance was large. The main auditorium of First Church, Texarkana, was comfortably filled. The rally was opened by a helpful devotional by Presiding Elder Sadler. Brief but interesting talks were made by Stanley T. Baugh and Dr. A. C. Millar. Dr. C. C. Grimes, of Tulsa Oklahoma, and Dr. James Thomas, our Conference missionary secretary were the principal speakers. The founder of First Church, Texarkana, Dr. James Thomas has left an

Superintendents and members of Missionary Committees should see that interesting and helpful programs are presented in every department of larger churches, and before the entire school of smaller churches.

The offering should be forwarded immediately to the Conference Treasurer, that it may begin its work both at home and abroad. Plan to make February 25 a high day. — S. T. Baugh.

indelible impression with First Church, as well as the city at large. Both addresses were stimulating.

A series of Standard and Cokesbury Training Schools have been planned for the District. The first one will open in Texarkana, Sunday, March 4. Other schools will be held at Foreman, Stamps, Ashdown, DeQueen, Lewisville, and perhaps other points. The Texarkana District will join with the Camden District in holding a Christian Culture Institute at Magnolia A. & M. early in July.

Already the pastors are making plans to attend the Summer School at Hendrix College, and following this period of study and fellowship, we will begin our summer revivals. Emphasis is being placed upon evangelism and strengthening the rural lines throughout the District.

We are enjoying wonderful harmony, and oneness of purpose and unity of action seems to characterize the work all along the line. — John C. Glenn, Sec.

ARKADELPHIA DISTRICT BROTHERHOOD

The preachers and laymen of the Arkadelphia District enjoyed a great day of fellowship and inspiration at Grand Avenue church, Hot Springs, Monday, Feb. 5.

The weather was beautiful, all nature seemed in perfect accord. Everybody was in fine spirits; the attendance was good, and every body was on time.

The services began at 10 o'clock with singing led by Rev. O. C. Robison of Friendship Circuit. Brother Henderson pitched the tone of the meeting with a great devotional, vital and inspiring. A sweet spirit of earnestness prevailed throughout the day.

An interesting feature of the meeting was the discussion of books being read, and personal problems. Most of the preachers are intensely interested in books and they are read-

ing many worthwhile volumes. All of the churches seem to have problems. Only one preacher reported that he had no problems on his charge. But Methodist preachers thrive on problems. In fact preachers would have no function if there were no problems.

At eleven o'clock the discussion was discontinued for a twenty minute devotional address given by C. D. Cade of Sparkman-Sardis charge. A portion of the sixth chapter of John was used as scriptural basis.

Adjourning at twelve, we descended to the basement where we fared sumptuously upon the delightful luncheon given by the ladies of Grand Avenue church. We are certainly indebted to these good people for the cordial welcome and delightful entertainment.

The group assembled again at 12:45 to continue the devotions and discussion. A spirit of informality and good fellowship added to the interest and helpfulness of the occasion. We departed about 2:00 o'clock, feeling richer and better for this delightful Christian contact.

The next regular meeting will be held in Malvern, March 5, at 9:00 A. M. — C. D. Cade, Sec.

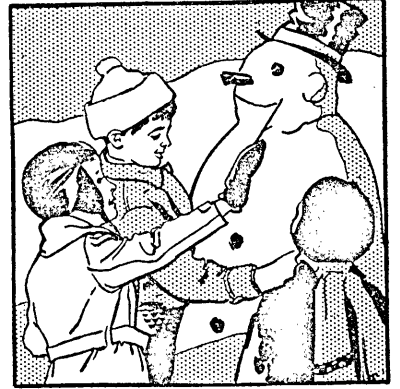
DALARK CHARGE

On Feb. 11, Bro. Henderson held our second Quarterly Conference, preaching at Manchester at 11 a. m. and at Bethlehem at 3 p. m. Following the sermon the Conference was held. Sunday was a very unfavorable day, but we had two splendid congregations. We were not surprised at the good attendance, people will come to church when Bro. Henderson is expected to preach. They know that the message has the Bread of Life in it.

I feel that I am stating facts, when I say that Bro. Henderson is a real gospel preacher. I do not believe that I ever listened to two better sermons than those he preached that Sunday. He seemed to be

(Continued on Page 11)

Whose Fault?



If a Child Won't Play with Others?

Parents who understand children know where to place the blame when a youngster mopes, keeps to himself, or is "ugly" toward others. Sluggishness ruins any disposition, and that's what is usually wrong. But it's just as wrong to dose that child with sickening cathartics. Until 15—or older—a child's bowels need but little aid—a very mild form of help. Stronger things often upset the stomach or weaken the bowel muscles. For the happy solution of this problem see what to do, in the next column:

There are happy, healthy boys and girls who have never known the bitter taste and violent action of castor oil—or similar cathartics. The only "medicine" they ever get—or ever need—to help the bowels is plain California Syrup of Figs. The senna in this fruit syrup has the natural laxative action that assists Nature as it should. Next day, the child feels and acts himself, and has a normal appetite. But use the real California Syrup of Figs, with the word "California" on the label and on the bottle.



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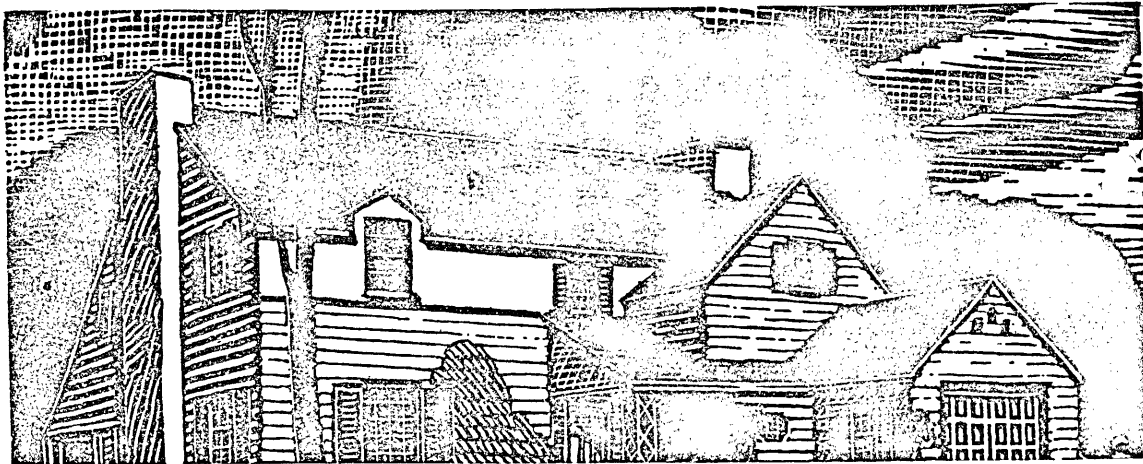
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Asbestos Shingles
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The home or building that has a CAREY ROOF is one that will never mean "roof trouble" to its owner. CAREY ROOFS are put down to stay and give years of service. The quality is put into the roofing itself by CAREY and, properly applied, a CAREY roof will give years of satisfaction and uninterrupted service! ASK FOR CAREY!

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THE PHILLIP CAREY CO.

GENERAL OFFICES AND FACTORY: Lockland, Cincinnati, Ohio.

DISTRIBUTED BY DYKE BROS., in Arkansas, Oklahoma, and Missouri.

Dyke Bros. Important In Arkansas; Oldest Sash and Door Hse

Dyke Bros., the oldest and largest sash and door house in Arkansas, was founded in 1870 by the late M. T. Dyke, who carried on the name of J. G. Miller & Co., changed later to Miller & Dyke. They began with a small shop on the Arkansas River near Russellville, shipping most of their goods to Ft. Smith at that time was a flourishing lumbermen immediately realized its importance in Indian Territory and the logical trade to the States. They established a branch in Piney about 1900.

Mr. Miller withdrew from the business and changed to Dyke Bros. The business was carried on by Nathaniel Dyke until 1915 when Nathaniel Dyke withdrew from the business was operated by M. T. Dyke and his sons. When M. T. Dyke withdrew from the business it was taken over by his three sons, Nathaniel, Martin and M. T. Dyke in 1932.

M. T. Dyke was one of the outstanding business men in Arkansas and was noted for his rigid business principles. He picked his customers with care and never turned down more business than any other firm. Making money for its own sake was not his aim. He derived his chief pleasure and satisfaction from the character of his employees remembering that his fatherly and sympathetic advice was a great help in many situations.

The general office of the company is in Kansas City, Oklahoma City, Memphis, and St. Louis. Fourteen salesmen cover the States of Arkansas, Tennessee, and Mississippi, selling the products of the company.

In the selection of raw materials the company gives preference and in so far as possible uses Arkansas labor from Arkansas.

IAL FREE EXHIBIT!≡

LITTLE ROCK, ARKANSAS



ustry
d Largest
e, Established in 1870

Sash and Door House in Arkansas
ke and his uncle, J. G. Miller under
the name of the firm a few years
the operation of a sawmill on Piney
their output to Little Rock by boat.
wer town and these two pioneer
destined to be the gateway to the
point for that and other western
Smith, which, within a few years,
and they discontinued the mill at

about 1881 and the name was
carried on by M. T. Dyke and Na-
dyke sold his interest and the busi-
s three sons until December, 1929
ness, and it has since been operated
Frank. M. T. Dyke died in August,

ing individualists of the Southwest
ples and tenacity of purpose. He
s often been stated that he had
ial dealer in the South. The mak-
ndary consideration and Mr. Dyke
from the development of men and
cherish above everything else his
carried them through many trying

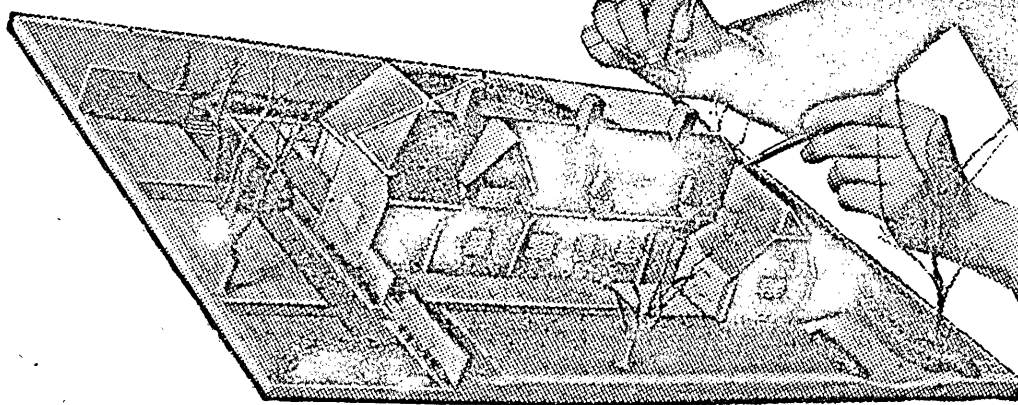
s still in Ft. Smith where their mill-
d. Wholesale branches are operated
Little Rock & Neosho, Mo. Seven-
nsas, Oklahoma, Missouri, Kansas,
lers only.

manufacture Arkansas products are
le the finished product is produced
material.



A DYKE BROS. HOUSE

*...from the
ground up!*



It is possible to build a house from the ground up with the wide line of products manufactured and distributed by this famous company. Established in 1870, DYKE BROS. is today the oldest, largest sash and door house in Arkansas! With Wholesale branches in Little Rock, Oklahoma City, Memphis, Neosho, Missouri and General Offices and Glazing Plant in Fort Smith, Arkansas.

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Auto Glass, Glaziers Supplies

Complete Stock of Nails,

Wire And Fencing

Complete Line Of

Cleaning Soda, Caostic

Soda and other Alkali Products

Builders and contractors who recognize DYKE BROS., for their high standard of quality always use DYKEBILT products. Start with Dyke . . . finish with Dyke; we carry a large and complete line!

Putty and Sandpaper; Electric Refrigerators; Butcher Refrigerators, and Counters
The Oldest and Largest Sash and Door House
In Arkansas!

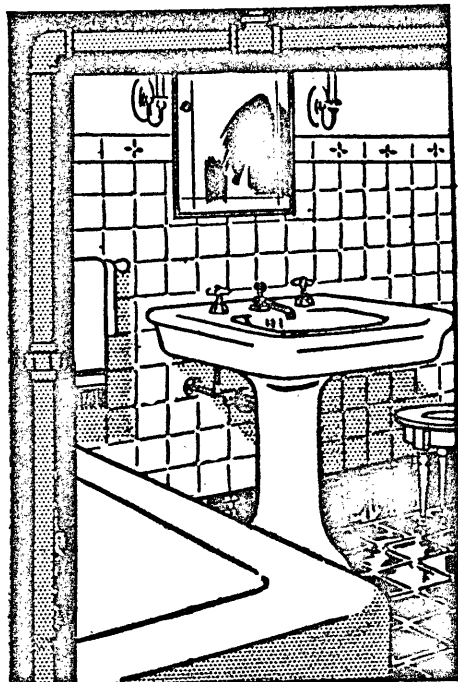
DYKE BROS.

ESTABLISHED IN 1870.

WHOLESALE BRANCHES: Little Rock, Oklahoma City, Memphis, Neosho, and Kansas City, Mo.

GENERAL OFFICES AND GLAZING PLANT: Fort Smith, Arkansas





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Heating Co.**
1200 Welch St, Phone 4-1487

**Pfeifer Plumbing & Heating
Company**
717 Main, Phone 4-1516

Shell Plumbing Company
1809 Johnson, Phone 3-5244

Stansberry Plumbing Co.
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Tuel Plumbing Company
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Worley Plumbing Company
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Woodruff Plumbing Co.
2315 W Markham, Phone 2-1191

**Willms Plumbing & Heating
Company**
415 W 7th, Phone 5404

**Himstedt Plumbing &
Heating Co.**
401 W Capitol, Phone 6153

**Knudsen Oil Heat
& Plumbing**
215 Fountain, Phone 4-2656

W. M. Oquin Plumbing Co.
222 Parker, NLR, Phone 4-7607

**Pettit-Galloway Plumbing &
Heating Co.**
114 E 7th St., Phone 4-0300

LEADERS READ THE SIGNS

At a recent White House reception the writer had a conversation with President William Green of the American Federation of Labor concerning present conditions. Mr. Green has been earnestly and effectively laboring by every constructive method to place men back in employment. He is doubtless the most potential personality in the industrial world today. He summed up our conversation by saying, "There can be no real industrial recovery until there is a spiritual recovery. In fact, I believe that a spiritual recovery is more essential than an industrial recovery."

Within thirty minutes a similar conversation was held with Secretary Daniel C. Roper of the Department of Commerce. This Cabinet member said, "I have come to the conclusion that no permanent industrial recovery is possible until we have had a spiritual renewing in the United States as an abiding foundation." Here we have two outstanding men at the extremes in our economic life, both calling for a spiritual quickening in the Nation. There is

the "sound of going in the tops of the mulberry trees."

At the opening of the year forty professional men, realizing the serious condition in our national life and believing there must be a changed attitude toward God and His program for the country, convened together in a league of prayer and personal work. Their own experiences became marvelous, revolutionary, and their lives more effective. This small circle soon grew to thousands. It ran into all walks of life and carried the message for spiritual regeneration to inner circles of the White House and Capitol. Men, women, Bible class teachers, physicians, university professors and pastors signed and asked to be permitted to take the covenant to others in their groups.

The writer now has before him a covenant card signed in the last few hours by four widely known men in different fields, natives of different states, members of different denominations. Their names are all on one card, for when the second one was ready to sign only one card was available, the one which had already been signed by Dr. Frederick B. Fisher, formerly Bishop of the Meth-

odist Episcopal Church in India and now pastor in the great student center at the University of Michigan. The other names in succession are: Major Ernest W. Brown, Superintendent of the Mounted Police of the District of Columbia; United States Senator Arthur Capper, widely known publisher and outstanding national legislator; and the Hon. Renick W. Dunlap, formerly Assistant Secretary of Agriculture. These names are all on one card, while hundreds of other signed cards are on the desk before the writer. They speak more of hope and assurance than all the legislation we have seen go through the mills of Congress during ten years of observation.

The movement has grown quietly, yet rapidly, until it is now known as The Christian Crusade with an office in Washington, where all the names of those uniting in this league of prayer are enrolled by cities and towns. This is the simple but vital covenant now being signed by those ready to unite with others in prayer;

"Believing Jesus Christ to be the only Lord and Saviour and Supreme Revealer of God—Father of us all—I promise henceforth during this year

to live a simple, sincere, active Christian life, realizing, with God's help, fellowship with Christ, and to encourage others to similar fellowship. I will join with others in a league of daily prayer and I will endeavor each day to read and meditate upon the Holy Scriptures, and at least once a week make a personal effort to encourage or draw someone nearer to Christ."

Those signing this covenant may send their names to 716 National Press Building, Washington, D. C., and they are furnished with the simple, brief Scripture readings which thousands are following daily. The power and sweep of this covenant proves a revelation each day as young people and the more mature of every Christian group send word they are signing the covenant of this growing league of prayer and personal effort to make Christ supreme in the United States of America.—Harry E. Woolever, Editor, National Methodist Press.

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(Continued From Page 6)
filled with the Holy Spirit. His heart and mind were aflame with a Spiritual message. The Congregations were baptized with the spirit of God. People are still talking about the messages. This is what we need—Christ and Him crucified preached to every congregation.

Our people love their Presiding Elder. He rules the Conference with love and speaks with no uncertain sound.

The Spiritual State of the church on the Dalark Charge is growing stronger. We believe that with the leadership of our P. E. and the fine cooperation of our people, the Lord will bless our efforts and this Conference year will result in a real harvest for the glory of God.

Our finances are small but our people seem to be willing to do all they can. No one seems to be suffering for food. We all have plenty to eat. The parsonage is frequently visited by our people not only those who belong to our church, but by people that belong to other churches, and those that do not profess to be Christians. They bring many good things to eat and give them freely to the pastor and his family. If we are blessed with a good crop this year, I feel that our report will be in full this fall.—J. Cyclone Williams, P. C.

TEXARKANA DISTRICT PREACHER'S MEETING

The preachers of the Texarkana District met at Foreman, Feb. 8, at the call of Bro. Sadler. Our Elder spoke vigorously on behalf of the general interests of the Church and urged his preachers to look after every phase of the Kingdom of God

for which they are responsible. Bro. Sadler is firm and vigorous in his administration and at the same time kind and brotherly. All the preachers were present, except three, and made encouraging reports of their work. These reports reflected an increasing zeal and activity in the congregations. Brother McGuyre and the ladies of the Foreman church served a bountiful noon meal in a most hospitable manner. Brother Barber, an evangelistic singer, favored us with two numbers. At eleven o'clock Bro. B. F. Musser preached a timely and helpful sermon.—R. A. Teeter, Sec.

HICKORY PLAINS

Hickory Plains Church is still on the job. We have preaching every third Sunday at 11:00 a. m. and every first Sunday night, after League, by our beloved pastor, Rev. C. A. Simpson.

Sunday School every Sunday under leadership of Supt. Jas. Jackson. Epworth League every Sunday night under leadership of Mrs. Oscar Norman, and we are having a splendid League with good attendance and interest.

We have community singing every Friday night at our church, and are training new leaders in the song service. Our pastor is always with us on Friday night.

Everyone is welcome to come to our worship services at the Methodist Church.

The ladies have organized a Ladies' Aid Society, which may later become a regular Missionary Society, but just now we are in the beginning.

We meet every two weeks at the parsonage. Mrs. C. A. Simpson is

president. Mrs. Oscar Norman, vice president, and Mrs. H. E. Carlisle, Sect. and treasurer.

We have some very interesting programs and singing at each meeting. We are saving our Sunday eggs to put in our treasury. We have only begun, but expect to have a report next fall that will be worthy of our Church.

"Keep your eyes on Hickory Plains Methodist Church."—Reporter.

OGDEN CHURCH REVIVED

In spite of the mercury dropping last week, our pastor, Rev. C. W. Lewis, held a very successful revival meeting, closing Feb. 11.

Beginning in his unique way, a series of prophetic messages from the Old Testament and laying a solid foundation, the spiritual message, which he brought from the New Testament, rekindled the fire to burning in our church. Our membership was thoroughly revived and strengthened, for which we Christian people are very thankful.

We Methodists of the Ogden church certainly appreciate having a man of that character for our pastor. Bro. Lewis knows God, and his deep consecration makes him the right man to build our church up religiously. — Mrs. Nathan Furlow.

WHAT I LEARNED ABOUT COLDS IN NEW YORK

During a recent visit in New York City, I had occasion to witness one of the most interesting spectacles of my life, the spectacle of seeing and hearing a great medical specialist turn country doctor for the precious moment.

I was staying with a friend, a fairly prosperous New Yorker, fortunate enough to maintain one of

those gorgeous Park Avenue apartments you've heard so much about. Perched on top of a mammoth building, which houses more people than the total population of Jonestown, Mississippi, my friend's apartment was within split-second telephone reach of drug store, beauty shop, grocery, pet shop, flower shop, bakery, cigar store, lawyer, dentist and doctor. Every one was established in the very same building.

Dorothy Ann, the little daughter of the household, complained at dinner of a "buzziness" in her head and a stuffiness in her chest. The older folks were chatting and paid little attention to her, until, during coffee, she was taken with severe chills.

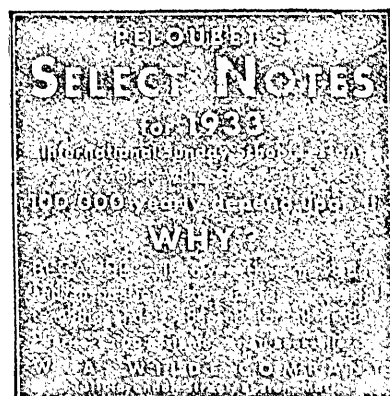
Her mother rushed her off to bed while her father ran to the house phone, and had a doctor in the apartment in less than five minutes. The doctor, a well-known specialist in New York, promptly diagnosed the case as a common cold that had settled in the child's chest, and was rapidly developing dangerous complications.

After he had treated Dorothy Ann, the doctor turned to the father and mother and said, "Your child has one of those peculiar physical make-ups that readily yield to cold germs. Should she ever be taken suddenly ill again, and no doctor is within quick call, I would advise you to do as any good country doctor would advise you to do, should you telephone him from miles away at a very late hour in the night.

"First, send the child to bed immediately. Then take a jar of children's Mustrole from the medicine chest (and you should by all means keep one handy) and rub the soothing ointment thoroughly into her chest and throat. Now, take any woolen cloth and wrap the congested parts snugly. After that cover her up so that she will perspire freely. It will be to her advantage if you also give her two Musterole Cold Tablets to combat the condition from within. With such treatment, the child's cold should be pretty well broken up in from eight to ten hours.

"During the War, and many times since, I have used Musterole in many emergencies. You should also keep a jar of Regular Musterole for adults in your medicine chest. Its counter-irritant benefits are most surely effective in breaking up chest colds and sore throats, and finally, I tell you to get Musterole and Musterole Cold Tablets, too because no matter where you happen to be, they can be had in any drug store."—Lucian Seryle.

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FOR CHILDREN

LITTLE WASHINGTON, ARE YOU THERE?

Little Washington, are you there?"

America stands calling,
"Arise, my lad! For the day pre-
pare,

When the storm is round me
falling."
Little lad, little lad, on the hill or
plain,

America chants a clear refrain,
"I need a Washington. Is it
YOU?"

I need a hero to help me through."
America stands calling.

"Say, young Lincoln, do you
hear?"

America is calling,
"You must serve me without fear,
In the fog and the sleet appall-
ing.

Boys from the cities, boys of the
town;

Hark, how her cry comes ringing
down,

"Ho, young Lincoln, is that
you?"

I need a hero to help me through."
America stands calling.

"Men of tomorrow, boys of to-
day,"

America stands calling,
"I need leaders to find the way,
Will you from my ranks be fall-
ing?"

Sons of the east coast, sons of the
west,

Who loves America the best?
"Here, young citizen, I need
YOU,

Will you be the hero to help
me through?"

America stands calling.—Mary
Davis in The Beacon.

FACTS ABOUT WASHINGTON

He was the oldest child of five
children.

He was fifty-seven years old when
he entered upon the office of Presi-
dent.

He always had his hair powdered
at public receptions, and never shook
hands at such times.

His father had a farm of one
thousand acres, so that chopped
cherry tree wasn't such a loss.

Of the sixty-nine electoral votes
cast for the first President, Washing-
ton had sixty-nine.

When Washington first took
charge of the army it had fourteen
thousand men, nine thousand of them
from Massachusetts.

He was married to Mrs. Custis,
January 6, 1759, and for seventeen
years they lived the simple life on
their Mount Vernon estate.

At his inaugural he wore a full
suit of fine cloth made by his own
servants, and the dresses of his wife
were also woven on the plantation.

He was just twenty-one years old
when Governor Dinwiddie sent him
on a perilous journey to Ohio to find
out the strength of the French, which
he accomplished successfully.

The Indians said he bore a charm-
ed life after he got four bullets
through his coat and had two horses
shot under him in a movement led
by General Braddock against Fort
Duquesne.

At thirteen he was the strength
marvel of the neighborhood, being
abundantly able to outwrestle, out-
run, outleap, outpitch at quoits, any
boy of his age in Virginia, to say
nothing of his hatchet accomplish-
ments.

He wrote Governor Clinton at the
close of the war: "The scene is at
last closed, and I feel eased of a
load of public care. I hope to spend
the remainder of my days in culti-
vating the affection of good men and
in the practice of the domestic vir-
tues."

After one of his disastrous cam-
paigns, the ladies of Philadelphia de-
clined to notice his wife, and admin-
istered, instead, the snub direct,
which was in interesting contrast to
their reception of her when next she
entered Philadelphia as the wife of
the President.—The Sunday School
Gem.

A VISITOR SEES RURAL
DENMARK

There is no more stimulating ex-
perience for anyone engaged in any
phase of rural education today than
a visit to Denmark. This small coun-
try, having a total population of
three and a half million people and an
area of 6,608 square miles, as con-
trasted with the State of Arkansas
with its 53,335 square miles and a
population of less than two million,
is at the same time a challenge and
a delight.

It is difficult to conceive of a
more successful nation. Even in the
troublesome and difficult times con-
fronting nations today, we found the
Danes busy, happy and contented.
They call the small island of Fyen,
which was Hans Christian Anderson's
home, the "Smiling Island," but to
a visitor to Denmark in the late sum-
mer it would seem appropriate to
call Denmark "The Smiling Land."

It is a level country for the most
part, with just enough gently rolling
land and carefully protected forests
to prevent any monotony in so far
as natural scenery is concerned, and
the carefully tended fields, the
sturdy white-washed or red brick
farm houses with their bright tile
roofs, surrounded by beautiful flower
gardens, make any trip through the
countryside a joyous expedition.

Well kept highways bordered by
flowering hedges or avenues of state-
ly trees criss-cross the land. Leading
from one neat village to another
through beautiful farm country they
enable the visitor to go quickly to
any part of Denmark, and, go as far
out into the country as is possible in
so small and densely settled a land,
you will not discover any unkept
fields, homes or gardens. The coun-
try, especially the farm country, is
so compact, so expertly cultivated,
and cared for with such pride, that
the finished results are in painful
contrast to some of our own rural
areas.

They attribute much of their suc-
cess to the fact that the land is cul-
tivated by the owner and his family.
Danish women and girls do not work
in the fields, but they take charge of
the poultry and they do cultivate the
beautiful flower gardens which are
a part of every Danish farm home,
no matter how small the area. The
majority of Danish farms are from
fifteen to twenty acres in extent;
some are as large as forty acres, but
the farm of seventy-five acres is
rare and the great estates are almost
extinct.

A little more than a century ago,
at the close of the Napoleonic wars,
Denmark found herself bankrupt,
politically and economically. Dis-
couraged and almost hopeless, the
future seemed dark, until a group of
great rural leaders headed by Grunt-
vig, the founder of the Folk-School
movement, by appealing to the peas-
ants through their love of the land,
reawakened an agricultural move-
ment which has slowly and surely
developed, until today it dominates
the political, economic and social life
of the nation.

The last seventy-five years have
witnessed striking changes in the
rural life of Denmark. It was about
that time that many of the large
estates found themselves bankrupt
and unable to pay their taxes. A plan
was developed whereby the govern-
ment took over the estates, clearing
them of their indebtedness by return-
ing a small section of the land to the

owner, and breaking the remainder
up into small farms on which, young
ambitious, hard working peasants
were encouraged to settle. This plan
exists up to the present day. Estates
are not confiscated, but they are
purchased or taken over by the gov-
ernment at the request of the own-
ers in accordance with this plan as
they find themselves unable to com-
pete with the small farmer.

This unusual situation, whereby
the large farmers find themselves
unable to compete with the small
farmers, has been brought about
through the development of the co-
operative movement among the small,
independent farmers. They demon-
strate the fact that strength lies in
union; they also demonstrate the fact
that co-operative farming is economi-
cal and profitable.

Quality, rather than quantity, is the
aim of the Danish agricultural group.
The cooperative associations guard
zealously the quality of the farm
products and as a result of their suc-
cess in developing products of ex-
cellent quality and a high degree of
uniformity, they have been able to
hold their markets and secure
prices in a highly competitive world
market.

A farmer will belong to a number
of co-operative associations, one for
each of his group of farm products.
These associations employ experts,
popularly called "advisors," who
advise with the members concern-
ing the most desirable methods for
securing uniform, high quality prod-
ucts. These men are usually gradu-
ates of the Royal Agricultural college
and interpret the findings of scien-
tific research within the institution
to the farm population.

The result of their success is strik-
ingly evident to any causal observer.
On each farm you will see staked out
in the pasture plat from five to
seven cows, as a rule, and it is practi-
cally impossible to distinguish be-
tween the cows of one farmer and

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HELPING BUILD ARKANSAS

Why Doctors Favor a Liquid Laxative

A doctor will tell you that the care-
less use of strong laxatives may do
more harm than good.

Harsh laxatives often drain the
system, weaken the bowel muscles,
and even affect the liver and kidneys.

Fortunately, the public is fast
returning to laxatives in liquid form.
The dose of a liquid laxative can be
measured. The action can thus be
regulated to suit individual need. It
forms no habit; you needn't take a
"double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin gently
helps the average person's bowels
back to regularity. Why not try it?
Some pill or tablet may be more con-
venient to carry. But there is little
"convenience" in any cathartic which
is taken so frequently, you must
carry it with you, wherever you go!

Its very taste tells you Dr. Cald-
well's Syrup Pepsin is wholesome. A
delightful taste, and delightful action.
Safe for expectant mothers, and
children. All druggists, ready for
use, in big bottles. Member N. R. A

his neighbor, or between the cows in one section of the country and another. They have developed a particular breed of Red Danish dairy cattle which enables them to produce milk of uniform high butter fat content, and the individual farmer no longer experiments with other breeds. Unvarying, too, are the flocks of White Leghorn chickens and the litters of white Danish pigs in their clean, cement pens.

The co-operative associations which first impress the visitor are the dairy co-operatives. These big brick structures, with their tall smoke stacks, stand boldly out against the rural landscape. Dairying is one of the most important industries in Denmark; butter is one of their chief exports and cheese exports are showing a steady growth.

There is no busier place in Denmark than a dairy co-operative center around 8 o'clock in the morning. The big trucks and farm wagons form a line down the tree and flowerlined entrance driveway. As a farmer pulls alongside the unloading platform, the big cans of milk are rolled across it and placed on an automatic lift which empties the milk into a big vat which rests on a scale platform. The weight of the milk is recorded on the farmer's card and turned back to the bookkeeper at the entrance. As the milk is turned into the vat, a sample is secured by the chemist who determines the fat content of each supply, reporting it back to the bookkeeper. The amount paid the farmer for the daily supply of milk is computed from the amount of milk delivered in accordance with fat contents. There is no flat price on a quantity basis—the price depends on the quality plus the quantity.

These dairy co-operatives have the very modern equipment. The interiors are all tiled, and running water and steam keep them spotlessly clean and render them a bit damp for the visitor. The workers wear wooden shoes and do not mind the water which runs almost constantly over the floor. It is no place to wear one's best shoes. Each co-operative has its laboratory for testing milk, butter and cheese, for almost all of them manufacture cheese. They have their advisors who assist the farmers with

their production problems, a manager who runs the plant, and a number of workers.

As you follow the milk through the complicated system of vats, pipes and separating machines into the huge churns where it is turned into a mass of golden butter, you are impressed with the care with which they handle it. From the shining copper tray set forth with gleaming brass and copper oil cans of the engineer, through the laboratories, the storage rooms to the entrance, these buildings were always immaculate. The butter for export is packed in large wooden kegs and stamped with the famous Danish trade mark. It is possible to trace any shipment of butter, bacon or eggs to the particular co-operative shipping it out. Furthermore, it is possible for the co-operative to trace it back to the original farm.

This careful surveillance of all products sent to foreign markets has been the secret of the success of the Danish farmer in a world market where competition is becoming exceedingly keen.

The security of income for the farm homes which is the result of this system of farming is reflected in the standard of living maintained in all Danish farm homes, great and small. The Danish farm family lives in a substantial, attractive, beautifully kept home. There is little variation in the design, for there are three or four types of homes, the type varying according to the size of the farm. After a day or two of travel through the countryside even the newcomer can classify a farm from a glance at the house. They have one thing in common, for even the smallest, the Hussman's home, is surrounded by a beautiful flower garden and these gardens lend great charm to a countryside which might easily be monotonous. There is something impressive about the fine quality of workmanship which has gone into the construction of these buildings. Never do you see shoddy, cheap construction nor evidence of cheap materials used in the farm buildings. The fine woodwork, beautifully tinted, exhibits a high degree of artistic appreciation. The furnishings are comfortable and well-chosen, and the polished wood fairly shines as a result of a liberal application of elbow grease. The number of books in these homes is another indication of the high degree of general culture which prevails. The Danes are fond of pictures too, but you see few copies of great pictures. The many well-framed pictures on the walls are frequently found to be rather good productions of some member of the family and represent scenes around Denmark. In every home one sees bits of lovely hand woven cotton, wool or linen, pieces of beautiful pottery, or some pieces of the beautiful porcelain or silver for which they are world-famous.

The Danish housewife is proud of her job and her home and she delights to welcome the visitor. It is difficult to imagine a more hospitable people, and the housewife seems always to be prepared with coffee and the famous Danish pastry. No matter what the time of day, the visitor will find that shortly after entering the home, a tray of pastry, cheese, bread, butter and coffee appears like magic upon the scene. After a succession of these visits one marvels that there are so few over-weight

people among the Danes, yet one rarely sees a fat person. Apparently their active outdoor life enables them to eat food of this sort without dire results. Few Danish families own cars, but they all own and ride bicycles, and there is a radio for every five persons.

The Danish housewife spends little for ready-prepared food. She proudly exhibits her pantry stocked with jars and cans of food stored for winter use. She is an expert at sausage making and has a bewildering variety. She does not make butter, for she gets that from the co-operative to which she belongs, and very few are now making cheese. She bakes much of her bread and she is a master pastry cook. Despite the evidence of her handiwork, she is not overworked. She probably belongs to a gymnasium class, a popular activity in Denmark, subscribes to a circulating library and reads several good books each year, and she may spend a week or two at a neighboring folk school in the late summer.

The general impression one receives from the Danish people, wherever they may be, is that they are an unusually happy, contented people. There is no poverty in Denmark, and there is no great wealth. There is not a beggar in the land—social insurance makes begging unnecessary. The old are cared for by old age insurance and housed, if necessary, in comfortable homes throughout the land. Health insurance provides free medical service and hospitalization in model hospitals that are constantly visited by physicians from all over the world. This freedom from worry and fear of the future, together with the comfortable standard of living maintained by all the people, creates an atmosphere differing sharply from that of most nations in the world today. The visitor to Denmark is convinced that this small country has come nearer to solving their social problems than have the great nations of the world. They have done it largely through giving up their navy and army—the Danish army is nothing more than state police—and devoting all their energies to working for the best interests of all the people. Back of all this is their interesting, unusual and effective school system, about which I shall tell you at another time.—Druzilla Kent, State Supervisor of Home Economics Education in Journal of Arkansas Education.

ANTI-SALOON LEAGUE LAUNCHES NEW EDUCATIONAL AND LEGISLATIVE CAMPAIGN

In line with action taken at its recent National Convention in Washington the Anti-Saloon League will hold a series of conventions and public mass meetings which will eventually reach all parts of the United States.

During March state conventions will be held in Denver, Oklahoma City, Portland, Seattle and Miami. At the same time, county and community dry organization rallies are scheduled for New York, Pennsylvania, Ohio, Indiana, Illinois, Minnesota and Missouri.

In each of the above states League activities will be directed toward retaining or securing favorable state legislation. At the same time, preliminary work will be done with the view to electing Congressmen favorable to the national legislative program of the Anti-Saloon League, as

set forth in the resolutions adopted at the recent Washington Convention as follows:

"We call upon Congress to take immediate action to enact such legislation as will secure to all the dry territory of the Nation the protection pledged to it by the adoption of the 21st Amendment. We strongly emphasize that the language of the amendment applies to any unit of Government, however small. We also favor the immediate introduction in Congress of a resolution for a constitutional amendment to empower Congress to restrict, limit or prohibit the traffic in intoxicating liquors."

As explained in the resolutions, the proposed new dry amendment would confer upon Congress discretionary power which it does not now possess under the 21st Amendment. Under such an amendment, Congress would be armed with power to compel effective administration of any system adopted by any state.

The immediate objective of the League will be the nomination of dry candidates in Primary elections, the first of which will be held in Illinois in April to be followed by six Primaries in May, six in June, three in July, thirteen in August and twelve in September.

In addition to conversations and public rallies to develop support for State and National dry legislation, the Anti-Saloon League will carry on an extensive educational program to promote abstinence from intoxicating liquors. This will be supplemented with surveys covering the operation and effects of various state liquor control systems.

The National Convention of the League adopted a resolution which empowered the Executive Committee to arrange a conference with heads of various church denominations "to

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Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

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RUB soothing, warming Musterole well into your chest and throat—almost instantly you feel easier. Repeat the Musterole-rub once an hour for five hours. What gratifying relief!

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That's why it gets such fine results—ease in 5 minutes, and relief in 5 hours, as a rule. It penetrates, stimulates, warms and soothes the congested parts, drawing out the pain and infection. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

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canvass the situation and consider the ways and means for organizing a new and more adequate program of education and political action."

This meeting, which will be held in Philadelphia on February 28th, will have for its purpose, as provided by the Convention resolution "the express purpose of counsel and mutual understanding as to policies, plans and programs, organized activities and co-operative effort to the end that the social and moral welfare forces regardless of church adherence, political party affiliations and other social betterment affiliations may be enabled to present a united, aggressive, and militant offensive against the efforts of those anti-social forces which in the interest of appetite, greed and plunder are attempting to entrench the alcohol evil both in government and society."

The activities of the Anti-Saloon League during the coming two years will be under the general direction of an Executive Committee and National Officers of the League chosen for a two-year term at the Bi-ennial National Convention of the League in Washington last month.

These officers, elected unanimously by the National Board of Directors whose members are chosen by church and temperance groups in each state, are as follows: President, Bishop E. G. Richardson; Philadelphia; General Superintendent, F. Scott McBride, Washington; Educational Director, Ernest H. Cherrington, Westerville, Ohio; Attorney, Edward B. Dunford, Washington. The members of the Executive Committee are: Chairman, A. J. Barton, Wilmington, N. C.; E. G. Richardson, Philadelphia; Frederick W. Smith, Waterville, Maine; Fred A. Victor, New York City; William F. Cochran, Baltimore; R. A. Hutchison, Pittsburgh; James Cannon, Jr., Washington; S. P. McNaught, Columbus, Ohio; David L. McBride, Lansing, Michigan; M. P. Boynton, Chicago; William A. Frost, Louisville, Kentucky; W. N. Ainsworth, Macon, Georgia;

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E. A. Maness, Childress, Texas; A. C. Millar, Little Rock, Arkansas; Warren G. Jones, Madison, Wisconsin; Jason M. Averill, Atchison, Kansas; A. H. Briggs, San Francisco; R. N. Holsapple, Minneapolis; Charles E. Coleman, Chicago; Frank A. Thomas, Charleston, West Virginia; and Andrew Wilson, Washington.

TIDBITS OF PERSONAL EXPERIENCE

(For many years Rev. J. R. Cason was a prominent member of the Little Rock Conference. Some years ago he transferred to the Florida Conference where he rendered efficient service until he superannuated. Recently, in the Florida Christian Advocate, he has been writing under the caption above. As many of our readers remember him, Rev. J. A. Sage, with whom Bro. Cason has maintained correspondence, has suggested that the letter below be reproduced. It is a pleasure to pass this message of an old friend on to his friends in Arkansas. His home is at Delray, Fla.—Ed.)

As time draws near for the gathering of the Annual Conference tidbits of memory linger around these annual gatherings embraced in the experiences and associations of fifty-nine years. The first Annual Conference remembered was held in Pine Bluff, Arkansas, over which Bishop Wightman presided. It was the closing session. I was but a country lad in town for the evening on a business trip. I had never seen a bishop and was anxious to behold a man whom I had been taught to regard as a sort of superman towering above all others. Bishop Wightman rose to the eminence of my preconceived opinion both in his personality and eloquence of speech. The occasion left a favorable impression. It was the first time the eloquence of the gifted Dr. Winfield or the commanding voice of Dr. Hunter was heard. In their respective areas of power they approached the superman.

The second annual conference within my memory was held at Monticello, Arkansas, in December, 1874 over which Bishop Kavanaugh presided. At this conference the writer was admitted on trial into the traveling connection. My mind concerning the personal beauty of bishops changed on seeing the face of Bishop Kavanaugh. He was certainly not handsome, but the power that resided in preaching eclipsed all else, and he rose in my estimation into the eminence of true greatness. His eleven o'clock sermon on Sunday on "The Profit of Godliness," consisted in a succession of progressive climaxes of eloquence that reached into the glories of the third heavens. Never before nor since have I observed an audience so stirred with religious emotions.

This conference will ever remain a precious memory in the tidbits of personal reminiscences. My conference suit for the occasion of which I was proud, was made by my mother of gray jeans. My Sunday Conference shirt was the first stiff bosom ever worn by this country boy and I recall my embarrassment in what seemed the prominence of the shining stud buttons. However ridiculous it may now appear, yet a radical change of this nature had a large place in the embarrassment of the average boy out of the sticks.

In those days the mode of conveyance for Methodist preachers, as a rule, was on horseback. The distance travelled to the first conference was near 100 miles. It was the custom for preachers from the same section to travel in groups and they generally organized themselves into a theological school on horseback in which the older and more experienced was recognized as professor and the younger students. The time of this first trip was thus improved with an occasional recess when we would all join in some familiar hymn. I can now visualize the group composing my comrades in this first conference journey. My saddle horse, a large bay whose name was Mack, had an easy racking pace. I recall the appearance of my saddle bags and a large shawl, which, when not needed for warmth on my shoulders, served as a comfortable seat on my saddle.

Now for the long swing through the space of 59 years to the approaching conference at Ocala. It is to me a great source of regret that I cannot attend. With me the association of an Annual Conference has been to my spiritual life what a coaling station is to the ocean steamer. To be deprived of this privilege at this time of life is to me a great personal loss. Through these tidbits I desire to send love and personal greetings to Bishop Moore and brethren of the Conference and a special warm handclasp to the superannuated preachers. One year ago, when Conference was in session in Jacksonville, I was in critical condition at Jackson Memorial Hospital in Miami. I recall my appreciation of the expression of sympathy received from the Conference.

Since then I have had a long hard pull back to my normal self. So far as my feeling is concerned, I would go to Conference, but the verdict of my doctor says, "remain quietly at home," and I must obey orders. The same verdict keeps me from any effort to preach. My remaining consolation is in the privilege of hearing Brother O'Steen and occasionally the Presiding Elder and the preacher at Trinity, Miami; also in the pleasure of reading, writing, association of my children and friends.

The outlook however is not gloomy. Each day is lived in hope of a brighter tomorrow and I expect it thus to continue until mine eyes are rejoiced in beholding the golden radiance of the everlasting hills.

I was happy to hear that at the Conference session at Jacksonville there was naught to disturb the spirit of unity and good fellowship, and pray it may be thus at the approaching conference at Ocala. I was, of course, anxious to cast my vote for delegates to General Conference not so much upon the basis of personal friendship or preference between individual brethren, but upon my conviction as to those who would best represent legislation which I hope to see enacted by the next General Conference.

"CHRISTIANITY AND COMMUNISM"

This is the title of a timely book by H. G. Wood, lecturer on the New Testament at the Selly Oak Colleges, Birmingham, England. The author is well fitted, both by an exhaustive study of the history and the principles of Communism and his own personal knowledge of and experience with the principles of Christianity.

The strong, graphic statements of this book lend themselves readily to quotation, and fix themselves on the minds of the reader. . . . "Marxism could only rise in a Christian culture. It does not cease to be the child of Christianity because it undertakes to give a sane statement of the dangers of Communism and the necessity of really incorporating Christianity into the world's life today if the world would be saved from tragic disaster."

As he says, there is much in the present situation to urge labor to move to the left; and if this be interpreted to mean "follow Marx," it would be a step fraught with disaster both to labor and to mankind.

A recent article in the Christian Advocate states that the world is faced with the alternative of Christianity or Communism; and the writer was certainly cognizant in this statement that Communism is today a live issue. Middleton Murry, the English writer, who is himself a recent convert to Communism, makes this statement in a late book, "Communism is the only living religion in the Western World today." And if we define religion as a movement that proffers hope and evokes devotion, we cannot help but give Communism a place among the religions of the world of our day. For the followers of Marx are today willing to face death for their creed, which brushes aside all racial distinctions as evidenced by their slogan, "Workers of the World, Unite," and is willing to do anything to open the path to an ideal human society.

This element of immoral fanaticism, which say that a classless society is an end that will justify any means that may be used to attain it, makes it the dangerous movement that it is; and marks Communism, even though it be a living religion, as not a true or a moral religion. If Communism is this present-day danger to civilization, because of these irrational and immoral elements in it, then it can only be met by a re-

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Mr. A. G. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Dr. Pierce's Golden Medical Discovery for 3 months and now my bald spots are entirely covered with hair."
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Rundown After "Flu"



Miss Olzetta Griffith, Salus, Ark., said: "I had the flu and it left me in a very badly run-down condition. My nerves were all upset, but Dr. Pierce's Golden Medical Discovery surely helped me. I am so thankful that I now have better health."

Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.
New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

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ligion more truthful and more ethical than itself. And therein is a challenge to Christianity that cannot be ignored or evaded.

gratefully and indecently spends its energy in kicking its mother."

"The Labor movement is not to be identified with Communism. It is a much bigger thing than Communism. . . . and, at least in England, is fully aware of the basis of its ideals in the Christian faith."

The concluding words, "The main question for the modern world is this, Can we still be Christians? The answer is that we can and that we must," throws out to the Chris-



G. WASHINGTON

(Birthday Feb. 22.)

Edward Everett said of him, "He knew no glory but his country's good" In this is a pattern for real Americanism that can and should be applied today. . . . to submerge self-interest to that type of patriotism upon which the prosperity and destiny of our country depends today.



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tianity of today a living challenge . . .

May Isaac Penington's prayer be the prayer for our country.

"O my native country, that thou mightest be the first nation in this age of the world, that might pass through the judgments of God, and be cleansed thereby and be happy."

—George A. Freeman.

OBITUARY

MATTHEWS.—Mrs. Dora Matthews, daughter of Rev. and Mrs. W. M. Baldwin, was born, September 12, 1872, at Nevada, Mo. She was married to F. N. Matthews, March 8, 1886, at Huntsville, Ark. To this union three children were born: Mrs. George A. Arnold, of Pittsburg, Kansas; Don Matthews, of Yellville, and Guy, who died in infancy. On September 25, after a prolonged illness, she was stricken at her home, with paralysis. On October 25, she was moved to the home of her son where she was tenderly cared for until the end came peacefully January 7, 1934. At the age of 12 years she was converted and joined the Methodist Church with which she held her membership until death. Funeral services were held by her pastor.—H. W. Jett, Pastor.

McMILLIAN.—T. G. McMillian was born July 12, 1851, in Nevada County, Ark. He became a Christian early in life, and united with the Methodist Church at Moscow, transferring later to Pleasant Ridge, from which God called him to a better land. Fifty-six years he lived the Christian life, always faithful to the Church. As long as he was able, you could find him at his place in the church. All that knew him loved him. He was a good husband, a devoted father and grandfather, a friend to everyone, and a sweet-spirited Christian. It was said of him, that he was a man in whom no guile could be found. He went to his heavenly rest, Dec. 23, 1933. Just before departing, Bro. McMillian quoted part of the fourteenth chapter of John. He leaves a good wife, children, grandchildren, and relatives to follow on.—Fred L. Arnold, pastor.

HUDSON.—Alford B. Hudson was born Aug. 23, 1844, at Covington, Tenn., and died at his home in Hazen, Jan. 30, 1934. He is survived by his wife and two sons: Ben Hudson of Deming, N. M., and W. M. Hudson of Alcapulco, Mex.; one step daughter, Mrs. Ruth Yopp of Hazen; and two step sons, F. B. Adams and W. H. Branch both of Hazen; one sister, Mrs. Kate B. Hazen of Des Arc; and eleven grandchildren. For three years, Mr. Hudson served in the Confederate cavalry in Mississippi under his uncle, Capt. Alford Hudson, and fought at Vicksburg. He was wounded three times. He was a good soldier and served his country well, but he was a better soldier for his Lord. When he was eleven years old he became a Christian and joined the Methodist Church where he labored for seventy-nine years. He was a charter member of the Hazen Church and served on the official board sixty years. Mrs. Kate B. Hazen, a sister to Brother Hudson, is the only charter member left on our roll. Our church and community have suffered a great loss in the going of Brother Hudson, but Heaven has been made richer by his presence there.—W. L. Arnold, pastor.

SIMMONS.—Mrs. Mary A. Simmons was born Dec. 9, 1843, in Fayette County, Tennessee. She was the daughter of James Henderson and Rebecca Massey McFerrin, and was a niece of the famous Tennessee preacher, Dr. John B. McFerrin. She was married to Mr. John M. Simmons, May 27, 1874. To this union four children were born: one died in infancy, the other three are, Mrs. Jonnie McKie, Julian Simmons (deceased), and Charles L. Simmons. There are two step-children, Mrs. May Hatcher of Forrest Clay, Ark., and Mr. Marshall Simmons of Harrisburg, Ark. Mrs. Simmons received her education at Marshall Institute in Miss. She was converted when a girl and united with the Methodist church and has been a faithful member. During the last few years she has not been able to attend church on account of frailties due to her advanced age; but her heart and prayers were there. She spent much time reading her Bible and her church papers. As her pastor in my visits to her home, I always felt that she gave me more spiritual consolation than I gave her. This saintly woman passed to her reward January 16, 1934, her death being caused by a broken hip sustained in a fall several weeks previous. She suffered much, but through it all showed a Christian fortitude that was beautiful to see. The ancient Christian tribute, "Behold, how beautifully they die," was strikingly exemplified in her death. Many friends showed their love and sympathy in many ways. Interment was in the Vandale cemetery in the family plot.—James T. Willcox, Pastor.

TRICE.—November 10 Brother Matt Trice fell on sleep in his home near Stuttgart. He was born in McNary County, Tenn., August 31, 1845, and moved to Arkansas in 1858. July, 1864, he joined the Confederate army and fought gallantly until the close of the war. Mr. Trice was a member of the Methodist Church for 75 years, sixty of which he was a Steward. He is survived by one brother, T. G. Trice of Holly Grove, three sons, Hugh G. Trice of Casco, Carl A. Trice of Roe, and two grand-children, Duke and Edith of Roe. Mr. Trice was one of the sweetest. He fell gently to sleep as it were upon a beautiful bed of Southern roses plucked by the hands of Angels.—C. H. Farmer, Pastor.

QUARTERLY CONFERENCE SEARCY DISTRICT SECOND ROUND

Beebe Ct., at Antioch,	Feb. 25, a.m.
Beebe Sta.	Feb. 25, p.m.
Griffithville, at Garner,	Mar. 4, a.m.
West Searcy, at W. S.,	Mar. 4, p.m.
Hunter, at Hunter,	Mar. 11, a.m.
Cotton Plant	Mar. 11, p.m.
Weldon, at Tupelo	Mar. 18, a.m.
Jelks at Fitzhugh,	Mar. 18, 3:30 p.m.
Bald Knob	Mar. 18, p.m.
Judsonia at Bradford	Mar. 25, a.m.
Kensett	Mar. 25, p.m.
Gregory, at McClelland	April 1, a.m.
First Church, Searcy,	April 1, p.m.
Scotland, at Scotland,	April 8, a.m.
Clinton	April 8, p.m.
Lealie	April 15, a.m.
Marshall	April 15, p.m.
Valley Springs	April 21, a.m.
Harrison Ct., at Basin	April 22, a.m.
Harrison Sta.	April 22, p.m.
Pangburn, at Park Grove	April 28, a.m.
Heber Springs	April 29, a.m.
McRae	April 29, p.m.
McCrory	May 6, a.m.
McCrory Ct., at Wyville, May 6, 8:30 p.m.	
Augusta	May 6, p.m.

—F. E. DODSON, P. E.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing pamphlet in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1000.

Please give your denomination, also please mention the **Arkansas Methodist.**—The Layman Company, 730 Rush Street, Chicago, Ill.

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"I take Thedford's Black-Draught when I get bilious," writes Mr. L. O. Miller, of Henryetta, Okla., "and it keeps me from having headache which usually comes from biliousness. If I don't take it, I feel dull and sluggish. I just have to take Black-Draught once in a while. I haven't found anything more satisfactory. It is sure worth the price."

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

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Cash paid for books throwing light on the History of Arkansas. Address Dixie Bookshop, 200 Rogers Avenue, Fort Smith.

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WEEKLY ANNOUNCEMENTS

SUNDAY Evening, the Young People's Department hold Open House at 5 o'clock. Supper is served at 6 o'clock, for 5 cents a plate, followed by the devotional service at 6:30.

SUNDAY evening, the Senior Department will have their devotional service at 6:30, followed by supper in the little dining room.

WEDNESDAY evening, Fellowship Supper at 6:30; devotional service at 7:15, led by Bro. Steel. You are cordially invited to attend these services.

THURSDAY, the Mothers' Bible Class will meet at the home of Mrs. W. A. Weidemeyer, 2701 Arch, for a covered-dish luncheon followed by the business meeting. Co-hostess will be Mrs. C. C. Breeding. Assistant hostesses: Mrs. H. L. Burton, Mrs. D. M. Kirkland, Mrs. Carrie Boren, Mrs. W. H. Hannum.

ITEMS OF INTEREST

Mrs. Paul Day has been quite sick, at her home, 1620 Gaines, for the past week. Peggy and the baby have also been ill.

Mrs. I. J. Steed, 1720 Battery, was ill for several days last week.

Mr. J. W. Holland, 1011 West 24, was quite ill last Sunday. He is better at this time but still confined to his home.

Mrs. H. M. Gaylor, 3512 Lee Ave., has been ill for several days.

Mr. W. L. Ray, 2210 Pine, has been quite ill, at his home.

Mrs. R. W. McWhirter, 437 Penison, has returned home from Paris, Texas, where she has been because of the serious illness of her brother, who is much better.

Miss Fay McRae, Superintendent of the Beginners' Department, is teaching in Standard Training Schools in Tennessee and Kentucky. She will return in time to teach in the Little Rock School.

Mr. A. T. Toors, 1315 Izard, has been quite sick, but is now better.

CHURCH SCHOOL ATTENDANCE

Our record for the first quarter of the Church year shows an increase over the 1932 record while that of the second quarter which is more than half gone shows a decrease. However, last Sunday's record is encouraging.

	1932	1933	1934
Nursery	21	36	27
Beginner	31	28	33
Primary	67	75	63
Junior	63	78	93
Junior High	57	66	74
Senior	49	44	50
Young People	47	41	52
Young Adult	28	33	56
Officers	3	6	5
	429	526	581
Weather: Rain	Rain	Rain	Rain

Pulpit and Pew 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 22, 1934

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SUNDAY SERVICES

11:00 A. M. "Resources of Power."

7:30 P. M. "What Would It Take to Make You Happy?"

PASTOR'S LETTER

TO WINFIELD MEMBERS WHO LIKE HELP IN RELIGIOUS DEVELOPMENT

Dear Friends:

Most of you think of religion not in terms of a bath tub in which your sins are forever washed away on Saturday night, but in terms of a public school in which you spend your life in an effort to learn how to live. To be religious necessitates a prolonged and everlasting study of what is right and how to live right. In this sense the church is your schoolmaster always at your side to help you.

Southern Methodism offers you a special opportunity for the development of your religion through a Standard Training School for church members, to be held in First Methodist Church in our city from March 11 to 16. The School is not, as some think, simply for church school teachers, but is for all Christians who would like to have special help in growing a finer life.

In the column on this page, headed "Christian Education", you will find a complete list of courses offered and the instructors. You will observe that the men and women teaching in this school are, without exception, distinguished and experienced leaders of Christian Education. Examine the list carefully and see which course would be most helpful to you.

Reserve the week beginning March 11 for yourself and give yourself a treat to the best ministry the church offers you. Phone Miss Jones, at the church office, to put your name on the list and register you for a class. Let us satisfy ourselves that we are at least doing our best to develop more Christ-like lives.

Trusting that I shall meet you at the Training School, I am
Your pastor,
Marshall T. Steel.

Will The Plan Work?

After outlining the Finance Committee's plan for balancing the budget, someone raised the question "Will it work?" It is a common question and is worthy of consideration. The answer is, "No, it will not work. Plans don't work. They are channels through which men may work, and their value depends entirely upon whether or not men will use them."

Your committee presented the idea of balancing the budget quarterly, because they knew your church needed the money to meet its obligations which are already past due; and because they believed it would be the easiest way for you to support the church. To wait until the year's end with a large accumulated indebtedness throws too heavy a load on the congregation at once.

If you like the committee's plan to help your church and to help you, use the plan. In this matter your church's success depends entirely upon you. If you failed to bring your special offering last Sunday, do bring it next Sunday without fail; and let's be sure our church stands with a worthy record at the end of the quarter.

CHRISTIAN EDUCATION

STANDARD TRAINING SCHOOL

March 11-16, 1934

The following is a list of the courses to be offered in the Little Rock Standard Training School:

General Courses

Pupil Study, Rev. R. E. Fawcett.
Principles of Teaching, Mr. H. W. Means.

Bible, Life of Jesus, Dr. R. E. Smith.

World Mission of the Christian Religion, Dr. A. C. Shipp.

Worship, Mr. N. R. Griswold.

Music and Hymnody, Dr. C. C. Washburn.

Specialization

Beginner Administration, Miss Fay McRae.

A Study of Middle Childhood, Miss Hazel Lewis.

Junior Administration, Mrs. Clay Smith.

Children's Work in the Small Church, Miss Mary Skinner.

Intermediate Material and Methods, Miss Rowena Ferguson.

Building the Program for Seniors and Young People, Rev. Walter Towner.

Senior Young People's Department Administration, Miss Mary J. Lark.

Recreational Leadership, Rev. K. H. Sausaman.

Christian Education of Adults, Dr. F. A. Lindhorst.

Leadership in Christian Education, Rev. J. Fisher Simpson.

Banquet

The officers and teachers in our Church School enjoyed a fine banquet given in their honor by the Women of Winfield on February 16. Their appreciation was expressed by the large percentage of attendance.

New Courses

The Marguerite Clifford class begins the study of Dr. Fosdick's "Twelve Tests of Character" on the first Sunday in March.

Mothers' Bible Class

Mrs. L. E. Hinton, teacher of the Mothers' Bible Class, will review Dr. E. Stanley Jones' "The Christ of the Indian Road" next Sunday at ten o'clock. All members of the class and others will wish to hear this review of a splendid book.

Young People's Department

At the evening meetings of the Young People's Department questions that pertain to Church relationships are receiving attention during the present month.